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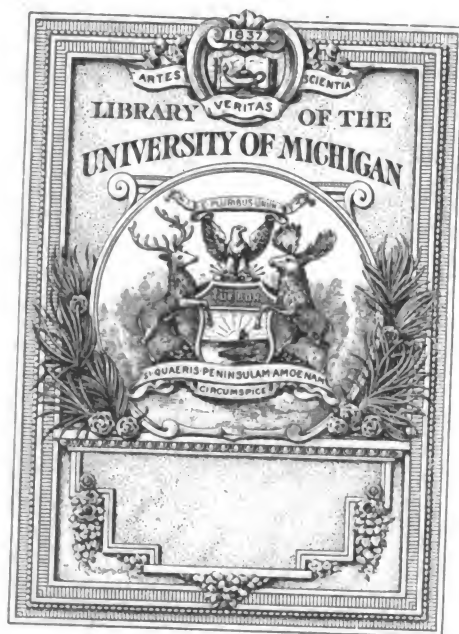
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# Christian quarterly





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*Πάντα δοκιμάζετε· τὸ καλὸν κατέχετε.*—1 THESS. V, 21.

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THE  
CHRISTIAN QUARTERLY.

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JANUARY, 1897.

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THE REUNION QUESTION.\*

PRELIMINARY OBSERVATIONS.

WHAT is the great question of the hour? The answer will depend somewhat upon the standpoint occupied. If religion is fundamental in all worthy and substantial progress; if the ultimate triumph of the Christian religion depends upon the sympathetic cooperation of all God's people; and if such cooperation can not be secured in the present divided state of Christendom,—it is certain that the question of Christian union is the most vital and important question of the present age. Anyway this question, in some form, is beginning to occupy a very prominent position, if, indeed, it is not already claiming more attention than any other religious question of the day.

This is an encouraging sign. Divisions among the followers of Christ have wrought untold disaster. They have certainly delayed the conversion of the world, and this fact of itself is sufficient to fix the condemnation of denominationalism as it now exists. Nevertheless, for the most part, the proposals for a reunion of the churches have not met with much practical success; and at present the outlook for any

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\* The substance of this paper was given in an address before the Reunion Conference at Grindelwald, Switzerland.

decided change in the divided state of the churches is not very hopeful. Speaking broadly, most of the proposals for reunion are little more than illustrations of the anaconda's policy with the rabbit. Each denomination is quite willing to have union if all the others will agree to be swallowed up by it. Each anaconda is more than prepared to consume all the rabbits that are ready to offer themselves as food. But most of the denominations utterly refuse to play the part of rabbits in these efforts at reunion. The consequence is, not much practical progress has yet been made in breaking up the present denominational divisions.

Is there anything else that can be done? Is there a more excellent way than any yet pointed out? I do not for a moment suppose that everyone will be ready to accept the proposals I have to make. Doubtless many valid objections against any plan can be found. Nevertheless, I do not hesitate to offer a contribution to the solution of what seems to me to be the gravest problem which confronts us during the closing years of the nineteenth century. I do not doubt that what I may say will appear to some as impracticable, to others as unscriptural, and to not a few as failing to remove the chief difficulties in the way of Christian union. But all this does not deter me from saying what is in my heart to say on this important subject. Hence, without any further preliminary observations, I will proceed at once to give the reader my most mature reflections as to how the union question may be practically solved.

#### THE REAL ISSUES INVOLVED.

In discussing this important question we must avoid, if possible, any confusion of terms. It is well, therefore, at the very beginning, to have a clear conception of the real issues involved. Let me, then, ask: (1) Is it unity or union we are aiming at? Or, (2) Is it the union of individual Christians, or the union of the Churches which we are seeking to establish? It seems to me we can make little or no satisfactory progress until we have a distinct understanding of the nature of the problem which we have under consideration. And, in view of this fact, I trust that no one will regard the time

wasted if I give some attention to a few elementary matters before even attempting to discuss the wider question which lies beyond.

Unity is the normal state of Christians. But, as is well known, there is a wide difference between unity and union. At the same time, there is great danger of confounding these two when we are considering the present divided state of Christendom. Indeed, unity and union have already been confounded in much of the discussion which has recently taken place with respect to the reunion of the Churches. It may be well, therefore, to spend a few moments in emphasizing a distinction which is familiar enough, but, like many other familiar things, loses its significance mainly because familiarity is often the parent of confusion.

Unity involves similarity of structure or identity of nature, and, consequently, it supposes a mutual adaptation of parts for some special and common purpose. But union is the mere joining together of two or more bodies in one, and implies a combination that is manifest. On the other hand, unity denotes an invisible oneness, and may, therefore, exist without any outward manifestation of it. Webster says: "*Union* is the act of bringing two or more things together so as to make but one. *Unity* is a state of simple *oneness*, either of essence, as the *unity* of God, or of action, feeling, etc., as *unity* of design, of affection, etc." And it must never be forgotten that union does not establish unity, nor does unity necessarily involve union, though these ought to be helpful to each other.

#### MEANING OF OUR LORD'S PRAYER.

Let us, then, clearly understand what it is we are contending for. When our Divine Lord prayed that His disciples might all be one as He and the Father are one, He certainly did not pray for the reunion of the Churches as we understand that phrase. The burden of His prayer was evidently the oneness or unity of His disciples, and not their union in some outward organization which would necessarily be manifest to the world. No doubt the latter logically follows the former, but it follows *as a result*; and was not, therefore, the primary thought in the mind of our Divine Lord. And it should also be clearly un-

derstood that the oneness which He had in view is not something that can be effected by a conventional arrangement, however wisely constructed such an arrangement might be; but it is something which can be produced only by the Holy Spirit; and consequently our Lord's prayer is practically equivalent to a petition that His disciples may be filled with the Spirit. Hence I would emphasize the fact that "the unity of the Spirit," of which the Apostle speaks in Ephesians iv, 3, is a unity which is wrought by the Holy Spirit, and is, therefore, of Divine origin, and as such can not be produced by human agency. And this being true, the prayer of our Lord was practically for the reigning power of the Paraclete in His disciples. And in view of this fact, I think I am justified in affirming that this prayer was answered during the apostolic ministry, and is still answered in the case of all who have received the spirit of adoption whereby they are enabled to cry "Abba, Father."

This brings us to another important view of the matter. While it is true that "the unity of the Spirit" is a oneness wrought by the Spirit and not by human agency, it is equally true that this unity has been committed to our *keeping*, and this obligation we must endeavor to meet, as it is the special work intrusted to our hands. Notice that the Apostle's language is very suggestive. We are earnestly besought to "walk worthily of our high vocation, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace." And then, as a reason and incentive to do this, he tells us "there is one body and one Spirit, even as also we are called in one hope of our calling; one Lord, one faith, one baptism; one God and Father of all, who is over all, and through all, and in all." Hence it will be seen that while we have the power to preserve or destroy unity, we have no power at all to *impart* it. Unity is of God, and is the work of the Divine Spirit, while the keeping of this unity in the bond of peace measures exactly our responsibility, so far as this matter is concerned.

Let it be distinctly understood that the prayer of our Lord is not for union at all, but for unity; not for the reunion

of the Churches, or Christendom, or any other union or reunion, but for unity, the unity of the Spirit; in other words, the oneness of his disciples; a prayer, indeed, for identity of nature, for homogeneity, for a common pervading principle, for a joint relationship, arising from a joint participation of the Holy Spirit, through which participation similar dispositions, feelings, and purposes are imparted to every one of his disciples. Hence, in this sense, all his true disciples are one already, if they have not forfeited the relationship into which they were brought when they became Christians. It is not, therefore, our special duty to labor for a realization of the whole of our Lord's prayer. That prayer has already been answered, at least in part, viz., that part which relates to spiritual oneness. But it is our duty to both pray and labor that the unity for which He prayed may be maintained and manifested in union, and that it may be fully realized in the experience of every disciple who has come into fellowship with the Father and his Son Jesus Christ, so that the world may believe that Christ was all that He claimed to be.

#### WHO ARE CHRISTIANS?

Now it must be evident, from what I have already stated, that "Christian unity" and "spiritual unity" mean practically the same thing. At any rate, it can not be doubted that spiritual unity can be predicated only of Christians, and if our Lord's prayer is equivalent to a petition for the unity of the Spirit, then it follows that the question of Christian unity at once resolves itself into an inquiry as to who are really Christians, and such an inquiry is perfectly legitimate in its proper place, but scarcely comes within the range of our present discussion. There is, however, one most important conclusion easily deducible from the foregoing premises. That conclusion is: *The terms of Christian fellowship ought not to exceed the terms of Christian state and character.* In other words, the conditions necessary to constitute a Christian and maintain the Christian character are the only conditions which should enter into the question of Christian fellowship. Hence, if I recognize anyone as a Christian, I ought not to withhold my fellowship from him. And if this view of the matter could every-

where prevail, the problem of our unhappy divisions would no longer be so difficult to solve. Surely there ought not to be any hesitation in recognizing what the Holy Spirit has done. Christian unity, or the unity of the Spirit, is a Divine work, and is, wherever found, the answer to our Lord's prayer for the oneness of His disciples. And this oneness must exist in the case of all Christians, whether it is recognized or not. As a matter of fact, we know that very frequently it is not recognized, and wherever this is the case, it is simply impossible to hope that divisions can be healed; for the oneness of Christ's disciples must always be fundamental in any plan that promises the least success in restoring fellowship and cooperation among those who are now divided into different organizations, and who stand apart from one another as if they did not belong to the same family. And yet, wherever there are really Christians, they are already spiritually united, though they may not manifest this God-given unity "in the bond of peace."

And this brings me to consider our special responsibility in the matter. As already intimated, our responsibility begins the very moment the oneness for which our Lord prayed has been established. From that time we must endeavor to keep this oneness; and in case it should be hindered in any way, it at once becomes our duty to remove all obstacles that interfere with its free expression. Or, if the oneness should be completely broken, then it is clearly our duty to seek earnestly its re-establishment. For the first of these we may energetically work; for the second we may most devoutly pray. As long as unity is hindered in its normal development, we are responsible to use all possible endeavor to secure freedom of expression for it, by removing every hindrance, no matter what that hindrance may be; but when the unity has once been completely lost, it is just as well to have it clearly understood that we can not restore it, no matter what we may do; for since it is from God, He alone can restore, and He may do this in answer to our prayer, if while we pray, at the same time, we honestly labor to remove the causes which destroyed the unity.

I hope we are now not wholly unprepared for the second point to which I have called attention, viz.: Should we attempt a union of individual Christians or a union of the Churches?

Much might be said in favor of each of these, and nearly everything depends on our starting point as to which should be our aim. Perhaps the former promises more immediate results, if we leave out of view the whole question of governments; but it is difficult to see how anything very satisfactory can be accomplished that does not include some arrangement by which the Churches can be brought into organic union, or, at least, into practical cooperation. Speaking broadly, the union of Christians ought to logically follow Christian unity, and certainly would do so if there were no hindrances; but, unfortunately, our church or denominational divisions stand right in the way of the union of Christians, and consequently our organic divisions must be removed before we can reasonably hope for much progress in even Christian union. At the same time we must distinguish between denominationalism and sectarianism. The former may exist without the latter, and it is equally true that the latter may exist without the former. And this, indeed, is so much the case, that some of the most liberal-minded, liberal-hearted Christians I have ever known are warm advocates for denominationalism, while I have met not a few bitter Sectarians who utterly repudiate all denominational association. The former are Christians in spite of the denominational position they occupy; the latter are not Christians, notwithstanding all their solemn protests against the present divisions of Christendom. The first have the right spirit, though their position may not be strictly legal; the second have the right legal position, but their spirit is clearly wrong in the sight of God; and "if any man have not the Spirit of Christ, he is none of His." Hence it follows, while denominationalism is not a good thing in itself, it is far better than sectarianism, which may be found both in and out of the denominations. Many most earnest Christians are associated with denominationalism because they can not very well help it; they do not see any other position to occupy in view of the present state of things, and consequently, while they are forced to stand in a sectarian position, they never manifest the sectarian spirit. All such are most hopeful elements in the reunion problem.



## PRESENT CONDITION OF CHRISTENDOM.

Having now briefly noticed some important aspects of the question, and having also defined the special work committed to our hands, namely, *the removal of obstacles which hinder unity*, it may be well to consider for a moment the present condition of Christendom. It is wise, I think, not to take a too pessimistic view of the outlook. It may be that, after all, there is more real unity than appears upon the surface. We have already seen that union is the normal expression of unity, but that there may be unity without such expression. If the unity is hindered the expression will be faulty; if the unity has free course it ought to be manifested in union. Undoubtedly our divisions are bad enough, for they clearly indicate that we are fostering obstacles which stand right in the way of keeping the unity of the Spirit in the bond of peace. At the same time I do not think that these divisions necessarily imply that the unity which the Holy Spirit gives has been entirely lost. I have already stated that unity is invisible, and consequently may exist without any outward manifestation of it. But after all, as the tree is known by its fruit, it necessarily follows that a genuine unity ought to bear better fruit than the present divided condition of the Churches. In other words, the unity of the Spirit, if not hindered, ought to produce practical union of all the children of God. Still, it must not be forgotten that union is only the outward manifestation of the oneness within. Nevertheless, as our inner life is largely influenced by our environment, we can not hope to "keep the unity of the Spirit in the bond of peace" while, at the same time, we are fostering all the elements of division and war. And, in view of this fact, it seems to me that it is no longer difficult for us to determine precisely the measure of our responsibility as regards the question of Christian union. Our duty clearly is to remove the divisions which now disfigure the map of Christendom, and thereby give liberty to a normal expression of Christian unity in the hearty union and communion of all who profess and call themselves Christians.

This at once brings us face to face with the question as to how our present divisions may be removed; for we certainly

can not hope to realize Christian unity, or "unity of the Spirit, in the bond of peace," in all its joy-giving fullness, while such obstacles as our present divisions are not only allowed to stand right in the way, but are actually looked upon with indifference by many, and some even regard them with unaffected approval. I am glad to believe that there is a growing sentiment in favor of union, but as yet I fear that sentiment is not strong enough to assure either a speedy union of Christians or a reunion of the Churches. And it is probable that the indifference to the whole matter is distinctly emphasized by the fact that the problem is environed by so many difficulties. No one is more ready than I am to admit these difficulties; at the same time I do not believe that they are insuperable. I believe that it is not only true that all things are possible with God, but that all things are also possible with His people. I am not without hope, therefore, that an honest, earnest, and persistent effort, wisely guided, will ultimately bring triumph to the cause for which we are pleading. At any rate, I am encouraged to give a few brief indications as to the principles and methods which must be observed in any movement which promises success.

#### PURSUING AN ADVANTAGE IN THE REAR.

A Greek general, when asked why he was retreating so fast, replied, "I am pursuing an advantage which is behind." This reply was full of practical wisdom; but, in these days of straightforward progress, there is little disposition on the part of the world's great leaders to pursue an advantage in the rear. We have not yet learned that legitimate progress is probably never in straight lines, and certainly seldom, if ever, directly toward the front. And it would be well for us if we could come to understand this important fact. The present progress of the Churches is, undoubtedly, largely abnormal; and, while this remains true of them, it is impossible to reasonably hope that any work commensurate with the needs of the hour will be accomplished. What, then, must be done? I think the true policy is to sound a retreat, and pursue an advantage which will, unquestionably, be found in a backward movement. And this conviction is emphasized by the fact that it

is easily demonstrable from history that the tendency of all religions is to depart from their original simplicity and purity as they advance in years. It is, therefore, of the greatest importance that we should occasionally go back to the beginning of a religion, in order to keep in touch with its original character. Undoubtedly we have departed in some respects from the pure ideal of the Christian religion, and now, in my judgment, we must go back to at least three things:

- (1) We must go back to the personal Christ, not the theological Christ. This will give us the true faith.
- (2) We must go back to the inspired Apostles, not the uninspired men who have followed them. This will give us the true gospel in its facts, commands, and promises.
- (3) We must go back to the New Testament Church, the Divine ideal Church, not the Church of ecclesiastical history. This will give us the true socialism, or the life that is needed to exemplify practically the Christianity of Christ.

Surely no one can doubt that there are untold advantages in these things. They certainly represent a high Christian ideal; and if this is ever realized, it is evident we must turn our faces toward the rear instead of toward the front. We need to cross over the black sea of the Apostasy, into which the muddy stream of Church history empties, and then continue our backward movement until we have reached the unadulterated fountain of our holy religion. Here we shall find ourselves face to face with an advantage which can not be overestimated. Are the Churches brave enough to take up the line of march in this direction? If so, then there is hope that the Church of the future will be all that could be desired. In my opinion, there should be no hesitancy to begin this decisive movement. The time is propitious. Everywhere there are signs of dissatisfaction with the present state of things. We can not legitimately and successfully go forward. Why not pursue the advantage which lies behind? In other things we often act precisely in this manner. If we find our education has been started fundamentally wrong, it is generally wise

to go back to the beginning and start anew. I am not unmindful of the fact that I am asking a great deal. It is hard even to undertake to unlearn what has already been accepted as true; but it is frequently the only course which is wise to pursue. But in all such cases the heroic treatment is the only one that will certainly succeed. It will therefore require courage and personal sacrifice on the part of Christians in order to carry out faithfully this suggestion, and it may be that many will falter in the presence of a demand so radically at war with preconceived opinions and present conditions. At the same time, I am compelled to say that the only hope I have in the ultimate success of Christian union is in earnestly pursuing an advantage to be found only in the rear.

What is meant by going back to the *personal Christ*? I can not discuss this matter fully, but nothing can exceed its importance. What I wish to emphasize mainly is the fact that the Christian faith is not *doctrinal* but *personal*; not belief in a series of theological statements, whether true or false, but belief in a glorious Person, a Divine Savior. Very early in the Christian era the influence of Greek philosophy turned the mind away from *Christ himself* to speculative *theories* concerning him; and unfortunately these theories finally became practically the object of faith rather than Him "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." I do not wish to be misunderstood at this point. Philosophy, no doubt, has a legitimate place even in Christianity, but it must not be allowed to usurp the place which can only be properly filled by the personal Christ. He is the object of our faith, and to believe in Him and obey Him is salvation here and life eternal hereafter. And there can be no reasonable doubt about the fact that the original creed of Christians was simply the proposition that Jesus of Nazareth is the Christ, the Son of the living God. We must, therefore, go back to this creed before we can hope for any comprehensive union of Christians.

But we must go back to the Apostles also; and this is only another way of saying that we must keep in company with Christ. When He ascended, the whole scheme of redemption was not fully developed. Luke's testimony on this point is

very conclusive. Christ "began both to do and to teach" during His personal ministry on earth, and then continued "to do and to teach" after His ascension, *through the ministry of His Apostles*. Notice the force of Luke's imperfect tense. He "*began* both to do and to teach." This clearly implies that the doing and teaching were not finished when our Lord's personal Ministry on earth was ended. Hence the Apostles continued to work, or rather He, through them, continued to work out the whole plan of salvation. The entire Gospel was not therefore fully revealed until after the death, burial, and resurrection of Christ. And the Apostles were not permitted to preach, even after his resurrection, until they were "endued with power from on high." Hence we must begin our survey at Jerusalem, *the place where* they were to "tarry" until they received the promised Paraclete; and we must also take our reckoning from Pentecost, for that was the *time when* the Apostles were endued with the power which qualified them to preach the Gospel in its fullness. And this fullness of the Gospel evidently embraces at least—

(1) Facts; (2) Commands; (3) Promises. The facts are to be *believed*, the commands *obeyed*, and the promises *enjoyed*. By reference to 1 Cor. xv, it will be seen that the Apostle declares the *facts* of the Gospel to be as follows:—

1. The death of Christ for our sins according to the Scriptures.
2. His burial.
3. His resurrection on the third day according to the Scriptures.

The *commands* are—

1. Repentance toward God.
2. Confession of faith in Christ.
3. Baptism in the name of the Lord Jesus into the name of the Father, Son, and Holy Spirit.

The *promises* are—

1. Remission of sins.
2. The gift of the Holy Spirit.
3. Adoption into the family of God and eternal life.

And now, as the Apostles were Christ's vicegerents, and what they bound on earth was to be bound in heaven, we must

go back to them for the full statement of the Gospel message which they received from their Master, and which they were empowered to preach by the Holy Spirit, in which Spirit they were baptized on the Day of Pentecost. This endowment from on high enabled them to go on with a further development of what Christ "began both to do and to teach" during his personal ministry on earth. This view of the matter is quite in harmony with the promise of Christ when he told his Apostles that when the Spirit of truth should come, He would guide them into all the truth. (See John xvi, 13.)

We must also go back to the New Testament Church; and if we go back to that Church we shall find the high ideal for the true Christian life, or the only socialism which will effectually meet all the needs of the present age. Modern Christianity does not fairly represent the Christianity of Christ in either its doctrine or practice; but it is perhaps weaker in the latter than the former; and this, in my judgment, is one of the chief difficulties which stand in the way of our success. We are compelled, more or less, to be responsible for Churches which we can not defend against the attacks of infidelity; and this is especially true as regards the practice of the Churches. And it is probable that just here is where our efforts at Christian union will fail, if they fail at all. We all know that it is much easier to preach than to practice, and it is certainly much more difficult to realize the Divine socialism of the New Testament than to produce the miserable schisms and divisions which characterize our modern Church life. Almost anyone can make trouble in a Church, and it does not require very much spiritual development to fit a man for starting a new denomination; but it does require all the Christian graces that the Apostle says should be added to faith, in order that we may reproduce the life of Christ in our own lives, and thereby make the Church what it ought to be—the body of Christ, in harmony with the living Head. Count Tolstoi is not far wrong in some of his radical conceptions as regards the true Christian ideal of living; at any rate, if we go back to the New Testament Church, we shall find an ideal which ought to make us ashamed of our present inharmonious and unfruitful religious development. Of course I do not mean that the New Testa-

ment ideal was always realized by even the primitive Christians. Their manifestation of a true Church life was often very imperfect. At the same time I am compelled to admit that in some things at least they far excelled our modern Churches. But, however this may be, of one thing we may be assured, namely, the superiority of the New Testament Church when compared with our modern realization of it.

### THREE CHARACTERISTICS.

At least three distinguishing characteristics belong to the New Testament Church ideal, whether these have ever been realized or not. These are—first, Universality; second, Spirituality; and third, Oneness.

The Gospel message is essentially ecumenical. It was to be carried into all the world and preached to every creature. And this great fact gives us the true standpoint from which to study the catholicity of the New Testament Church. I do not agree with Count Tolstoi in all his teaching; but it may be well to state the fact that, at Chicago, in an address before the "World's Congress of Churches," I advocated substantially the same view of patriotism and Christianity that I am now presenting. Indeed, I have held the view for many years that our present national distinctions have really no place in the Church as described in the New Testament. The old difference between Jew and Greek is completely obliterated by the Cross. The tragedy of Calvary was intended to be the end of all abnormal national distinctions, and they are now kept up solely because New Testament Christianity does not prevail. And I exceedingly fear that, while these distinctions continue, there must be something radically wrong in the manifestation of our Church life. Even patriotism was intended to give way before the philanthropy of God. The former is love limited to one's own country; the latter, love to the whole of mankind; the former was an expedient, just as the law was, and was meant to be only temporary; the latter is quite in harmony with the *promise* which was for all the families of the earth. And in view of this fact the best human government is little better than organized selfishness; but since the *philanthropia* of God our Savior has appeared, what we call



patriotism is practically a protest against the universality of the Gospel, while the division lines between nations are just so many obstacles in the way of the catholicity of Christ's great social organization—the true Church. Hence one of the chief barriers in the way of Christian union is what we call nationality, to say nothing at all of a national Church. The Church of Jesus Christ, in its fullest expression, is, like the Gospel, ecumenical, and, therefore, coextensive in its scope with the whole world. This ecumenical idea, if sufficiently emphasized, will do much to prepare Christians for a close federation of Churches, if not for the fullest realization of Christian union.

The second characteristic of the Church, to which I have called attention, is of paramount importance; for whatever else it may lack, it must not lack spirituality. There is no distinction in the New Testament more sharply drawn or more constantly insisted upon than that between flesh and spirit; for the members of Christ's body are everywhere declared to be a spiritual family, born from above, and are built up "a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." This conception of the Church idea does not now occupy the important place it once did; at least it is not now emphasized as it was in the days of the Apostles. And yet I feel confident that Christian union is an impossible thing unless we first have *real Christians with which to form that union*. But real Christians are not such simply because their fathers and mothers were Christians; nor does residence in a particular territory determine Church membership. I do not say that anyone holds exactly to such a notion as is implied in the statement I have made, but I do say that much of the teaching of the present times has a tendency to completely obliterate the New Testament distinction between flesh and spirit. What our Churches, first of all, need, is a thoroughly converted membership; men and women who are new creations in Christ Jesus, and with whom old things have passed away and all things have become new.

And this leads me to say that it is quite possible to have Church union without either Christian union or Christian unity. We must be careful, therefore, not to lose sight of the

important distinction to which I have already called attention. While Christian unity does exist wherever there are Christians, it certainly does not follow that Church union necessarily implies Christian unity. There may be, indeed, a mere formal, organic Church union, without the slightest sign of that spiritual oneness for which our Divine Lord prayed, and consequently without that which must always be fundamental in any union, whether of individual Christians or Churches, which shall have any permanent value in healing the divisions of Christendom. We must have, then, real Christians with which to start, or any plan of union will be a failure, no matter how wisely it may be conceived. It should furthermore be mentioned that no Church can legitimately claim to be a Church of Christ which does not possess the characteristic of spirituality so clearly set forth in the New Testament.

I now come to consider the third characteristic of the New Testament Church, namely, oneness or unity. I have already intimated that this is something which God only can give, and that He does give it by His Holy Spirit. But, as this oneness is something which we must endeavor to keep, it may be well for us to try to have a clear conception of what is meant by it, and just how we may best endeavor to keep it. The Apostle Paul gives us a very comprehensive statement of the whole case in Galatians iii, 28. He tells us that in Christ Jesus there is neither Jew nor Greek, neither bond nor free, neither male nor female, for we are all one in Him. Now, whatever else this oneness may mean, it certainly does not mean that the miserable social and conventional distinctions of the present day shall be included in our Church life. Just here, if I mistake not, we touch one of the most vital questions of our Church union problem. It may be that many doctrinal differences will have to be broken down before we can realize our union ideal; but, in my opinion, the first and most important difficulties in our way lie on the practical side of Christianity rather than on the doctrinal side. When we have ceased to hinder the fullest development of spiritual oneness, by refusing any longer to recognize in our Churches the distinction between Jew and Greek, bond and free, male and female, we shall then begin at least to realize the New

Testament ideal of the Church in which racial unity, social unity, and family unity are all practically assured. And it is not difficult to see that, when this oneness is clearly manifested in our Churches, the problem of either Christian union or Church union can be easily solved. Consequently, it is my firm conviction that the real obstacles with which we shall have to contend are not so much doctrinal differences, the "historic episcopate," or any other kind of episcopate, as racial distinctions, national boundary lines, traditional customs, the reign of caste, and the unworthy, ungallant, and unscriptural insistence that woman must occupy a very subordinate place in the Church. And it is furthermore my deep conviction that all efforts to realize a Christian union that would be of much permanent benefit will ultimately end in complete failure unless the practical obstacles to which I have called attention are effectually removed out of the way.

#### SOME OTHER OBSTACLES.

There are, however, other obstacles of a somewhat different character which no doubt will require careful adjustment before any very decisive steps in a reunion of the Churches can possibly take place. Apart from all other considerations, there are at least three special matters which must receive prayerful attention. These are, first, names; second, governments; third, ordinances.

The first of these will be regarded by many as of little consequence. I do not sympathize with this view. Names have a most potent influence for either good or evil, and consequently they can not be safely ignored in the problem which we are seeking to solve. And as proof of this it is only necessary to state the well known fact that, while different names have a strong tendency to keep up our divisions, it is equally true that a name in common often preserves fellowship and cooperation where there are radical differences in other respects. Indeed, it frequently happens that religious parties which are almost identical in faith and practice are driven into different camps simply because they have different names for their respective organizations; and it is also an indisputable fact that not a few sections of a denomination, differ-

ing radically on some vital question, are actually held together by the common name which they have adopted. What, then, if we could all have the same name? Undoubtedly the result would be largely in the interest of union. And as denominational names are certainly not of Divine authority, why may we not surrender all these for that name which the New Testament recognizes, which at the same time honors our Divine Lord, and which all who follow him are already willing to wear? Surely we might be content to call ourselves Christians and our Churches simply Churches of Christ, without the denominational affixes or suffixes, which are now the signs of our unfortunate divisions.

As regards governments, I think an irenicon might be found in somewhat the same manner. Speaking for myself, I can not ask our Episcopal friends to give up the "historic episcopate" while they conscientiously believe that it is scriptural and has been committed to their keeping. And, if I understand them aright, this is precisely their view of the matter; and this being the case, Christian union is clearly impossible unless the conscientious scruples of Episcopalians can be removed. What, then, is the way out of the difficulty? I answer without the slightest hesitation. I believe in the true historic episcopate, and, furthermore, I think it is at least possible for all Nonconformists to believe as I do. But what is the true historic episcopate? Is it what Episcopalians say it is? Let us see. Can anyone find in the New Testament a single case where *one* bishop exercised episcopal jurisdiction over *several* Churches? In other words, was such a thing as diocesan episcopacy known in the days of the Apostles? If such was the case, no doubt some one can refer to chapter and verse in the sacred writings, and whenever this is done it ought to be the end of all controversy, for this is the main objection to modern episcopacy. But if this can not be done, then the "historic episcopate," contended for by Episcopalians, is clearly not *historic* enough—it does not reach back to the New Testament Church, and anything this side of that Church which claims to be authoritative should be received with considerable caution. Evidently the New Testament episcopacy was made up of *several* bishops, or at least a plurality of

bishops, who exercised the oversight of *one* Church, and this Church was always composed of the disciples at a particular place.

#### SINGULAR AND PLURAL.

But in order to have a clear conception of the government of the Church in Apostolic times, we must understand the meaning of the word Church itself as it is used in the New Testament. Perhaps we may be assisted in this important study if we say at once that the term Church always contains the same radical idea, and that any alteration of this idea is effected solely by local modifications. A very suggestive fact meets us at the beginning of our investigation. We often read of the *Church* at a given place, but never *Churches*. Ten times the Church at *Jerusalem* is spoken of, five times the Church at *Corinth*, five times the Church at *Ephesus*, four times the Church at *Antioch*, three times the Church at *Laodicea*, three times the Church at *Thessalonica*, twice the Church at *Smyrna*, twice the Church at *Pergamos*, twice the Church at *Thyatira*, twice the Church at *Sardis*, twice the Church at *Philadelphia*, twice the Church at the house of *Aquila*, once the Church at the house of *Nymphas*, once the Church at the house of *Philemon*, once the Church at *Cenchrea*, and once the Church at *Philippi*. In all these instances the term Church is in the singular number, and is modified only by the *territorial condition*. It is always the Church, but the Church at a place, the Church *localized*. But observe that this local modification in no way changes the meaning of the leading term. Nor is this Church at a place different in any essential feature from any other use of the word when applied to the children of God, except as to the *local* modification.

When, however, the term is used in the *plural* number, then the local modification changes from a definite city or place to a large territory, such as "Asia," "Judea," "Galatia," "Macedonia," etc. Hence, we read of the "Churches of Asia," but not the "Church of Asia," the "Churches of Macedonia," etc., but never of the single Church of any province. This last fact is a habit of language. The units of several places, when added together, take the plural form, or

have a plural signification. Consequently, when the Church in a province is spoken of, the local modification controls the form of the leading term. By adding together a number of places, belonging to one province, the local modification, for the time being, changes the singular of the leading term into the *plural*. And this being true, it is both proper and scriptural to speak of the *Church* at Liverpool, the *Church* at London, the *Church* at Grindelwald, the *Church* at New York, the *Church* at Chicago, the *Church* at St. Louis, etc., but not of the *Churches* at any *one* of these places, though it would be correct to speak of the Churches of these places when the *places are taken together*. It is also proper and scriptural to speak of the Churches of England, the Churches of France, the Churches of the United States, but not of the Church in the singular number of these countries, for the units taken together pluralize the leading term. But when speaking of the Church of Christ, without using any local modification, it is always proper and scriptural to speak of it in the singular number, as the "one body." This is why we use the singular number when we are speaking of the Church without regard to any particular locality. But should we speak of it as *limited to some province or large territory*, we should certainly use the plural number. Still, this in no way affects the idea of unity, which is certainly the leading idea, since the term *Church* is only made to surrender its singular form when the *local modification* is counted rather than the term Church itself.

This view of the New Testament Church throws a flood of light upon the whole controversy as regards governments. It is easy to see that a *plurality* of bishops was needed at each particular place or city, since *all* the Christians at that place were always comprehended in the term Church; and this, in my judgment, is the true historic episcopate, and if our Episcopal friends would contend for this, I, at least, would join them in earnestly demanding that this episcopate should be recognized in any proposal for Christian union. But when an episcopate, of which the New Testament knows nothing, is presented as an obstacle in the way of Christian union, and when this is evidently done from conscientious motives, then

we are compelled to fall back upon the hope that it is not impossible to convert these conscientious Episcopalians to the New Testament doctrine of episcopacy. And this, it seems to me, is the only way out of the difficulty. It is quite useless now to talk to Episcopalians about giving up what they call the historic episcopate, but I think we may reasonably talk to them about *modifying* that episcopate, so as to make it more nearly accord with New Testament teaching. For my own part, I believe that the primitive Church, as regards government, was episcopal, presbyterian, and congregational, but these were not opposed to one another, but coordinates, and helped to unite, rather than divide, the church in the days of the Apostles. Undoubtedly, the primitive Church was governed by bishops or overseers, but these were also presbyters, *episkopoi* and *presbuteroi* being used interchangeably; while, at the same time, each Church was self-governed or congregational. Hence, there ought to be really no such distinctions as Episcopal Church, Presbyterian Church, or Congregational Church, for each Church ought to be all three of these in one.

However, before dismissing the question of Church government, it may be well to look at the matter a little more critically than I have even attempted in what I have already said. And I do this because it is the point at which cleavage most readily shows itself when a union of the Churches is under consideration. But in order to have any clear conception of the real points at issue it is necessary, first of all, to understand the terms we use. And while it is highly probable that the terms *Elder* and *Bishop* were used interchangeably in the Apostolic Churches, it is well known that shortly after the Apostolic era the terms came to represent different ideas. The best scholarship allows that the first is of Jewish origin and the second of Greek or Roman origin. Many believe that *presbuteros* is from the synagogue service, while *episkopos* is from the heathen temple service. But in my opinion the term "elder" is probably derived from its civil use, and was transferred from the village government to the place it occupied in the primitive Churches. Space will not allow me to discuss this interesting question at any length, but it is easy to see how a civil term would soon become modified in its use as



Christianity spread to different countries where civil government took on different forms. But, however this may be, it is fairly certain that the terms *presbuteros* and *episkopos* stood for practically the same thing in the days of the Apostles, and consequently a return to New Testament teaching would at once heal up the breaches which have been made by contending for different views of Church government.

But is it necessary to have uniformity as regards this matter? I think not. I am decidedly of the opinion that just here very considerable liberty ought to be allowed. Even from a New Testament point of view, I do not think that any organic hard and fast lines are laid down. I should myself be satisfied with any system of Church government that recognized two things, viz.: the right of the Church members to elect their own rulers, and the duty of these rulers to submit all important matters to the Churches for final ratification. In other words, the Church must be regarded as the fountain of authority, and the officers, after all, as only servants, though they exercise the functions of delegated authority. Indeed the whole necessity of having officers in the Church at all arises out of the imperfections of our Christian development and our want of unity with respect to the faith. The fourth chapter of Ephesians is a luminous commentary on our petty divisions concerning Church government. It is declared that "He gave some to be apostles; and some to be prophets; and some to be evangelists; and some to be pastors and teachers;" for three important purposes:—

(1) The perfecting of the saints, or Christian development.

(2) The work of the ministry, or preaching and serving.

(3) The edifying of the body of Christ, or the building up of the Church in faith, hope, and love.

And these officers were to be continued until a certain time, and that time is to be determined by the fact of "all coming in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." So, then, it is evident that official position in the Church is simply a temporary expedient, and is only necessary till the Church is able by unity, strength,

and co-operation of all the members to make "increase of the body unto the edifying of itself in love." And, in view of this fact, it is surely a mistake to use this temporary expedient to divide the very body which official position was ordained to edify, unify, and in every way develop, till it is no longer needed as a help to spiritual growth and power. Even now, if we had not quarreled so much about officers, we might dispense with them altogether, for the Churches might be able by this time to take care of themselves without any official assistance whatever. In any case the controversy should cease, as it seems to me there is much better work for us to do than to continue to magnify purely governmental distinctions, and especially as government is only a temporary incident in Church development.

#### THE LAMBETH PROPOSAL.

Still, if anyone should think that the question of Church government is not regarded by some, at least, as an important factor in the question of reunion, it is only necessary for him to turn to what is called "The Lambeth Proposal" to have his mind speedily disabused. It is impossible to consider this proposal in detail at present. But it is to be regretted that, as a whole, it will not bear an honest critical examination. Its chief recommendation is that it is something definite, and comes to us in an authoritative manner from an able and distinguished body of men. But it is certainly open to at least three grave objections:—

(1) It is practically not a proposal for union at all, but simply states the terms on which the Bishops are open to consider the question.

(2) Its statements are somewhat ambiguous, and, therefore, leave room for endless misunderstandings.

(3) The fourth article, whether intentional or not, certainly makes safe the position of the Bishops themselves.

We have been told by some Nonconformists that this proposal, as a whole, ought to be regarded as exceedingly liberal. I am sorry to be compelled to dissent from this view of the matter. Undoubtedly, the Bishops have been careful to provide for themselves, and it seems to me they make it evident

that in any case they will lose nothing. In other words, the game of reunion with them is "heads we win, tails you lose." It is clearly a case of the anaconda and the rabbit. As I understand the matter, they are wholly unwilling that the historic episcopate shall be regarded as an open question in any conference they are willing to attend. I am quite ready to believe that they are thoroughly conscientious in making the demand they have, but all the same, the demand is neither generous nor comprehensive, and must certainly fail to help the cause of Christian union.

Let me make my meaning clear. The Baptists and others are also conscientious in their contention for believers' baptism. Now suppose that at the next meeting of the Baptist Union or some other representative body of Baptists, a resolution should be passed that Baptists will not even discuss the question of reunion unless their special contention is first admitted. Would not such a proposal meet with the unqualified condemnation of Pedobaptists? And how many of these would say that the Baptists' proposal is liberal, generous, and worthy of prayerful consideration? And yet, on scriptural grounds, the case of the Baptists is, undoubtedly, much stronger than that of the Bishops.

Perhaps the Bishops do not clearly apprehend the spirit of the age in which they live. This is the day of the people. And this is so much the case that I think it almost certain that the Bishops could not carry the people with them, even if leading men should agree to a union on the basis of the Lambeth Articles. As a matter of fact, the people care very little about those questions of Church government which now divide religious bodies. The rise, progress, and success of the Salvation Army furnish an illustration in point. No doubt the people would demand some kind of Church organization, for in the present state of religious society, organization can not be dispensed with, but they will never consent that the divisions of Christendom shall be continued simply because what Episcopalians understand by the historic episcopate is not regarded with affection by non-episcopal bodies. The tendency of the present age is toward democracy, and while the Salvation Army is certainly not an ideal democracy, it undoubtedly

furnishes a strong illustration of how easily the people may be led from traditional forms in Church government to a system wholly unknown to ecclesiastical history. The Bishops may fight over the historic episcopate, but it is probable they will have to surrender it at last. It is the method of reformations in religion that they come up from the people and not down from the clergy.

After all, there is no practical good in the kind of "historic episcopate" for which the Bishops are contending. Of course the whole assumed value depends on the doctrine of "Apostolical Succession." Even Mr. Gladstone virtually admits this much in his recent article on "Heresy and Schism." And yet the learned and logical Archbishop Whately, in his work on "The Kingdom of Christ," declares that Apostolical Succession is "a baseless fiction." He says: "There is not a minister in all Christendom who is able to trace up with any approach to certainty his own spiritual pedigree" (see "Kingdom of Christ," 3d edition, pp. 216-224). But even if it were possible to do what the Archbishop says is impossible, we are, I think, still justified in asking *Cui bono*? Why should divisions be perpetuated by what has no practical value, even if the succession could be traced?

Let me illustrate what I mean. Suppose there is growing in a Grindelwald garden a cherry tree, and the corporation wish to produce a similar tree at Interlaken. What would be the natural way of doing this? Would it be necessary to plant a row of trees, touching one another, in an unbroken line all the way down the valley to Interlaken? The very idea of such a plan at once creates a smile. The whole notion is ridiculous. But is it much more so than the notion of Apostolical Succession? In the case of the cherry tree it is only necessary to take the seed of the tree in Grindelwald and plant this seed at Interlaken, and the work is done, without resorting to the absurdity I have supposed. And just so may we solve the Apostolical Succession theory. Practically it is of no real use. We still possess the living Word of God, which is the "good seed" of the Kingdom, and wherever this is sown in good and honest hearts, there will be fruit, some thirty, some sixty, and some a hundred fold. In short, no matter

how much space or time may intervene, if the Word of God "lives and abides forever," there can be no difficulty in producing either Churches or a valid Ministry, without the slightest regard to "Apostolical Succession."

#### THE QUESTION OF ORDINANCES.

No doubt the most difficult question to settle, of the three I have mentioned, is that of ordinances. And when we come to baptism especially we are confronted with differences as regards the proper subject, action, and design. It is perhaps also true that these differences are more sharply defined, and are defended with more zeal than almost any other differences that stand in the way of Christian union. And yet I can not believe that even these differences may not be practically removed if we will honestly apply the same rule as has been applied to names and governments. While I shall not even attempt to treat the issues involved in anything like an exhaustive manner, I am not entirely without hope that I may at least suggest something that will help to a solution of this exceedingly difficult problem.

And in view of the great delicacy of the question now before us, I dare not proceed further without asking the kind forbearance of those who may differ from what I have to say. I am painfully conscious that I am about to tread upon tender ground, for it is unfortunately the fact that very much prejudice exists concerning the whole matter now under consideration. Nevertheless I can not believe that Christians will refuse to hear patiently and examine prayerfully any reasonable and practical plan by which the vexed question of baptism may be finally settled.

Of course it will be contended by some that the question should be left just where it now is. These believe that perfect freedom should be allowed as regards the whole matter, and that, therefore, no definitely fixed usage should be required. But this view can not meet all the exigencies of the case, no matter how desirable it might be, when considered from a purely charitable or anti-sectarian point of view. It is simply a fact that the whole Baptist family would protest (for they hold believers' immersion with quite as much firmness as

Churchmen do the "historic episcopate"), and this would at once block the way to Church union. Is there, then, any solution that is at all practicable? I think there is, but it will require some concessions on the part of both Baptists and Pedobaptists, though nothing need be surrendered by either, involving any conscientious conviction. Let me briefly state what I regard as a fair and honorable compromise, and one, too, which sacrifices no vital principle on the part of anyone.

Already there is a very wide, if not universal, agreement as to what was the primitive teaching and practice with respect to baptism. It is very generally conceded that both infant baptism and sprinkling are, to say the least, of doubtful Apostolic authority, while at the same time there is very little question about the Divine origin of believers' immersion. Why not then accept that about which there is practically no controversy? It must not be forgotten that the controversy is not about believers' immersion, but about infant sprinkling, and, consequently, I think it is not unreasonable to ask that the common ground of believers' immersion should be adopted in our basis for Christian union.

Doubtless some one is ready to say that this plan is wholly impracticable, as far as the present is concerned, for the reason that there are thousands who are already satisfied with their baptism, and who, consequently, will not consent to what they would regard as a rebaptism. But there need not be much difficulty about this matter. No reasonable person ought to expect the enforcement of an *ex post facto* law. There must be concession all around as regards a question of this kind; and I, at least, am perfectly willing to let the past take care of itself, and consequently do not wish to make any stipulation with regard to accomplished facts. My object now is simply to guard the future against any unnecessary complications, and this I believe can be done, if we will act wisely and well. Why not, then, draw a line at the present, and agree that from this time forward we will all practice only what is already conceded to be scriptural and about which there is no ground for reasonable controversy? I know that it will require much grace on the part of all concerned to accept this compromise, but if faithfully carried out it would settle all three of the

questions we have had under consideration, and which I have supposed to be among the most influential in their bearing upon the reunion of the Churches.

There are at least two objections that will probably be urged against this plan. One will come from the Baptist side of the controversy, the other from the Pedobaptist side. Those who practice believers' immersion will hesitate to take a step which might practically recognize the validity of infant sprinkling. But my proposal does not decide anything as regards the question between Baptists and Pedobaptists. It simply seeks to find an irenicon by which the whole controversy may be settled. It certainly does not make matters worse for Baptists. Already they recognize many Pedobaptists as Christians. Will it lower the Christian character of these Pedobaptists, if they solemnly agree to practice only believers' baptism in the future? The proposal does not require Baptists to indorse either infant baptism or sprinkling, but it does provide for a cessation of hostilities, and that, too, by practically conceding the Baptists' position. Would anyone be justified in hindering Christian union by objecting to this proposal, providing everything else had been agreed upon? I can not believe that Baptists would be so foolish as to protest if such an opportunity was offered for the settlement of the whole question.

Many Pedobaptists will be slow to surrender infant baptism. They may not contend for it from a scriptural point of view, but they will probably look at it as the late Dean Stanley did, from a family point of view. Not a few conscientiously believe that it is their solemn duty to have their children dedicated to the Lord. They would not strenuously object to immersion, but to give up infant baptism at once deprives them of a sacred religious service, wherein they consecrate their children to Christ. But can not this difficulty be met in another way? Is it not possible to provide some kind of ceremony by which these conscientious scruples may be overcome? In England some Churches have already adopted a consecration service for children, and this is intended to take the place of infant baptism. Christ took little children and blessed them, but he did not baptize them. Is it not possible to follow

his example without perverting an ordinance which was intended only for believers?

We must not, however, be in too much of a hurry to reach satisfactory results. We must hasten leisurely. The prejudices and habits of generations can not be overcome in a day. A divided Christendom is the growth of ages, and it may require ages to completely heal these divisions. Nevertheless, something can be done at once, and this much should be undertaken without delay. We might begin with the denominational families which are most nearly related to one another. First of all, the governmental question might be dealt with. There is certainly no good reason why the Episcopal family should not be practically united. The various groups of Presbyterians might also easily find an irenicon. And then there is surely no difference among the Methodists which ought to keep them in separate camps. The same is true of the Congregationalists, so far as Church government is concerned. There are differences, no doubt, between the members of these respective groups, but these are no greater than the differences which often exist between the members of any one of the denominations represented. And this fact makes the continuation of the various groups wholly unjustifiable. And if my suggestion could be carried out, then there would remain only four great organic divisions. These might in time be reduced to one body by the process which I have already indicated.

The final issue would probably come between Baptists and Pedobaptists. But when there are only these two great parties to be considered, the conditions of the problem of union will be immeasurably simplified. For when the controversy is once narrowed down to the question of baptism, it is surely not impossible for all to accept some such compromise as I have already suggested. Meantime, it may be well for us to understand just what is the crucial point at issue in the Baptismal controversy. In my opinion it is not primarily either the subject or action of baptism, but it is the design, or place which baptism occupies in the scheme of redemption, that will require a new adjustment. At present some make *too much* of baptism, while others make *too little* of it. There is, however, a medium position which is both reasonable and scriptural, and



which I think all might heartily accept. Undoubtedly, baptism is the first overt act by which the penitent believer expresses his loyalty to Christ as his sovereign Lord. It is, therefore, not a regenerative act, as the term regenerative is commonly understood, nor is it a mere bodily act. It properly *follows* such a change of mind and heart as is evidenced by "repentance toward God and faith toward our Lord Jesus Christ," and is the decisive step by which the penitent believer accepts Christ and assumes the obligations of the Divine Government. It is, consequently, an act in which the whole man—body, soul, and spirit—moves up "toward God." (See 1 Peter iii, 21.) This view makes neither *too much* nor *too little* of the ordinance. While on the one hand it repudiates "Baptismal Regeneration," on the other it rescues baptism from a meaningless, formal ceremony into which it has fallen in some quarters. It seems to me that some such understanding as to what baptism is for, would practically satisfy all who are reasonable; and for the rest we should have to follow the instructions of the Apostle, and pray to be delivered from "unreasonable men." At any rate, when once the meaning of baptism has been clearly apprehended, the difficulty about the proper subject and action will speedily disappear.

#### HOW TO APPROACH ONE ANOTHER.

Having now seen what is meant by "back to Christ," "back to the Apostles," and "back to the New Testament Church," it may be well to conclude what I have to say by making a few suggestions as to what should be the manner of our approach to one another while we are discussing the issues involved and planning for the grand final result, namely, the reunion of the Churches.

(1) First of all, we must cease misrepresenting one another. One reason why there is so much mistrust undoubtedly arises from the misrepresentations which are more or less indulged in by many who take part in discussing the differences between the denominations. However, it ought to be distinctly stated that this habit of misrepresentation does not always result from unworthy motives. It is at least charitable to believe that in most cases the misrepresentation is wholly

from a misunderstanding of the issues involved. But whatever the cause may be, it must be removed in order that the real differences may be discussed in the spirit of that charity which "thinketh no evil."

(2) The Word of God must not be compromised. I have no faith whatever in any proposal for union which is made at the expense of the clearly revealed will of God. I believe that every vital question must be finally referred to a "thus saith the Lord," either in expressed terms, or in a divinely recorded example. We shall, consequently, need a good deal of prayer over our open Bibles before we shall be able to remove all the obstacles that now stand in the way of Christian union.

(3) The honest convictions of all must be sacredly protected. The vision of conscience must be kept clear. Our present divisions are bad enough, but a dishonest union would be infinitely worse. Thank God there is no necessary antagonism between the whole truth and an honest expression of it. Probably we may have to surrender some of our crotchets, and we shall doubtless be all the better for that; but we dare not, for a single moment, seek a union which would in the slightest degree degrade the moral faculty. We may not be able to realize all our conception of privilege and duty in the face of the petty divisions by which we are surrounded; but if we seek a union of any kind, which practically violates our conscience, we can not possibly maintain our Christian character, and when this is lost all is lost, no matter whether we have union or disunion.

(4) We must recognize the fact that others may be right in some things wherein they differ from us, notwithstanding we are thoroughly conscientious in our own convictions. Honesty does not necessarily involve infallibility. Saul of Tarsus was evidently wrong while persecuting the Church, notwithstanding he lived in all good conscience toward God the whole of the time. We claim the right, the inalienable right, to think, to speak, and to act for ourselves, within legitimate bounds, and we are not willing to submit tamely to any obtrusive interference with this right; but are we willing to grant to others the same right we claim for ourselves? Doubtless most persons will claim for themselves all that I

have indicated, but will they heartily, joyfully, and without reservation, grant the same right to every other man? If this question is answered in the affirmative, we have at one bound practically crossed a sea of difficulties on our way to Christian union.

(5) We must recognize the difference between fact and philosophy, truth and opinion, faith and knowledge. Just here we touch one of the most prolific sources of our unhappy divisions. We must distinguish between things that essentially differ. For instance: it is, unquestionably, the duty of every Christian to acquire all the knowledge he possibly can; at the same time, this knowledge should never be allowed to usurp the proper place of faith. Faith and knowledge are alike important, but for very different reasons. Faith is essential to spiritual *life*, knowledge is essential to spiritual *growth*. One unites to Christ, the other develops in him; one is vital in the formation and maintenance of Christian character, the other is important in the growth and enjoyment of that character after it has been formed. The danger is that faith without knowledge is apt to run into fanaticism, while knowledge without faith is almost sure to run into bigotry, if not intolerant dogmatism. Indeed, it not infrequently happens that my neighbor has no patience with me simply because he knows more than I do. But he should at least remember that a childlike faith in the sight of God may be worth more than all the knowledge in the universe, and especially if that knowledge is without faith. At any rate, we must not forget that, except we be converted, and become as little children, we can in no wise enter the kingdom of Heaven.

(6) We must emphasize points of agreement rather than points of difference. I do not mean that honest differences must be ignored or minimized. I believe in looking squarely at all the difficulties of the case, and I have not a particle of faith in any final triumph of a union which does not take into account the honest differences which really exist. At the same time I think that many of these differences have been magnified out of all proportion to their importance, while the points of agreement have practically counted for nothing.

There is always a strong tendency in human nature to pervert the law of proportion. There are many men, even educated men, who have not yet learned that two are not four. In other words, they make the smaller number quite equal to the larger in all their calculations. And in religious matters it frequently happens that two counts for even more than four. The mint, anise, and cummin are magnified, while the weightier matters of the Law are entirely neglected. But we must emphasize the important matters, and especially the matters in which there is already agreement, if we wish to command the respect of one another while discussing the question under consideration. And it will help us to understand what I mean by asking a simple question: Has anyone ever weighed the sin of schism in the scales with even the most important difference which now divides the people of God? Some of the differences are unquestionably very important, and furthermore it is impossible to suppose that as such they can be lightly treated. Nevertheless, it is easy to see that even important differences can not be justified, unless these differences are vital, when we come to weigh them in the scales with the awful sin of division and alienation among the children of God.

(7) The last point, to which I would call attention, is the importance of federating the Churches on some working basis, so that the various denominations may begin to come into closer contact with one another in a practical way. There need be very little discussion about what are the simple duties of the Christian life. Here we meet on a common ground; and is it not possible to work from this back to the unity of the faith? In other words, may not Christians begin to work together, and in that way become better acquainted with one another, and thereby learn to trust where there has practically heretofore been distrust? I have great faith in the personal contact of those who have in them the spirit of Christ, though they may have long been separated from one another by denominational lines. Perhaps nineteen twentieths of those who are Christians do not study religion in books at all, but they study it in action—they do not fail to see how professed Christians live. Some of us may discuss the difficult questions

with respect to faith which are suggested by the writings of the Apostle Paul, but after all a large majority of the people will doubtless measure our faith by our works, and consequently they will apply the practical test of the Apostle James rather than trouble themselves with the theology and anthropology of the Apostle to the Gentiles. And unless we can show our faith by our works, we will not be able to make the people believe in the sincerity of our professions or the validity of our claim to be the spiritual children of Abraham.

#### A PRACTICAL SUGGESTION.

I would, therefore, most earnestly exhort that we shall at once begin to work together in some practical Christian enterprise. During the Civil War in America, the great Sanitary Commission became not only a boon to the sick and wounded soldiers, but it became also a powerful demonstration that, in an emergency, the practice of Christians is frequently better than their creeds. And it may be truthfully said that the union movements of the Churches of America, at the present time, owe much of their inspiration to the fact that in the days of the Civil War Christians found themselves cooperating practically in the relief of the soldiers, notwithstanding the denominational walls which had so long debarred them from the fellowship of one another.

And I do not see why this cooperation may not extend a step further, even before any general agreement has been reached for such a union of Churches as we all believe is desirable. Why may not any individual Christian work with several denominations at the same time? In short, why should I be hindered from actively cooperating with the Wesleyans, the Congregationalists, the Presbyterians, the Episcopalians, the Baptists, or any other religious body with which I may choose to work? At any rate, it seems to me that, if we could at least begin to extend our membership to the unions, congresses, conferences, and societies of all the denominations, the effect would not fail to be most potential in bringing about a union of the Churches. Already I am, as regards government, at least theoretically, a Congregationalist, a Presbyterian, an Episcopalian, a Methodist, and a Baptist.

And I am all these theoretically simply because I am a *Christian*, for, when these terms are properly understood, I believe they are all included in the term Christian. Why may I not, then, be all these practically for the same reason that I am now all these theoretically? In any case, I am at least willing to try the experiment. Are they willing that I may have the opportunity of proving my faith by my works? If so, then we have at last found the key to Christian union, and consequently we have now only to unlock the door and walk back to the personal Christ, the inspired Apostles, and the New Testament Church. We shall then be in possession of the primitive faith, the primitive gospel, and the primitive socialism, and these will give us at once such a union of Churches as will be in harmony with "the unity of the Spirit in the bond of peace." If such a result could be only half realized, would it not make a glorious ending of the Nineteenth Century? Even the thought of it is enough to inspire us with fresh zeal and a new courage in pleading and working for Christian Union.

As already intimated, we must not attempt to accomplish too much at the beginning. We must wait on development. Christ taught the true doctrine of progress when He said to His disciples: "I have many things to tell you, but ye can not bear them now." We may, by pressing for too much, get nothing. One step at a time is far better than no step at all. I have already indicated a few of the steps which might be taken at once, and these would not fail to lead to others. If even Nonconformists would unite on some working basis, or form a federation which would prevent overlapping, the gain would be very great. And certainly a union of Nonconformists would do much to simplify the whole problem. They could then speak authoritatively to the Established Church with an emphasis which can not be done at present.

But it may be impossible to secure a union of even Nonconformists at once that would be scriptural, or that would satisfy all the conditions of the case. My own view is, while it may be that we have no right to regard all our expedients, for even so good a cause as Christian union, as scriptural, at the same time I can not believe that anything that removes

difficulties out of the way of union should be regarded as unscriptural.

Legalism is always dangerous, and especially when applied to the Christian life. Christ, both in His teaching and practice, showed that it had little or no place in His religion. He constantly taught that all statutes are subject to certain modifications of environment. The Sabbath was made for man, not man for the Sabbath. Even the plain teaching of the Word of God must not be pressed into the service of slavery. We must remember that while the spirit giveth life, it is equally true that the letter killeth. We may, therefore, insist upon even scriptural conditions of fellowship or cooperation which are unwise at the time and place into which they are pressed. By demanding the legal "pound of flesh" we may find ourselves "hoist with our own petard."

In nothing is the Spirit of the Master more needed than in the matter of Christian union. A purely legalistic view will not succeed. We must treat all the facts in a liberal spirit, or we might just as well give up the whole case as hopeless. We must not compromise the truth, but we may certainly compromise *within* the truth. The incarnation of the Son of God was a compromise *within* the truth. When it became evident that man could not govern himself and would not be governed by God, a Governor was provided for him, who is both God and Man—Emmanuel—God with us. This Governor unites in Himself the interests of both heaven and earth, and hence He has made it possible for God to be just, and at the same time the justifier of him who believes in Jesus. There is, therefore, no harm in a compromise in the truth, if we do not compromise the truth itself.

#### DIFFERENCES IN THE PRIMITIVE CHURCHES.

Should anyone conclude from what I have said that I am too liberal, and am, therefore, disposed to concede too much, my reply is, the concessions which I am willing to make do not exceed those made in the Primitive Churches. Indeed, the differences in our modern Churches are not so great, in many respects, as those which prevailed among the early Christians. The questions of sacrifice, sabbaths, idols, the

Law, and others, were far more vital than many that now divide the Churches. Many of the Jewish Christians, if not all of those first converted, held rigidly to the ceremonial law of Moses, as may be seen by references to Acts xxi, 18-40. And it is notorious that throughout the Apostolic ministry, there was always considerable difference between the Jewish and Gentile Churches with respect to some very important matters. Several of the Epistles were written to remove these differences, or rather to show that they ought not to be causes of division. The question of circumcision was regarded by some of the Jewish Churches as vital, but Paul shows that neither circumcision nor uncircumcision amounts to anything, if only there is the new creation in Christ Jesus. He uses practically the same line of argument with respect to sacrifice, holy days, meats, etc. In all these cases he contends for liberty to differ without any breach of fellowship. And yet the differences, with respect to the matters mentioned, were really much greater than the differences which now divide Churchmen and Nonconformists, or that separate Nonconformists from one another. Hence, I hold that the example of the New Testament Churches justifies the toleration of considerable variation as regards both doctrine and practice, but does not for a moment even apologize for divisions among the people of God. In other words, it is my decided opinion that the Word of God not only recognizes schism as a sin, but as a far greater sin than many of the matters that disturbed the primitive Churches, or that now divide our modern Churches. The difference between the first Christians and ourselves is that they recognized their points of disagreement, but did not divide into separate bodies. They held contrary opinions on numerous questions, but all the time continued in fellowship and cooperation with one another. This is precisely what should be the case now. It is the very essence of Christianity to honor variety, but this variety should always come within legitimate bounds. I do not believe in confounding liberty with license.

Hence I do not wish to perpetuate the most insignificant error. But may it not be better to tolerate even error for a time than to be compelled to sustain its violent opposition indefinitely? Our Lord and His Apostles were never in a



hurry to bring everyone up to the full measure of the whole truth. They waited on development. This explains exactly my own position. I would be glad to see all the Churches in perfect line with my conception of New Testament teaching, but I fear they can not at present bear all that I could say to them on that matter. Hence, I think it is far better to seek for a common ground of agreement, and begin to cooperate on that, than to emphasize even important differences before the time, if by so doing I place it out of my power ever to help those who need to be led into a clearer vision of the whole truth.

At the same time, I would be careful to distinguish between things that unmistakably differ. The words "toleration" and "approval" must not be confused. They have a very different meaning, and yet the first represents a certain stage in our progress toward that fuller apprehension of truth which justifies the use of the second word. There is also much loose talk about the term "diversity." It is, no doubt, true that diversity is the law of grace as it is of Nature. It is, in fact, the very harmony of both. But difference can not be harmony if it is in the *wrong place*. A piece of music is characterized by difference; but if this difference is not controlled by a well defined law, the difference will make discord instead of harmony. So of light; it is composed of different colors, and while these are allowed to remain in the *right place* and right proportion the difference makes for harmony. But change the order of Nature, or the legitimate order, and discord is at once produced. The same is true as regards difference or variety in our religious life. We must have the variety which difference gives, but we must be careful to have it in the right place and in the proper proportion; otherwise, it will produce discord instead of harmony. Hence our most minute differences must be subject to the law of God, and then they will be helps rather than hindrances. I can not, therefore, approve of any kind of difference which is not approved by the Holy Spirit, though I may tolerate it for a time with the hope that whatever is evil in it will disappear under the graciously modifying influence of "sweetness and light."

And this brings me to say that, after all, the most potential element in the whole problem has only been hinted at.

Undoubtedly Love must reign in our councils if we may hope to ever realize Christian union. Love not only covers a multitude of sins, but it also covers a multitude of our petty differences. While in the valleys, which separate the Alpine Mountains, the cleavage is very distinct, and the distance between the mountains appears considerable. But when we ascend one of the lofty peaks, such as the Wetterhorn or the Jungfrau, the valleys practically disappear. Even a view from the Scheideck greatly reduces the size and importance of the cleavage between the mountains. It is the low view which magnifies the lines of separation; in the wide sweep of the high view the lines of separation are practically lost. Love is our Great Scheideck from which we must contemplate our differences. Seen from this lofty summit the valleys which separate us are either no longer visible at all or else appear as insignificant fissures in the endless chain of towering mountains, which mountains fitly represent the great facts and principles in which all the Churches, even now, are substantially agreed.

We must, therefore, study the problem under consideration from the high summit of Love. This will at once make possible what would otherwise be a hopeless task. We must remember that there is a logic of the heart as well as the head; and while the former has its proper place, there is really no place which is not proper for the latter to occupy. The Bible tells us that the heart has eyes, and this is a most important statement as regards the question of Christian union. We must look at the question from the heart rather than from the head. In short, we must let Love reign in all our hearts, and then the controlling vision will be through the "eyes of the heart," and this will give us exactly the view that is necessary to see things in their right proportion. And the very moment all our hearts shall be filled with love toward one another, that moment will we see only the lofty peaks of our common Christianity while our minor differences, our insignificant cleavages, our separating valleys, will be lost in the overshadowing mountains of truth, which are seen to be everywhere united in our extended horizon. From this standpoint I am content to view the whole question, and wait for a realization of the glorious vision which I have so imperfectly sketched in ideal.

W. T. MOORE.

## THE TEACHER'S MISSION.

COULD some supernal being stand in the sun and look out along the level rays of light, he would behold our world at a distance of ninety-three millions of miles; smaller than Jupiter, not so splendid as Saturn with its rings and its many satellites, and less varied in its changing seasons than Venus; and yet a wonderful planet, swinging serenely around the sun, spinning on its axis at the rate of a thousand miles an hour, belted with verdure, and its polar regions capped with perpetual ice and snow. He would be troubled at the seeming waste of matter and force, three fourths of its surface being covered with desolate oceans, and a large portion of the land occupied with scarcely less desolate mountains and deserts. He would be delighted to find this world inhabited by sixteen hundred millions of intelligent beings; delighted at the many evidences of mental and moral culture. But "for the innumerable dead would his soul be disquieted," when he learned that, every thirty-five years, these sixteen hundred millions of intelligent beings perished from the earth; that thrice this number go down into the grave every century; and that Niagara's flood has notched uncounted centuries since this tide of life began to ebb and flow. Why are these millions here? Why do they live and die? Why is human life so full of tragedy? Would the heavens be less bright if this world were blotted out? And what is man's mission in the world?

Did you ever stand upon some high tower, or on the verge of a high mountain precipice, and feel the strange impulse to cast yourself down? Many a suicide has yielded to this impulse, and so hurled himself out of life. And why not? Why not cast yourself down? You are not a machine and *can* do this. Are there good reasons why you should live? Have you work to do? Are there homes that would be dark, and hearts that would break, if you should go? Have you a right to desert your post? Dare you rush unbidden into the presence of God? Have not *you* a mission and a work to finish "while it is day, and before the night cometh when no man can work?"

Every young person comes to a most serious crisis in life when he must dispose of himself industrially and morally; when he must choose what he will do for a living, and what kind of a life he will try to live, good or bad. It is a noble purpose, if he shall say: "I will not fight my way through, I will not sponge my way through, I will not cheat my way through, but I will pay as I go; I will support myself, and help my fellow man." It is a still nobler purpose, and one comprehending all lower good, if he shall say: "I must lead a true life, I *must* work the works of Him that sent me." These are vital questions: Why is man in the world? What is my mission? And what must I do as my specific work? In answering these questions, we must recur to fundamental facts and principles. When the mariner has been driven by the storm, and has not seen sun nor star for many days, he improves the first opportunity to take his reckoning. He takes the altitude of the north star and marks the time of sunrising, and so determines his latitude and longitude. It is by celestial observation that he finds his terrestrial position. In like manner, to find our true place and course in human life, we must consider these higher questions, our relations to God and man, to time and eternity. It surely is not wise to go blindly on, like a horse or a mule, driven by fate; one can not be satisfied with the claim that human life must be but a blind groping in a sunless cave, without star or rising sun. No true teacher can be satisfied to be but a blind guide leading the blind, he knows not whither.

I. *That man has a mission in the world*, is my first proposition. He is not a chance product, nor a freak of nature. A reasonable account of man's origin would not be that a dark body happened to be floating in space; by chance this fragment came within the earth's attraction; on this body there happened to be the germs of life; evolutionary force, working in many directions, happened to have a trend toward man; and so man, but one of many thousand possible results, made his appearance. Man exhibits too much design and plan to permit such a hypothesis to stand for a moment. Every bone in his body, every muscle, every nerve, every organ, every cell, cries out against the monstrous supposition. Man's relation to the earth and his correlation with all living things, is

a still higher evidence of purpose in his creation. Can it be that highest order and design came out of chaos and chance? Man is not a freak of nature. Nature is not given to freaks, since her laws are universal and most exact. Everything in man and around him goes to show that there was a great purpose in his being placed on our globe, and that he must have a mission here.

My proposition must be true, if there is a God, allwise, almighty, and perfect in his benevolence. That such a God exists and presides over the becoming and the ongoing of the universe, no sane man can question. No one can prove that there is no God; in order to prove this he must become a god himself. He would need to be omnipresent, or in the place where he is not, God may be; and omniscient, or the one thing he does not know may be that there is a God.

The world exhibits evidences of intelligent causation. Such causation implies three things: A purpose to be accomplished, the perception of means, and the employment of the means in the realization of the purpose. There is nothing with which we are more familiar than with this causation. "Every house is builded of some man, and he who builds all things is God," is a recognition of this principle. There was a purpose to produce vision; the means were selected and used; the result is the realization of the purpose. There is not a thing in all the world, however insignificant, that does not thus bear witness for God; all the chemical elements, every blade of grass, every flower, every seed, every insect, every plant, every race of intelligent beings. Nor can this argument be set aside by the denial of final causes in nature; for *man is a part of nature*, and he certainly exhibits, in ten thousand ways, this power of intelligent causation. There is an eternal *something*. For something now is, unless we shall deny consciousness and sense-perception; if we shall do this it is absurd to say anything; we can not even say *finis* and know that we do so. Now, if there ever had been a time when there was nothing, nothing could ever have come into being. Therefore, something has always been, and this eternal something must be God, since spirit is superior to matter. Spirit could produce matter, while it possesses powers not found in matter,—thought, feeling, and will.

It is true that we do not know much about God. The finite can not fully comprehend the infinite. We are here only a little while; the bending sky shuts us in on every side; and God does not, and probably can not, show himself to us *in propria persona*. Still he gives us daily food, draws around us the curtains of the night, and permits us to live in the midst of his wonderful works. We know that he is; that his wisdom would not have suffered man to appear in the world without a purpose; and that all the conditions of this life, so far as he has determined them, are in harmony with his justice and benevolence.

Again, if we may believe that man is an immortal being, we may also believe that he has a mission in the world. The common faith in a future life is not at all unreasonable. We do not know that a single atom of matter, or unit of force, is ever destroyed. Conservation, and not annihilation, is the law of existence, and this must apply to the spiritual nature in a superlative sense. Man possesses powers not developed in this life; powers which, therefore, become prophetic of a life to come. The tiny plant in the germ is significant of a glorious life in the air and the sunlight. Eyes and ears, legs and wings and lungs are prophetic that the bird is to burst the thin walls of its shell and have use for all these organs. So man is capable of endless progress. He only begins in this life. These high endowments and this irrepressible longing are manifestations of his immortal nature. Still further, justice will require that death shall not close the drama of human life. Death waits not for the completion of our plans. The good man and the criminal are cut down in the midst of their careers; neither waits for the reward or the punishment; martyr and murderer perish together. But justice and judgment are the habitation of God's throne; it can not be otherwise, and hence there must be a life to come, a life in which the wrongs and injustice of this world shall be righted.

And again, that man has a mission is seen in the fact that he is made in the image of God; these godlike powers were given for a high and holy purpose. This likeness to God is spiritual and not physical. God's thoughts and plans are embodied in nature and in man himself. God and man reason alike, think and plan alike. Both are mathematical, both use

levers, valves, pulleys, and a thousand inventions, in the same way. God loves the beautiful and the sublime, for he has filled the world with objects which thrill the soul of man with these feelings. Man is a free moral agent and is responsible for his deeds. His conscience declares that he *ought* or *ought not*. This likeness to God declares that man has a mission in the world.

Every person has a work to do, has a mission to accomplish. He must work the works of Him that sent him; he must work while it is day, and before the night cometh.

II. *What is man's mission in general?* is our next question.

We are not here to be *idle*, unless to be as miserable as possible is the sole purpose in our existence. To man as he is, perpetual idleness would be perpetual hell. No punishment can be greater than solitary and enforced inactivity. Rest is not quietude, but grateful change. Nature sees to it that no man shall be idle for a long time. If he will not work, neither shall he eat, is the universal decree. The higher man rises in the scale of mental and moral excellence, the more active he becomes. There is progress from the lazy savage to the active civilized man of to-day. Intense activity is a characteristic of every true and noble life.

Nor was man made to *drift* whither the winds and the waves may bear him. He has the power of self-direction, and he has a destination, a port, which he can not reach by aimless drifting. It is the more necessary to say this, because the sea is covered with craft of every kind that are drifting every whither, while but few are ploughing their way through the wreckage, in a straight course, to a definite harbor on the other shore.

Nor is it our mission in life simply to be *happy*. Happiness can not be attained by working for it. It is a result of the harmonious working of all our powers. The most unhappy people are those who are always seeking happiness. The most wakeful people are those who are trying to fall asleep, and we remember best when we try hard to forget. Those who are trying to be happy are constantly giving evidence that they are unhappy. Besides, happiness is not always a good thing, and rarely the best thing. There are times when we should be unhappy; there is a "divine discontent," and sorrow for

wrongdoing is a needed medicine. The good and the best may come to us in some great affliction, or in overcoming some great difficulty.

The mission of life does not consist in reaching some so-called practical ends. It is not the chief end of man to toil, to contract his muscles, and to work his brain; to set all sail, and make all speed, and this the only object of the voyage. He is not a machine for the solving of problems, and the calculation of mathematical tables. It is not the end of a woman's life to get breakfast and dinner and supper, day after day, and year after year. She must have a higher purpose or she is a mere drudge. Labor is only a means, not an end.

It is not the great purpose of life to make money, to cause your wealth to mount from hundreds to thousands, and from thousands to millions. Wealth is but consolidated labor, and if toil is not a worthy object in life, neither can wealth be. How many keep their energies bent on money-getting, till they forget why they do so, and shrivel into misers? How many think they have failed in life, if they have not accumulated wealth; and that millions, however obtained, are the measure of success? While money is often exceedingly convenient, it is not everything. It is senseless to sell one's self into such slavery.

It is not the mission even of Americans to obtain political power and office. Yet men strive for civic honors as though they were the *summum bonum* for time and eternity. They sacrifice money and time, body and soul, to obtain them. How low a man has fallen when he has become merely an office-seeker! How precarious his means of support, and how certain his ultimate failure! Passing these negative points, let us go on to the positive side. It is the appointed task of every man to secure the highest good for himself and his fellow men. This highest good is evidently the perfection of himself and of others. He is bound to make the most of himself, and he can do this in harmony with his wider endeavor to make the most of others. Both nature and Scriptures teach this lesson. All nature is toiling up to man. Mineral, vegetables, and animal minister to him. All true progress is toward individual and race development. What God is doing in nature it is our mission to do also so far as this is possible.



Christian ethics places man at the head and gives him dominion over all things below him. Man is not to spend his energies on anything less important than himself; less important than the immortal soul. Business and pleasure, toil, education, study, invention, and all human endeavor, are valuable only as they promote this object.

Every person is bound to choose a vocation so well adapted to his powers of body and mind, that in this vocation he can do the most for himself and for all men—all men so far as he can reach them. There is a divine call to the gospel ministry. It consists in good sense, a good heart, good preparation, and the good opinion of the church. To every honest occupation there is an equally divine call. The physician must have the talent; a love for the profession, a thorough medical training, and the approval of those whom he serves. So with the civil engineer; so with the carpenter. No matter what the calling, if it is intelligently chosen, it is a part of the higher calling to the fulfillment of our mission. In this light the calling of the housewife is as exalted as that of the Christian missionary, and she should be as happy and contented in her work as he can be. Each is to run the race set before him; the goal is the same and the honors are equal. The teacher's vocation is no exception to these conditions. If he has not the natural ability required, God has not called him. If he does not love children and the work of training them, he is not called. Nor has anyone a right to assume the duties of this profession without due preparation and the sanction of the proper civil authorities. With these conditions fulfilled he is *divinely called*, and should regard himself as having a certificate from heaven appointing him to this mission.

III. Building on this foundation, let us inquire next *what are the characteristics of the teacher's special mission.* First of all, it is his duty and privilege to earn and draw his salary. Few teachers are blessed with such abundance that they *can* work for nothing; few are so disinterested that they do not draw their salary with "alacrity and delight." Of course he does not work for *mere* pay, but he *does* work for pay. In making a contract to teach, the salary is an important item. Teachers have need of money. They have stomachs and can feel hunger and cold. They often have families and

often love wife and children; hence they need homes and clothes and books. They love the beautiful and there is no end to the things they want to buy. They would like to travel. They sometimes grow old in their profession and need a store laid up against "a rainy day." It is noble in a teacher to support himself and to desire to have somewhat besides wherewith to help a neighbor. His salary should be large enough to insure him against beggary or the need of a pitiful pension. Hence, the teacher should not only demand a salary, but the highest he can get. Like the preacher, he should conclude that he can do the most good where the salary is the highest; for those who offer a large salary have a high appreciation of education, they will supply all needed buildings and apparatus, and will themselves be interested in his work. He need not be afraid of getting too high a salary. Directors will see to it that he does not become "a bloated bond-holder," that he does not, like Jeshurun, "wax fat and kick."

*Second*, it is a part of his mission to assist in making good citizens. This is the main reason why public schools are maintained by the state. Prevention is more effective and cheaper than cure. Schoolhouses are better than courts and jails. If a teacher does not believe that children have souls, that there is a God, or a future life for man, or that anything will survive the power of death, let him work for this object, good citizenship. He can not doubt the reality of this life and our need of good government. Let him make patriotism a sort of religion, if he can not do any better.

We must maintain a ruling majority sufficiently pure, or the republic goes down. Bad men will not enact and execute just laws. Criminals will not apprehend and punish themselves. The public schools are but one of many agencies which have to do with the securing of this adequate ruling majority. The home, the press, the church, the Sunday school, and the proper enforcement of law, must form a successful combination against "the world, the flesh, and the devil;" against gambling, intemperance, dishonesty, and political corruption. The school is only one of these agencies, and perhaps the least important one; and yet, what it can do must not be wanting. The teacher must not think that mere intellectual development will make good citizens. Something

more is needed than a knowledge of the parts of speech and the ten digits; something more than to know about the chemical elements, the distance of the sun, a few historical dates, and a few stanzas from the poets. Conscience must hold the scepter, knowledge of right and wrong must be obtained, right feeling must be cultivated, the will must be trained, and the pupil's whole nature brought into submission to law, both civil and moral.

But does this helping to make good citizens exhaust the teacher's mission? If so, then his influence is feeble though indispensable. He deals with only one relation, that of man to man. If civil society were abolished, he would have no office. He would concern himself with what a man does in one relation and not with what he is. Yes, to make good citizens is a part of his mission, but only an *incidental* part; good men will be good citizens.

*Third*, it is also his mission to *develop men and women, in the highest sense*. He trains the child for its own sake, and not to make it a part of the civil machine. He takes an interest in individuals and not merely in some general idea which he calls "his country." It is not patriotism, but friendship, sympathy, and love, which induce him to undertake the difficult task. I want no teacher of my children whose sole aim is to make them good citizens, to make them intelligent machines for use on election days. If he has no deeper interest than this, I say "out with him." He should say concerning each pupil, "this child is more than all civil institutions, for all these institutions exist for his sake. He will occupy, in a large sense, a world by himself. What will he be to himself? What his thoughts, high or low, logical or illogical? What his appetites? What his passions? What his loves and hates? What his relations to conscience and to his Maker?" The teacher will follow the child that he loves out into life; into the paths, the ills, and the successes of youth; into the home where it is to become a blessing or a curse; into the heat and dust of toil where heavy burdens are to be borne; into the conflicts of man with man, and man with world-wide systems of evil; into the declining years, into the grave, into eternity. He will regard himself as having much to do in answering these questions; he will feel a burden of responsi-

bility; and, if he believes in God, he will pray for light and strength to take the right course with each child under his care.

He will care for the development, health, and strength of the body; he will see it as a condition of all higher activity. He will, of course, promote intellectual development and power, not so much to cram the mind with information as to cultivate power, accuracy, and persistency of thought; as to train for efficient thinking and to open the avenues to all human learning. He will educate all proper feeling, and eradicate, by nonuse, all improper or overgrown passions. He will, especially, bring out the conscience and train it to sound judgment of all moral questions. Shall he train the child on the supposition that this life is all, or should he look forward to the future life as well? Is it wise to train the child for its future occupation? Would it not then be the height of unwisdom for him to ignore the child's immortal nature? The teacher's mission is something more than earning a salary, infinitely more than helping to make good citizens.

In the *fourth* place, the teacher's mission implies that he shall also *be a man among men*. He can not be a teacher and nothing else; for if he were nothing else he could not be a teacher in any exalted sense. He is a unit in the home, in society, in the state, and in the church or out of it. He is not to forget himself and his own highest interests. He must do good, as he has opportunity, to all men; and he will have many opportunities. The child who loves him will introduce him to the homes and hearts of many people, will give great power to his words and deeds of kindness. The time will come, though in the distant future, when the teacher will be expected to have "views" on politics and religion, on the tariff and baptism. Till then we must be patient, have our own opinions, and make them public, too, if we can afford the cost.

In the light of the foregoing analysis it is evident that the teacher's profession is one of the noblest among men. There is a great necessity requiring it. We can get along without dancing-masters and musicians, without aeronauts and acrobats, and even, for awhile, without preachers; but shoes

and houses are a necessity and so shoemakers and carpenters will never fail. In like manner there will always be a call for teachers. Not only is it founded on necessity, but there are millions of capital behind it; fourteen million in Illinois for teacher's wages, and more than one hundred and sixty million in the nation for this purpose; besides the millions invested in buildings and school books. It has a vast constituency, a constituency not less than all the people; and this constituency is not divided into hostile systems like medicine and theology; nor into parties like the political world. Seventy million of people in the United States are of one heart and purpose in regard to schools and teachers. It offers a long line of promotions, from the primary teacher to the commissioner of education at Washington. The superintendency of city schools is a larger place than the presidency of a college. I would rather be state superintendent of public instruction than governor of the state. The profession has room for all grades of talent—too much room for the incompetent. Moreover, the teacher's profession is in the ascendant. As we go on in civilization, man is more and more, while, in comparison, money, lands, and cattle are less and less. In ages to come, an Aristotle will stand higher than an Alexander, however great. The material upon which the teacher works is the most precious in the universe; the laws of spiritual activity and growth are the most complicated; while the highest skill is needed if one would achieve the highest success. This profession is promotive of personal growth. Its work is in the line of self-development, and it offers leisure for outside studies, if any studies can be said to be outside. This profession is especially adapted to women. Into it a woman can enter with no loss of public esteem, and with the consciousness that she is, by nature, adapted to its demands.

And the reward is ample; if not in money, yet in the love and esteem of those who have been aided, in the consciousness of a life well spent, and in the spiritual growth which comes to the faithful teacher.

H. W. EVEREST.

## THE LAW FILLED FULL. Matt. 5:17.

THE Israelitish law of sacrifice was but a fragment of the sacrificial idea and was filled full only when "Christ our passover was sacrificed for us." Had he continued his "supplications and prayers with strong crying and tears" in Gethsemane till the "cup had passed" from him, the law never would have been fulfilled. The same is true of the law creating the office of the high priest. Had not Jesus acted the high priest in "offering himself" and in entering into the most holy in heaven "with his own blood," that law never would have been filled full, but would have been to-day as aimless and unfulfilled as any heathen rite in the Orient. God's visual distance is not short like ours. He saw the end from the beginning, the type and the antitype, and adapted the one to the other and knew how they would fit. His days are thousands of years, and whole dispensations.

Not only had each of said laws a future, but the same is true of the law of Moses as a whole, for the whole law, as Paul teaches us, "had a shadow of good things to come." The word "shadow" here has reference to an inaccurate picture that a carpenter would draw of a house he proposed to build, and as the house completed was intended to be much more elegant than this shadow of it, so the Christian dispensation was to have much greater blessings when all the law should be fulfilled in Christ. All "meats, drinks, holy days, new moon, and Sabbath days" (Gal. 2:16, 17) are fulfilled in "the bread from heaven," "the water of life," and the spiritual rest into which believers do already enter, for

"The Hill of Zion yields  
Ten thousand sacred sweets  
Before we reach the heavenly fields  
Or walk the golden streets."

Although "the law made nothing perfect, it was the introduction of a better hope by which we draw nigh to God." The "better hope" has been realized in the forgiveness of sins to be "remembered no more" instead of "a remembrance of them again every year;" in "the adoption of children by Jesus

Christ," instead of minors and "differing nothing from servants;" and the hope of eternal life confirmed by the resurrection of Christ from the dead. So sure is the law of Moses a part of the Word of God that "heaven and earth shall pass away" rather than that "one jot or tittle"—the least letter in the Hebrew alphabet or even a grammatical point—should fail of fulfillment in Christ. Destructive criticism may beat its head against this saying of Jesus as the ocean waves beat Gibraltar, and with as little effect. This leads to the consideration of several special relations Christ sustains to "the law of Moses the man of God."

*First.* "Christ is the end of the law for righteousness." He is what the law aimed at; what it looked to; what it foreshadowed. He is the explanation and interpretation of the law. He is the fulfillment of its prophecies, for "the law and the prophets prophesied until John." The law did most of the prophesying—much more than the prophets. By its animal sacrifices the law foretold "the body God was to prepare" in the person of "the Lamb of God" whose "shed blood" would avail far more than the "blood of bulls and of goats which could not cleanse the conscience" of the worshiper. This prophecy is fulfilled in Jesus who accomplishes "what the law could not do." The law could not "take away sin" in such completeness that it would be "remembered no more," for there was a "remembrance made again of sin every year." In this sense, especially, "Christ is the end of the law for righteousness." (Rom. 8:3, 4.) The words of John the Baptist, "Behold the Lamb of God who *taketh away* the sin of the world," are well explained in case of the leper who was healed by the Savior, for when he had said, "be thou clean, immediately the leprosy *departed from him*," and his flesh, doubtless, like that of Naaman, the Syrian, when healed of the same disease, became like "the flesh of a young child." The reader will observe that Jesus did not simply dry up the disease in the leper's body, and leave it there, but forced it to "depart from him;" nor does he merely scotch the serpent of sin in the soul, but casts out the demon of hostility to God and presents the redeemed "without spot and blameless with exceeding joy." The law required sinless obedience;

man did not and could not render it, but Jesus "takes away sin" out of the soul and leaves it sinless by "cleansing" it from sin. He makes the penitent believer "faultless" by taking away all his faults. Jesus makes penitent sinners righteous by taking away all their unrighteousness in the forgiveness of all their sins. The Scriptures say nothing about our righteousness consisting of Christ's personal righteousness "imputed unto us." If a stained garment is washed clean its condition is the same as if it never had been stained, and when the penitent sinner is "washed" (1 Cor. 6:11) from his sins his condition is the same before the law he had so often broken, as if he never had broken it. Even so Christ by "the blood of the everlasting covenant" as "the end of the law," puts the transgressor into a sinless position by the remission of all sin. In this way he is "able to present you faultless in the presence of His glory with exceeding joy." (Jude, 24.)

Many humble, praying Christians, for want of this view of salvation from sin are "all their lifetime kept subject to bondage." They think on the day of judgment all their sins, first and last, are to confront them, all raked over again although once forgiven to be "remembered no more." They seem to think that the judge will weigh all their deeds, good and bad, as in a pair of scales; that if the former outweigh the latter they will be saved on account of the difference; but if the bad ones outweigh they will be lost on account of the difference. They forget that their sins once forgiven will never appear against them in the judgment nor anywhere else. In Matt. 25:34-40, where that day is described, the judge pronounces six benedictions upon the righteous, but not one censure. I do not expect to hear on that day of one sinful thought, word, or deed I was ever guilty of. I take the promise of God at par that my "sins and iniquities He will remember no more."

*Second.* As to "jots and tittles" being fulfilled in Christ, He hardly meant that they of themselves and standing alone were *prophetic*, but in so far as they were effective in spelling out and in making the meaning of the law plain they would not be disregarded. The saying also emphasizes the fact that *the law as a whole* without subtraction was our "tutor to lead



us unto Christ;" and as the numerous ceremonies of the Levitical law "prophesied until John," we think the following facts are fairly deducible therefrom:

1. That Christ recognized himself as the great antitype of "the law of Moses the man of God," especially the Levitical law, the same as we have it to-day. How could He be the antitype of a set of types that neither God nor Moses ever set up? If, as destructive critics hold, the Levitical law had no existence before the Babylonian exile, who invented the prophetic ceremonies and fitted them so accurately to the Antitype? Who were the inspired Redactors a thousand years after the death of Moses, who could look forward through centuries of a cloudy future and paint the character, the life, and the sufferings of Christ and manage to have the type and Antitype fit each other as if God had made them both?

2. Did Jesus know what he was talking about when he said: "All things must be fulfilled which were written in the law of Moses, and in the prophets and in the psalms concerning me." (Luke 24:44.) These three divisions embraced the whole Old Testament and Jesus indorsed them all as the Word of God by quoting them as *prophetic of Himself*.

3. As to the omniscience of Christ while in the flesh, it is sufficient to say that He at least had all the knowledge of the Scriptures, and of human nature, and of everything else that was necessary to qualify Him for his work. One part of that work was to "bear witness to the truth;" not only so, but to be "the faithful and true witness." (Rev. 3:11.) We have just seen that He did bear witness to the whole Old Testament, and if in this he was not a *true* witness how can we trust Him in anything else He has said as to God's existence, our mansions above, immortality, or a day of judgment? If it was unnecessary for Him to be a great mathematician, or an astronomer, or a geologist, was the world suffering for want of a knowledge of these sciences? No. But it was suffering for the knowledge of God and of His salvation. And did not Christ come into the world to teach this knowledge and the way of salvation by grace? Every great man is distinguished for some specialty in which he has been successful. George Washington and Christopher Columbus each had his

specialty. They both may have been good citizens, good husbands, good neighbors, but so were myriads of other men above whom they did not tower remarkably. Jesus had his specialty which Paul expresses thus: "This is a faithful saying and worthy of all acceptation that *Christ Jesus came into the world to save sinners.*" (1 Tim. 1:15.) So Jesus was not commissioned by the Father to do but *one work*—"to save sinners," for which He had all necessary knowledge. It would have made Him no better Savior if He had been a great poet, historian, musician, or statesman, but would rather have detracted from His power to "do His Father's one will." Without determining to what extent His knowledge of earthly things may have been eclipsed by his incarnation, we may safely say He knew God, He knew the sinful state of man, He knew the entire Word of God. His specialty was so unique that no other religion on earth offers salvation from sin by forgiveness. It follows either that when He indorsed the Old Testament, especially "Moses and the prophets," He settled the question of both the genuineness and authenticity of those ancient Scriptures beyond a cavil, or that he was too ignorant to be our guide. Sixteen times does He recognize Moses as the author of the law, and if He is not to be trusted as a witness to the truth in this matter, why should we trust Him for salvation?

4. Not only did Christ recognize the writings of Moses and the prophets and the psalms—embracing "all the Scriptures" (Luke 24:27)—but every writer in the New Testament either quotes or refers to the Old Testament from *one* to *fifty-two* times.

|   |            |
|---|------------|
| Whole number of quotations in the New Testament from the Old, is..... | 263        |
| Whole number of references.....                                       | 376        |
| <b>Total indorsements.....</b>  | <b>639</b> |
| Quotations from the Pentateuch.....                                   | 90         |
| References to it upwards of.....                                      | 100        |
| <b>Total.....</b>   | <b>190</b> |
| Quotations from the Psalms.....                                       | 71         |
| References to the Psalms.....   | 30         |
| <b>Total.....</b>   | <b>101</b> |
| Quotations from and references to Isaiah.....                         | 104        |
| From the minor Prophets about.....                                    | 30         |
| See the "Bible Hand Book," p. 379. Angus.                             |            |

The Savior promised the apostles that "the Holy Spirit should guide them into all truth." Were they led into truth when they quoted the Old Testament two hundred and sixty-three times? Or were these two hundred and sixty-three errors into which they were led by the Holy Spirit? And were the three hundred and seventy-six references they made to the Old Testament so many errors into which they were led "by the same spirit?" Or did their holy guide lead them by quotations and references into six hundred and thirty-nine attestations of the trustworthiness of the Old Testament? Every book in it is quoted but three, and these the least important of all. It is significant that the much disputed Pentateuch is quoted and referred to more frequently than any other part of what Paul (2 Tim. 3:15) calls "The Holy Scriptures." It is also observable that the larger and more important epistles in the New Testament quote and refer to the Old Testament the most frequently. Romans has fifty-two quotations and fifteen references, sixty-seven in both; First Corinthians eighteen quotations and seventeen references, in both thirty-five; and Hebrews thirty-three quotations and forty-four references, in both seventy-seven. In all one hundred and seventy-nine indorsements of the Old Testament in only three New Testament Epistles.

5. This recognition of the Old Testament by all the writers of the New, returns our thought to the prophetic character of "the law of Moses the man of God." We are assured by Peter that "*the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit.*" This testimony of Peter, applied to "the Scripture" generally, is applied specially to the Levitical law by Paul when he describes the Jewish tabernacle in Hebrews, 9:1-15, in which he declares that "the Holy Spirit" had something to do in making the Levitical law, viz.: In making the tabernacle, the candlestick, the table, the shewbread, the first and second veils, the holy and most holy places, the golden censer, the ark of the covenant, the golden pot, Aaron's rod, the tables of the covenant, the cherubim of glory, "*the Holy Spirit*" (by all these "figures,") "*signifying this, that the way into the holiest of all was not yet made manifest,*

while as the first tabernacle was yet standing, which *was a figure* for the time then present"—a "figure," a "shadow," a "prophecy," "the introduction of a better hope by which we draw nigh to God," the Holy Spirit signified the meaning of all these "figures."

All this means that Moses was inspired to give the Levitical law to the people. If not, what does it mean? Furthermore, if not divinely guided, why is it that in the three middle books of the Pentateuch containing one hundred and three chapters, the expression "and the Lord spake unto Moses," or words to that effect, occur by actual count *one hundred and thirty-seven times*? Did "the Lord speak unto Moses" more than once for each chapter in said books? If not, who falsely reported that he did? Did the Lord speak unto some unknown editor, or compiler, one or more, and tell him He had spoken unto Moses one hundred and thirty-seven times, or did a number of unscrupulous men scattered all along the centuries invent the story with said repetition of the invention? How did the expression get into said books if not through Moses?

6. Against all such critics as R. W. Smith, Canon Driver, President Harper, and a whole column of others, we array "the testimony of Jesus, which is the spirit of prophecy," believing that He alone knew more about "the law, the prophets, and the psalms," than they all. Even from a human viewpoint, He lived nineteen hundred years nearer the dates of their respective origins than any of these gentlemen, and came expressly to be a "witness to the truth" in this very matter. He quoted only "The Holy Scriptures," because no other writings knew anything about his religion. Paul's indorsement of the journey through the wilderness (Heb. 3:7), giving "the Holy Spirit" as his authority, is worth more to the believer than "the critical judgment" of a dozen German doubters. His "figures," "patterns," types, and "shadows of good things to come" all being taken from the Levitical law, command our faith in its genuineness. In reply to all this, "the results of scholarship" are often paraded, many of which are "worthy of all acceptance," while others are the "results" of but little acquaintance with both the letter and spirit of the Bible. The number of

dead theories in biblical criticism is far greater than those still alive, and most of these must die the next twenty years. Was Paul a competent commentator on the law of Moses? If not, who was or who is? Having taught us that the Holy Spirit so arranged the tabernacle service that it was a "figure for the time then present," and that the Levitical law, and not the ten commandments, kept up its prophesying until John the Baptist; that the allegory of Sarah and Hagar represented the two covenants, what can we say? (Gal. 4:24.) The Old Testament is the foundation of the New, and should the foundation tumble, what would become of the superstructure? No building is more secure than its foundation.

7. It can not be denied that proximity to the origin of a book, *ceteris paribus*, is an advantage to scholars in determining its genuineness. Aristotle and his contemporaries were safer critics of the works of Homer, who lived only five hundred years before, than modern critics can be living twenty-six hundred years after Homer died. Samuel and David, five hundred years after Moses' death, knew more about the Pentateuch than any modern critic living thirty-four hundred years after. The first and second books of Samuel make many references to the five books of Moses, and especially to the Levitical law; and David was so conversant with that law that at the inauguration of Solomon as king over Israel all the main features thereof were used on said occasion (see the first chapters of First Kings, and the first of Second Chronicles). These two men enjoyed about the same proximity to Moses, and if the Levitical law had not been genuine they would have known it and would not have spoken of "the tabernacle of the congregation of God which Moses, the servant of the Lord, had made in the wilderness" (2 Chron. 2:3), nor of "the brazen altar which Bezaleel had made," nor of the "ark," nor of the "holy vessels which the priests and Levites brought up." Nor would David have charged Solomon to "keep the statutes and judgments *as it is written in the law of Moses*" if there had been no such law in existence at that time. Although Kings and Chronicles were compiled about the time of the exile, *the above facts they gathered from contemporaneous records.*

8. That it was impossible for any uninspired inventor to write the law of Moses in all its prophecies concerning Christ is still further evident from the fact that neither Isaiah nor any other prophet could understand his own prophecies about the Christ. They "searched what, or what manner of time the spirit of Christ that was in them did signify when it testified beforehand the sufferings of Christ and the glory that should follow." Even with all the "types," "shadows," and "figures" of the Old Testament before them and aided by the Spirit, they were unable to interpret them in their relations to Christ, and how could uninspired scribes *originate* these "figures" and make them at least six hundred years in advance, to fit up to Christ so well that every "jot and tittle" was fulfilled in Him? How could said scribes, editors, or inventors conjure up the bloody sacrifices, the tabernacle, the high priest, and the numberless ceremonies of the law and so construct them that the Great Antitype could but respond to them in every detail? Not only "Samuel and all the prophets, as many as have spoken, have likewise foretold these days," but they were all baffled in trying to understand the "shadows" forecast even by their own prophecies, while "the angels desired to look into these things." Nor are we told that even they understood them. (1 Pet. 1:12.) Now, if the holy angels and the holy prophets, with such help as the law and the fifty-third chapter of Isaiah afforded them, were still unable to understand what "the law prophesied" by its "figures" and "shadows," how much less would even these inspired men and these holy angels have been able to *originate* the types of the law so as to make it "our tutor to bring us unto Christ?" The truth is that neither "holy men of old who spake as they were moved by the Holy Spirit," nor holy angels "who are greater in power and might" than men could have originated the law of Moses, and how much less could ordinary scribes and Pharisees do it?

9. The author of the Epistle to the Hebrews was beyond question a Christian scholar who had "profited much in the Jewish religion." The facts quoted and referred to in the epistle are almost exclusively those recorded in the Pentateuch. Abraham, Isaac, Jacob, the Exodus, and the forty

years in the wilderness are all mentioned. Ten times the name of Moses is used in Hebrews, giving him his position as leader of the Exodus, as builder of "the tabernacle *in the wilderness*," and the one that set in order all the priests and Levites. Solomon's temple is neither mentioned nor referred to, nor the name of any man this side of King David. The basis of the whole epistle is Pentateuchal. As said before, this epistle alone quotes the Pentateuch thirty-three times and makes forty-four references to it—seventy-seven indorsements in all. All this being true, who can honestly believe that Paul ever could have held, as do the destructive critics, that the Levitical law, the tabernacle, all its furniture, and all its ministry appeared first about the time of the Babylonian exile, one thousand years after Moses was buried on Mount Nebo. Paul indorsed the Levitical law nine hundred years before the exile.

10. Israel continued the use of "the tabernacle which Moses made in the wilderness" till the reign of Solomon—five hundred and fifty years. It was then deprived of the ark of the covenant, the mercy seat, the table of shewbread, the candlestick, and all its valuables, all of which were transferred to Solomon's temple. The old weatherbeaten tabernacle was piled away in some rear building never to be brought out again. Now, if the tabernacle had never appeared among men till near the time of the exile, *why* in that late day? What purpose could it serve the Jews in Babylon? What circumstances could call it forth and at such a time after it had been in the lumber room four hundred years? The reply to this may be that the books of Kings and Chronicles that record these facts had not been written in David's time, but about the time of the captivity. This is mere caviling, for the *facts* of history in the reign of every Jewish king were written down by the scribes as they occurred. These facts constituted the *biography of each king* and these biographies were *compiled* in other years, making the *history* of Israel. All history, like that of Gibbon, Hume, and others, are dependent chiefly on *biographies* written during the lifetime of the actors, and other contemporaneous writings. Every king of Israel and Judah had "his acts and all that he did" written while he lived and

preserved in the archives of the nations. To these every historian had access. The fact that Kings and Chronicles were not *compiled* until the exile, does not prove that the biography of Hezekiah was not written by Isaiah during the life of that king, nor that David's "acts and all that he did" were not written by Samuel and Nathan *while he lived*. This brings us again to conclude—that the facts reported about the tabernacle, the priests, the Levites, the ark of the covenant, and all other recognitions of the Levitical law, were not invented and first brought to light during or after the captivity. David flourished in a literary age, an age of biography and history-making. David was no heathen. Nor was Moses, for the Egyptians were a literary people a hundred years before he was born. No matter if Kings and Chronicles were *compiled* four hundred years after David's death, the authors got the *facts* in the manner aforesaid and not from tradition handed down for centuries from mouth to mouth. It follows again, that the Levitical law was well known to David and Solomon, for (we repeat), in connection with the inauguration, *more than forty* of the principal elements of said law, as recorded at the time, were brought into use and sanctioned during said ceremonies.

11. Much trouble is expressed by some over the question whether Genesis is a composite history or by a single author. Why should it not be composite when it is not a biography but a *history* covering two thousand years? How could it be otherwise when no one man lived all through said period to be personally acquainted with every event recorded in that book? And if quotations were made from different authors who lived before or after the flood why would there not be also different styles of writing? Hume's history covers fourteen hundred years, and of course he utilized the writings of many authors, and who, *for that reason*, would be silly enough to deny either its authenticity or genuineness?

Not only was the Levitical law well known to David, but, as Principal Cave shows, in both the books of Samuel, in Judges, and in Joshua more than *sixty references to the Levitical law* are distinctly made. These biographical and historical books extend over five hundred and seventy-five years,



and no matter when some of them may have been *compiled*, the facts, like facts of all history, were recorded contemporaneously with the events. The facts of each successive administration of our government are recorded as they occur, from which histories of the nation are afterward compiled. So with that grand biography of Moses in the last four books of the Pentateuch—not a composite *history* but the *biography* of a single life.

A partial summary of the preceding will show:—

a. It was the ceremonial or Levitical “law that prophesied until John.” The decalogue foretold nothing either by types, figures, shadows of good things to come, nor tutelage to bring us unto Christ, nor was it the “introduction of a better hope.” Hence the value of the Levitical law to Christianity.

b. The decalogue has nothing but condemnation for all violators. The Levitical law contained all there was of salvation through its sacrifices, high priests, and atonements, all of which pointed to Christ as “the end of the law for righteousness,” and his religion is the only one until this day that preaches “remission of sins.” All other religions are pure legalisms.

c. The fact that Jesus said “every jot and tittle” of these law-prophecies must be fulfilled in Him proves that He considered the law *all* divine—no part of it guess work gotten up by bold adventurers or other uninspired pretenders in after years. He recognizes no man but Moses as the author of it and all of it.

d. In both Galatians and Hebrews the apostle shows the abolition of a certain law. It could not have been the decalogue, for nine of the ten commandments were adopted by the New Testament, and the tenth is substituted by the Lord’s Day. It was “the law of commandments contained in ordinances” (Eph. 2:15)”; it was “the handwriting of ordinances that was against us” that He “blotted out” and “abolished.” (Col. 2:14.) In other words was it not the Levitical law? If so, his whole argument was based on the Pentateuch with which the name of Moses is mentioned so often in Hebrews alone. “Moses was *admonished of God* when about to make the ceremonial tabernacle,” and so careful was Jehovah about this

matter that He admonished Moses four different times not to deviate from "the pattern," for the Holy Spirit intended to adumbrate thereby certain great spiritual truths to be developed in the Christian dispensation. Certain it is, then, that this same underrated and heavily discounted ceremonial law had a mission into this world without which Christianity could never have been understood. It was not a mere tradition, a late invention, a set of human happenings.

e. In Hebrew 3:7, the inspired writer quotes five verses from the ninety-fifth Psalm, beginning—"Wherefore as the Holy Spirit says to-day if you will hear His voice," etc. This is the Holy Spirit's indorsement of the history of the forty years in the wilderness, during which the tabernacle was built as a "figure" till the "true tabernacle" would be set up. Now as Jesus, the apostles, and the Spirit indorsed all the above Scriptures as God-given, but one alternative is left to the skeptical critic—either to admit the divine mission of Moses, or repudiate both Old Testament and New, for in this testimony they stand together throughout the contents of both. Neither Isaiah, nor Jeremiah, Ezekiel, Ezra, nor Nehemiah could have produced the Levitical law, for they all often recognize it as already in existence. It was also fully recognized by almost every king of Judah and Israel from the Babylonian exile to Jeroboam. It is also remarkable that the Ten Tribes, during their whole national existence of three hundred years, never charged the Two Tribes with having invented the Levitical law, or any part of it, notwithstanding their many wars, for they all knew well how fully it had been utilized, acknowledged, and sanctioned at the coronation of King Solomon.

THOMAS MUNNELL.

## MINISTERIAL EDUCATION.

**I**N A field so carefully tilled as that in which this work is done, I can not expect to turn much virgin soil; but if I may succeed in running a few straight furrows, in striking into some fertile ground, and in leading any others to do some adjacent plowing, and so to enlarge my land, I shall be content.

Ministerial education is the key to the prosperity of the Church for generations to come. Nothing will more materially affect the influence of Christianity upon the growing civilization of these latter centuries than the trend of thought of those who shall bring to bear the Word of Life upon the ways and wants of man. The time may have been when the ministry was servile to the court, when the Church was dependent upon the state, that Cowper could say, "The parson knows enough who knows a duke;" but in this day of greater freedom and larger life, no instruction is too comprehensive, and no training too severe, to meet the high demands of the Christian pulpit.

In any profession, ignorance is weakness; and where instruction is expected, ignorance is disgrace. It is the one great function of the Christian ministry to provide the foremost instruction of its age; and if any teachers may justly be required to be well prepared for the responsibilities of their office, surely those who teach the ways of God to men and the way for man to God should have the best of all qualifications. It is required of pilots that they should know both the ship and the sea, and no untrained hands shall dare to turn the wheel that guides the fortunes of many lives upon the deep; neither should unskilled preachers, piloting a generation of souls over a dangerous sea, be ignorant of the conditions and duties that are the chief factors in their responsible work. Ignorance elsewhere might be excusable, but where a great duty is given great qualifications are required.

But let us now inquire,

I. What extent of learning is now requisite to a successful ministry?

1. As Christian civilization advances, the ministry has higher demands to meet. If the pulpit would win the attention of men, its intelligence must be abreast of the latest thought of the people to whom it brings its messages. It does not follow that the minister must adopt the latest view on every subject, that he must come ashore every first day of the week riding astride of the last wave of scientific, social, or philosophic opinion; but it does follow that he must know the needs of his age, discern the drift of intellectual progress, and be prepared to apply the evolutionary influences, and the Heaven-sent directive principles of Divine Revelation to the needs of the hour. I do not hold to the papal view that the Church should control the world by holding the scepters of nations, but I do hold that Christianity must exercise a dominating influence in the thoughts of men, that it must mold or modify, correct and direct the vital sentiments and shaping influences in the world's march to a higher state. The gospel of Christ is indeed a simple thing and its power lies in its adaptation to the humblest classes of men; but preaching is not so simple; it is no simple task to discover the weak points of complicated error and select the most potent means of making the attack of truth victorious. It is no small matter to see, as Paul saw, what vital truths were necessary to meet a pressing emergency. Romans could not have been written by an unscholarly man; the wave of Judaism was not turned back by the apostolic fishermen; no untaught person, no person untrained in the study of the Scriptures and of men, could have moved such a tide of argument as that which stranded Judaism in the first century. No ignorant man could have been a Luther, a Melancthon, a Wesley, a Beecher, a Campbell, or a Joseph Cook. In truth, a few educated minds have made modern civilization. They have, indeed, been followed and supported by thousands of humble and faithful helpers; but the scholarship of the Christian pulpit has been the generalship of Christian forces from the days of Paul to the present. It is a great army that has a few great generals, and the hosts of heaven on earth will never be weak, if it have many men highly qualified to lead the world to a broader freedom and a higher life. But these they can not have, unless they be well trained for their responsible

stations. It is true that God has chosen the weak things of this world to confound the mighty. Moses was weak before the Egyptian nation; Isaiah was weak at the courts of Ahaz and Hezekiah; Paul preached to the Corinthians in fear and much trembling; Luther was helpless and alone at Worms; Beecher was outnumbered, hooted, and hissed when he pleaded in England against almost universal sentiment for the emancipation of the negro; and the little company were weak that settled at Bethany, Virginia, to teach and preach and print the plea for a restored Christianity. Yet, these weak ones, who confounded the mighty and won victories that affected generations and eras, were men of the best education that their times afforded. While God has chosen weak means, He has never committed the blunder of choosing incompetent means of doing any great work.

2. It is demanded of the pulpit in our time that it should be independent in thought. The dissolving of creeds, the greater liberties in scientific and biblical investigation, the tendency in all churches toward congregational and individual independence, are fast removing the prescribed thought and fixed grooves in which the ministry of the past were accustomed to be held. It is now well understood in the religious world that the utmost confines of knowledge have not yet been reached, even by Church fathers; that the human mind is capable of unlimited advancement; and that neither creeds nor threats of excommunication will bar the progress of human thought. The tendency at this time is to expect of men, and especially of scholars, that they should produce some thought untold before, or devise new forms or new applications of old truths, as contributions to the world's advancement, if they would wish to stand high in Christian scholarship. The fault of the Jew in the day of Christ was that he servilely tracked in the steps of his fathers; the fault of the dark ages was the cutting off of the right hand of investigation and the sealing of the lips of free speech; while the fault of the past three centuries has been the shackling of hands and feet with the chains of creedism; but it is to be the glory of the next era that, as every miner is entitled to the ore that he digs out of his shaft, so every thinker shall be entitled

to the results of his researches, and the world be blessed by the sum of all discoveries.

3. Such a training is required for preachers as will give them a broad and full apprehension of truth. The education that is confined to a knowledge of facts, touches but the surface of the soil to be cultivated. Habits of thinking are more important than thoughts; and discernment is of more value than knowledge. He that studies physics fails of his greatest benefit, if he merely sees the experiments without noting the physical laws that are illustrated. He that studies the Bible merely to repeat its verses word for word ranks little higher than a parrot in Christian scholarship. The physical world, the Bible, and man are controlled by general principles, without the discernment of which any stock of information merely stored up in the memory would be but worthless rubbish.

Next to the lack of apprehending general truths, is the apprehension of distorted truth. The narrow mind, like prison walls, holds a few ideas captive, cold, bloodless, and useless, and sometimes marred beyond recognition; while other minds, broader, like the mountain air, invite ideas as full-grown, proportionate, and far-reaching as the boughs of a great oak. The ideas of some, like the house vine, run one way only, toward the small aperture of light; while the ideas of others, whether political or religious, reach toward the north and the south and the east and the west, and to lands far beyond the natural horizon.

It is a precious power to be able to see all sides of a subject. Many persons, even preachers, see only that side of a truth that lies nearest to them; that side which lies toward a neighbor, no matter how much larger it may be, is wholly invisible. To many persons truth is opaque; they see not only one side alone, but they see merely the surface of that. In their darkened minds no X-rays light up the interior parts of truth that they may discern its contents. Edward P. Thompson, in his "Passions of Animals," calls attention to an affection of the nerves of vision called hemiopia, in which the patient can see only a part or half of an object. "He may see a man walking without head and shoulders; or with the upper portion of his frame hovering in the air, but no

lower limbs to sustain it; or with a trunk like a mutilated statue; or with a body which has only a single eye, half a nose, half a chin—appearing, in fact, to be sliced down the center, as if the one moiety were not only divorced from the other, but absolutely annihilated. Dr. Wollaston was twice attacked in this manner, and states that he could perceive but half of an individual, and that on attempting to read the name of Johnson over a door, he saw only -son. There is a mental hemiopia. The men who are affected by it are never able to see the whole of any question. They are often emphatic in stating precisely what they do see, because their vision respecting that is clear enough. These are the half-truths with which the world is so constantly annoyed. But the worst feature is that the men who are affected with mental hemiopia are almost universally unconscious of the fact. The great difficulty in making them aware of it arises from a strong hallucination which accompanies the disease and assures the sufferer that he is exceptionally strong and perfect in his mental vision. Preachers affected in this way will often declare that they have discovered, and can proclaim, the whole truth of God, the fact being that they have barely seen half of it. Mental hemiopia is either chronic or acute. The former is incurable; but the latter will yield to judicious treatment and the removal of the approximate and exciting cause, which is usually passion, avarice, bigotry, love, or jealousy."

Stability of character and settled convictions are to be prized and praised; but there is a cast iron species of convictions that are as much to be avoided as fetters that can be neither unlocked nor broken. It is but natural that men, as they advance in life, should become inclined to give less consideration to new truths, and to be less impressible with new argument. This inclination, however, can be either resisted or cultivated. If it be resisted too much, the result is fickleness; if cultivated too much, it results in obstinate conservatism. It too often occurs that when the fires of youthful emotion and the glowing love of investigation have cooled down, the fountains of free thought are frozen over, and the outbursting of fresh streams is no longer possible. With such a man there is no change, no progress, no growth. Such a

person is like a species of mollusks called the ballanus, which, when young, being furnished with jointed limbs, swam freely through the water with a succession of bounds; but having grown old, lost its limbs and its activity, and is incapable of moving from the spot on which it has taken up its habitation. Such conditions are partly due to personal disposition, but they are often the results of early training; and whatever else the education of a minister should be, it should be a regulation of the habits of thought, and should inspire a just estimate of the value of new truths, or new phases of a truth held long before.

4. A preacher's education should extend far enough to place him on such an altitude as that he will be able to view the world in all its conditions clearly. It should enable him freely and easily to study any subject, consider any problem, or contemplate any task. It should fit him for any office to which a minister of the Gospel may legitimately be called. So varied are the ministries to which such a man may turn, and so numerous and fruitful are the opportunities for exercising his talents, that it is a serious loss both to himself and to the cause, if he be debarred from these by incompetency. We have to-day a thousand fields calling for the services of men of first rank and have not the men to fill them. On the other hand, we have a thousand ministers of meager attainments calling for fields, and we have not where to place them. As we contemplate the labors of the Apostle Paul, an educated man, we can not fail to notice the consummate wisdom with which he selected the cities in which churches were to be founded. He chose strategic points whence the Word might be quickly sounded abroad and where he could most economically bestow his labors. But we say that Paul was a pioneer, and that we live in an advanced time; but really a large part of our work, and much of it the most important we have to do, is the work of pioneers. Thousands of new churches are yet to be planted in our cities, thousands of beneficent institutions are yet to be established; and in other lands unlimited fields are calling for pioneers, of whom are demanded the wisdom and abilities of another Paul. It has been in no small degree a weakness in the church, and especially in the west, that the



ministry lacked foresight and farsight. He that dwells upon the highest elevation has not only a broader horizon by a removal of impediments to view, but he has also a stronger eye by virtue of training, by which he can discern the distances, proportion, and sizes of objects. So the preacher of high attainments is not only in position better to know the conditions and needs of the world, but he is enabled to form a truer estimate of the value of contemplated enterprises and institutions. Many of our cities were founded at the right times and places, and their affairs have been wisely directed; and, consequently, they have had remarkable prosperity. Other towns were mislocated or mismanaged and have come to nothing. It is just so with the enterprises of the Church. Men of clear discernment, resulting from broad ranges of observation and experience, have planted congregations and schools and colleges, have liberally endowed and wisely directed them, and have thereby given to them a future of untold usefulness and glory. Others have been planted among the rocks and thorns to die, or having been well located, have been mutilated by mismanagement. Education did not secure all those blessings, perhaps, nor did ignorance make all those blunders; but the importance of intelligence in pioneer laborers in such fields can not be overestimated.

5. That education of the ministry fails of its highest success which does not extend to the cultivation of noble and persistent purposes. Purposes are like writings. Their value depends upon two things: first the contents; and second, the material in which they are disposed. The most worthless records may be inscribed on tablets of gold or the profoundest of ideas written on the drifting sand. So purposes may be inherently good or bad; and the best of them, if lodged in a fickle mind or an inconstant heart may come to naught; while purposes not so great, energizing a persistent soul, may work untold blessings to man. Now, education affects these purposes both ways. An educational institution ought to inspire every student with the broadest and most philanthropic purposes known in our time; and at the same time it ought to cultivate habits of persistence and perseverance that will bring such purposes to the fullest possible fruition. The

greatest achievements of the ministry have not been the accidental strokes of a day or an hour, a tremendous effort in a single address; but they have been the results of lifelong struggles where only an inflexible determination could surmount obstacles and insure success. By every means the ministerial student should be settled in the main purposes of life while he is yet in college. This will enable him both to grow into his purpose and to fit himself for its accomplishment. The powers of institutions greatly vary in this respect. The more Christian, biblical, and philanthropic a college is, the greater will be its influence over the purposes of its students. The whole current of a man's life is often turned by a single remark, or his character, like a mosaic, made of a thousand different influences. It is this that draws the sharp, strong line between the state college and the college of the Church. The one instructs while the other trains. The one turns on the electric light of science and literature, brilliant enough, indeed, but without warmth; the other leads into the steady sunlight of the divine wisdom and purpose, that not only enlightens, but gives warmth and life and fruitfulness. Photographers are accustomed to speak of the actinic power of light. By this they mean the strength of light to produce chemical changes. It has been discovered that actinism does not vary according to the amount of light. Generally as more light is turned on the photograph is made more distinct and more quickly; but it has been discovered that the light of the sun in the spring time, while its rays are yet oblique, has greater power than in midsummer, when the light is poured down directly upon the earth. It has been further discovered that a photograph requiring several minutes' exposure in the intensest light of equatorial regions, could in New York City be made in a single moment. This means simply that the actinic power of sunlight is greater in temperate than in tropical countries. So in colleges. In the Christian college, even though the light be more oblique, it is charged with the actinic power of divine grace and a world-wide philanthropy. It is this power which in a brief collegiate course transforms unsettled youth into useful manhood, and prints indelibly on the soul a photograph of divine life.

6. It is important that the rising generation of preachers be educated to as great an extent as possible because of their influence on others to follow them. No man can estimate the educational influences of the early graduates of Bethany College upon the ministry of our people at this time. Had their education been more extensive, they would have led many more as far as they went themselves. It is natural that older ministers should be examples and ideals for younger ones. Had our earlier colleges been stronger, the demand for more extensive instruction would have been so great that we would have been forced to supply it; and to-day it is only the very meager demand for a more extensive course that discourages our universities in their efforts to supply it. If there were many students demanding an enlarged course, it would not be very difficult to raise the money to offer it. The reason the demand is not greater is, that we have few preachers among us who have taken such a course so as to lead others to seek it. On the other hand, however, if any one of our institutions were enabled to offer a very liberal course of instruction, the influence of such a college would be similar in effect to the personal influence to which I have just referred. In any case, it will take time to cultivate the demand for a most liberal ministerial instruction, and it will take a corresponding lapse of years to make the requisite provisions. It follows from these facts that we have a double task before us, both to cultivate the educational spirit in our ministry and to encourage enlarged provision in our colleges. Meanwhile, it must be remembered that we are a practical people, and our mission is, for the present, chiefly evangelistic. We do, indeed, need more books and more literature of other kinds of the first class, to aid us in directing the drift of Christian thought; and this is a task requiring the labors of our best scholars who are already overworked to meet other necessary engagements. Nevertheless, the burden of our work is rather to *use* the work of scholars than to *do* that work; and the world is well off in scholarship, and it is all ours. The divine providence that has laid out a field for us will gradually lead us into the ability to cultivate it, and ultimately all will be well. It is ours only to do the utmost within our power, and to expect great results.

II. We may now turn our attention to the question: What kind of learning is now demanded for preachers?

1. The usual classical and scientific studies must not be neglected; for in most cases the classical degrees are conferred upon the completion of those branches of study which, after all, have been prescribed by ministers at the head of colleges and universities. It is by no means improbable that these men have based their selection in some measure upon their own experience. The study of Greek and Latin, against which there is a present tendency to decry, possesses several important advantages to the minister. He needs the best of classic thought; he needs familiarity with the experiences and fortunes of the greatest men of the olden times; he needs to know thoroughly the history of Greece and Rome, and all the more because it embraces the period and civilization in which the Savior and apostles moved, and because it covers the laws and literature from which our modern thought and institutions have arisen. The linguistic advantages alone are worth the time and study. Not only does the preacher occasionally have a direct use for his Latin and Greek in his general reading, but he should use the Greek New Testament constantly, and such commentaries ought to be his daily companions as a person without a knowledge of these languages can not advantageously use; and even more, the classic forms of these languages, the rhetoric and grammar of the old masters of speech, and the training in English diction given in translation, are of inestimable value to one whose lifelong business is the practice of speech.

The study of English is yet more important. The more cultivated class of our people are growing seriously impatient with bad grammar in the pulpit, while coarse and uncultivated rhetoric always weakens and usually destroys the effect of truth upon the heart. A literary finish, a freshness from the fountains of English prose and poetry, and a fine taste that comes only by having lived in the atmosphere of the foremost authors of our mother tongue, are all excellencies as rich and precious as they are rare and desirable.

The sciences are ever claiming the attention of preachers; and this is not only because they are the field in which the

world is achieving its most wonderful progress, but because they include the fundamental facts and conditions of life. The world longs for scientific knowledge, because it is a knowledge of the world; and ignorance at this point betrays an unfitness to meet the world's needs. Moreover, there is no richer source of pulpit illustration, which, with many a preacher, is frequently the last resource of pulpit power, than a thorough familiarity with the sciences.

In history, also, the minister finds a valuable, but much neglected friend. Have you observed how much of the apostolic sermons is purely historical? Have you further noticed how many more tokens of appreciation a preacher receives after preaching a 'historical sermon than a philosophical one? You have, at least, noted the almost electrical effect of a historical incident merely inserted in the midst of a tedious discourse. Of still more value is that wide knowledge of human nature that comes only by having studied the controlling principles and fortunes of men in all ages.

Not to say anything of mental philosophy, ethics, and political economy, the pursuit of mathematics and logic can not fail to exert a favorable effect upon the force and forms of a preacher's argument. A bungling course of argumentation in a sermon would about as well never have been made. Neither a mathematician nor a logician could be guilty at this point. The one trains to accuracy, and the other to validity of reasoning; and these two elements are always admired by the public, and carry with them a most convincing effect.

2. The usual ministerial course of studies contains very little that may be safely omitted. We have been long accustomed to the cry against systematic theology; and yet my own experience in teaching ministerial students is, that they are more eager for information on that subject and devour a morsel of it with more voracity, when they can get it, than any other instruction that comes to their hands. Call it what you may, and slight it as you will, it yet remains true that Christian doctrine and the history of doctrine have a bearing upon a preacher's power and usefulness worthily comparable to that of any other branch of ministerial education. The conflict of doctrines is not yet done, and never will be done

as long as men seek to know the truths of revelation. Moreover, the preacher who expects to be equal to the present stage of men's advancement in biblical knowledge without availing himself of the investigations and discoveries made by the church in eighteen centuries, will find himself inevitably in the rear.

I am in hearty cooperation with our efforts to improve the education of the ministry by giving more attention to the study of the Bible as a text-book; and I wish to emphasize the necessity of studying it in a strictly scientific way, in which biblical criticism contributes its just part toward the interpretation of the writings. No people have insisted more than we have that every book in the Bible should be interpreted in the light of its authorship, date, purpose, and historical environment; and yet in our ministerial instruction in college, Paul's epistles are usually the only books so interpreted. Moreover, in urging independence of thought in our preachers, this element of their education, too, must not be neglected in their collegiate studies in the Bible. Many college-taught men hold to the very views of Scriptures maintained by their teachers throughout, and their instructors regard it as a compliment that it is so. I would not advise teachers to withhold their opinions in the presence of their classes, nor in any way encourage indecision among students, but I would insist upon placing in the student's hands the means of investigation, and urge him as much as possible to reach his own conclusions. The spirit of scholarship is the spirit of research; and any method of instruction that merely requires a pupil to repeat in recitation or examination the dictation or opinions of his teacher, does not create scholarship, but rather stifles it. In one examination in exegesis, I would require the student to write an introduction to an epistle that he had not yet taken in class, and give him plenty of time to prepare it; at another examination in the same branch, I would ask for a commentary on a certain portion of Scripture, and provide him with the means of doing creditable, but independent, work. The student will then know just how such work is done, how to handle the tools, and whether he is able to study without the assistance of an instructor. It will open up before him a broad

field of biblical research, show him what library he needs to work it, and save him from the vanity of supposing that when he has completed his course he is a ripe scholar, or from the opposite folly of thinking that his teacher is the world's oracle on matters of interpretation.

In teaching homiletics, I am very sure that a serious blunder is often made by not putting the preparation of sermons early in the course, at least as early as the student begins preaching. Much of the prejudice against students' preaching has arisen by their not being instructed in that branch until they have been several years imposing on the public. In many cases, also, habits of loose thinking and bad arrangement in sermons have been formed before the students were better instructed. It is no small error that is sometimes committed in discouraging students from preaching while attending college. It is much like training a boy to be a blacksmith by forbidding him to work while he is learning the trade. It is almost a clear loss of so many years of experience.

In this connection it may be appropriate to speak of the serious neglect of instruction on the subject of oratory. No branch is of more importance to the public speaker, and especially to him whose success in life turns solely on his powers of persuasion. How deep in oblivion even Demosthenes or Cicero would have been buried if they had not given particular attention to the art of public address! Neglect at this point inevitably means the decline of the pulpit; and the decline of the pulpit must be a serious loss to the Church.

The demand for a course of instruction for young preachers in sociology is certainly too great to be longer neglected. It is true that this branch has not been thoroughly developed, and that the transitional state of our western society will probably hinder a complete development of it for many years. The additional fact that the subject is complicated with economy, politics, and religion, still further embarrasses the subject. Nevertheless, most of the elementary principles are clear and disentangled, and the work of the minister is so intimately associated with the social state of the people that it is impossible for one who has given no attention to the subject to meet the reformatory needs of the hour. The Gospel is

the only sure antidote for social evils, and the law of Christ is the only law of social prosperity and happiness. To make all men see that this divine truth will meet their special needs and drive away distress and distrust, is a task that the untrained mind will be unable to perform. It is necessary, therefore, in order that the pulpit may accomplish the greatest good, that its occupants should have the best possible instruction on this vital subject.

As time advances, and as the pulpit is compelled to suit itself to new conditions and new wants, various modifications in the work of preparing men for the ministry, are necessarily required. But we have time here to notice but one more point; and that is, the growing demand for a minister's being thoroughly informed on the subject of Christian missions. Every student who now goes forth from a seminary to preach at home or abroad should be well instructed in the general facts of the history of missions and in the very details of the work and prospects of our own laborers in the field. The day is at hand when the preacher that is not missionary is nothing. He is like a lieutenant or a general who is not military, or a Wall street broker who is not pecuniary. But the peculiar methods by which the missionary interest in the Church must be awakened, the continual array of facts required to move the people and the important part that the preacher must perform in this cause, render neglect of this branch no longer honorable; nor can the reputation of a school for the instruction of preachers be longer maintained if this branch be omitted.

In all this, the one rule is, the preacher must be thoroughly prepared in college to meet the practical needs of his fields of labor.

III. We may now turn our attention to a third general question, what means are necessary to an adequate education of young men for the ministry?

1. A young man must have private means to meet personal expenses while attending college, to provide a working library and to secure his time for study. It does not reflect honor upon the Church that it is a profound truth that there are scores of young men of the best native talent and of the highest Christian character in these states who are eager to



obtain an education to proclaim the Word of Life, but who have not the means at hand, and for whom the means are not in any quarter accessible. What they will do can not be foreseen. Many of them, urged on by a determination to do all the good they can, will probably enter the ministry unprepared. They will, of course, do as others have done, drift hither and thither doing everywhere a very imperfect work. We speak in high praises of our missionaries whom we elect to the highest happiness by making them cross bearers in foreign lands; but what shall we say of the sacrifices of those whom, by our neglect, we doom to a miserable ministry, when they might be trained for a glorious service? We justly esteem it a profitable investment when we put a few hundred dollars in a western church building; when the same sum would educate a young man for the ministry, by whose labors the Church may hereafter be enabled to build half a score of houses and fill them with devoted worshipers. The power of Niagara's current is no more running to waste than are the precious ministerial powers of the Church so long as it neglects those who are the promise of its future success; yet this is precisely what we are doing so long as we do not provide adequate means to meet the private expenses of those who would educate themselves for the ministry if it were within their power. It is in the power of the Church to do this, and *it* must bear this great responsibility.

2. The public means by which this educational work is to be accomplished must also receive our attention. The work must be done in colleges. Private instruction is neither economical nor profitable. Colleges must have money and men to be successful. Moreover, the money must be secured mainly by private donations. All Church colleges that achieve success are thus sustained. It is neither right nor honorable in the Church to establish colleges and then, by leaving them unendowed, forsake them to a wretched existence or permit the candle slowly to go out leaving but the darkness of disgrace and the stench of parsimony behind. On the other hand, it is the duty of every preacher to cultivate the liberality of his people toward colleges as surely and as rapidly as toward missions or any other important cause, and so make ready for

the large endowment of such institutions as it is the wish of our people to sustain.

It is usual for us to think chiefly of buildings, libraries, museums, apparatus, and endowments when we contemplate an ideal college; but really these are only a chest of tools with which the work is to be done. Foremost of all, the instructors in a college are *the* means of educating young men for the ministry. Museums do not inspire the soul; libraries do not make scholars; brick and plaster and quarried stone lightly affect the heart of him whose office shall be to deal with the hearts and lives of his fellowmen; but one instructor, who knows God and his Word, who is familiar with the darkness of the world and its pitiful appeals for light, and in whose heart the altar fires of the divine philanthropy never cease to send forth the sweet-smelling incense of sympathy and helpfulness and to glow with the brightness of wisdom and honor, can stir the hearts of his students and quicken their aspirations both for knowledge and usefulness, so that there shall be no power on earth able to restrain them. There is a sense in which one man in a college is more than all the libraries and endowments on the continent.

I conclude, therefore, by saying that the last, greatest, and most vital provision for the education of the ministry is a faculty. Rear, train, equip, and support men for this work, men of learning, men of wisdom, men of God. These will in large measure make the college, and make a ministry on whom the blessings of the ages shall rest.

CLINTON LOCKHART.

## JOHN RUSKIN AS A POLITICAL ECONOMIST.

IN HIS preface to "*Munera Pulveris*," Mr. Ruskin tells us quite frankly of his experience in getting before the English public as a political economist. He began a series of papers in the *Cornhill Magazine*, the editor being his friend. The outcry against them became such that upon the appearance of the third number the editor wrote him in great distress and with many apologies, that he could admit of but one more political economy essay. He took the liberty of making this longer than the rest, giving to it "such blunt conclusion as he could," and (using his own words) "The *Cornhill* public was protected from that time against further disturbance on his part."

These four essays now stand in his published works under the general caption, "*Unto This Last*," suggested evidently by Christ's parable in which he represents the householder as paying the same wages to each of the late and early workers in his vineyard, and justifying himself by saying, "I will give unto this last even as unto thee. It is lawful for me to do what I will with mine own."

The respective titles of these delightfully disquieting essays are, "*The Roots of Honor*;" "*The Veins of Wealth*;" "*Qui Judicatis Terram*;" and "*Ad Valorem*." One reading them from the standpoint of applied Christianity, or the biblical notion of man's rightful bearing toward man, and remembering that the English people are supposed to have been schooled in such notions from the time of St. Augustine and his monks, wonders why they should have so disturbed the "*Cornhill* public." This happened in 1860. Mr. Ruskin did not cease to write because certain people made up their minds to dislike him. No true prophet ever did. In 1863 he published "*Munera Pulveris*," and unless his critics had changed their opinions materially meanwhile he must have enjoyed their dislike in a manifold degree.

But the times change, whether great men's critics do or not. Here is the deliberately expressed opinion of Mr. Alfred Ewen Fletcher, editor of the *London Daily Chronicle*, as to

Ruskin's place in the world of political economy. The extract is from a speech delivered before the Grindewald Conference in 1894.

"You ask me to define a living wage. I frankly tell you I can not. The living wage to me is a living principle, which is—that wages shall govern contracts, and not contracts wages, and that the capitalists shall not be allowed to enter into cut-throat competition with the assumption that they shall recoup themselves from loss by taking it out of wages. We are told that the principle is contrary to political economy. It is not contrary to the political economy of the New Testament, which is quite good enough for me, and I am prepared to say quite good enough for the greatest and most scientific of political economists, John Ruskin. Ruskin, thirty years ago, published his great work, 'Unto This Last,' and the people said, 'Mr. Ruskin may be a very great art critic, but he should not write about what he does not understand.' Now they say, after thirty years' experience of this political economy according to the Gospel, 'Mr. Ruskin is not an art critic, but a great economist.'"

Still further in his preface to "Munera Pulveris" Mr. Ruskin gives us a confession, in substance without reserve, and in form completely beautiful, of his indebtedness to Carlyle. He inscribes the work to him, calls him "his friend and guide in all chief labor," and says: "I would that some better means were in my power of showing reverence to the man who alone, of all our masters of literature, has written, without thought of himself, what he knew it to be needful for the people of his time to hear, if the will to hear were in them; whom, therefore, as the time draws near, when his task must be ended, Republican and free-thoughted England assaults with impatient reproach; and out of the abyss of her cowardice in policy and dishonor in trade, sets the hacks of her literature to speak evil, grateful to her ears, of the Solitary Teacher who has asked her to be brave for the help of man, and just for the love of God."

So Ruskin sends us to Carlyle for political economy, and if any of us had not thought of going there before we had better immediately upon his advice make a pilgrimage thither. "Sartor Resartus" may be read, but "Past and Present" must be if we would reach the fundamentals of the science as Ruskin esteems them. There is a certain half dozen of Carlyle's short chapters, which, if they were digested and assimilated by our pulpits and parliaments, and above all by our "Mill-

owning Aristocracy," would revolutionize a good deal of our misdirected social thinking and practice. Let us say, "The Gospel of Mammonism," "The Gospel of Dilettantism," "The English," "Unworking Aristocracy," "Working Aristocracy," "Democracy," "Aristocracies," "The Captains of Industry," and "Permanence,"—these chapters, and a few others for which the digestion of these will bring on the appetite, would be an excellent diet for both Canada and the United States just now, with their drunken, mammonistic, "Sir Jabesh Windbags" in Parliament on both sides of the line. Unfortunately the hell that Carlyle discovered, what he calls the "Hell of the English," the "hell of not making money," has been too generally extended since his time, and the Americans as well as the English have their "cash payment, the sole nexus," and their "supply and demand, the one law of nature," and their "paroxysm of prosperity on the old methods of competition and Devil take the hindmost," to be followed inevitably by paroxysms of adversity, when the Devil does take the hindmost, and the foremost too, of our once happily employed workingmen, and sends them to the gutters and back alleys to pick rags, or puts them to sleep, after thin soup, among the vermin of an eight cent lodging house or boards them in prisons for specified times, thereafter turning them out penniless to beg or steal or starve.

Somebody has felicitously called Carlyle a good Old Testament Christian. The phrase is a contradiction in terms, but perhaps for that reason all the more pertinent. If there could be such a nondescript as an Old Testament Christian, Carlyle was that. He echoes the thunders of Sinai, but he does not repeat the prayer of Golgotha. Here is his merit, and his demerit. Since the former is so great let us in charity not emphasize the latter.

But Ruskin, when he tells us the whole truth about himself, had other masters than Carlyle, one of them greater than any man. In *Fors Clavigera*, Letter X, he makes a clean breast of himself, pretty much as follows, quoting and paraphrasing.

You perhaps have been provoked, in the course of these letters, by not being able to make out *what* I was. It is time

you should know, and I will tell you plainly. I am, and my father was before me, a violent Tory of the old school (Walter Scott's school, that is to say, and Homer's); I name these two out of numberless great Tory writers, because they were my own two masters. I had Walter Scott's novels and the Iliad (Pope's translation), for my only reading when I was a child, on week days; on Sundays their effect was tempered by Robinson Crusoe and the Pilgrim's Progress, my mother having it deeply in her heart to make an evangelical clergyman of me. Fortunately I had an aunt more evangelical than my mother; and my aunt gave me cold mutton for my Sunday's dinner, which, as I much preferred it hot, greatly diminished the influence of the Pilgrim's Progress, and the end of the matter was, that I got all the noble imaginative teaching of Defoe and Bunyan, and yet—am not an evangelical clergyman.

I had, however, still better teaching than theirs, and that compulsorily, and every day in the week. My mother forced me, by steady, daily toil, to learn long chapters of the Bible by heart; as well as to read it every syllable through, aloud, hard names and all, from Genesis to the Apocalypse, about once a year. To that discipline I owe my power of taking pains, and the best part of my taste in literature, and might have been led from Walter Scott and Homer to Johnson's English or Gibbon's, but once knowing the thirty-second of Deuteronomy, the one hundred and nineteenth Psalm, the fifteenth of First Corinthians, the Sermon on the Mount, and most of the Apocalypse, every syllable by heart, and having always a way of thinking with myself what words meant, it was not possible for me, even in the foolishlest times of youth, to write entirely superficial or formal English.

In any adequate statement, therefore, of the factors that go to make a Ruskin, the childhood memorizing of the Sermon on the Mount and the fifteenth chapter of First Corinthians must not be left out. Walter Scott and Homer and Defoe and Bunyan and Carlyle may be there, but Christ and the resurrection of Christ are also there. And what have Christ and the resurrection of Christ to do with political economy? Much every way. Whoever does not believe it, let him read Ruskin till he does.

If is all but impossible to make a complete classification of Ruskin's writings on political economy. The chiefest are "Unto This Last," "Munera Pulveris," and "Fors Clavigera." The latter consists of a numerous series of letters to working-men, covering a period of ten years, or from 1871 to 1881. But you will find political economy, like the grains of gold in its native quartz, almost anywhere in his writings. In his "Arrows of the Chase," in "A Joy Forever," in "Lectures on Art," in the conclusion to "Stones of Venice," in "The Two Paths," and in the "Miscellaneous Letters," are to be found iteration and reiteration of the author's political economy convictions.

If classification is difficult, characterization is more so. None but a master artist in the use of words, and a genius as original, as sparkling, and as daring as his own could succeed in an attempted faithful description of his ways of coming at the matter. The very titles of his most distinctive chapters are conundrums. You must figure them out, sometimes at a good deal of pains. For "Munera Pulveris" you must go to the twenty-eighth ode of Horace, and then very likely polish up your Latin for a week before you get his meaning. "Fors Clavigera" he explains at length himself, or you might never guess what he means by it. But think of his writing letters to working men for ten years under this caption, and pouncing at them, and more especially, one may guess, at somebody else through them, from every imaginable standpoint of history, art, classical literature, mythology, science, philosophy, the daily papers, the Christian religion, the follies of royalty, and the sufferings of poverty! You are liable to meet anybody in these letters from Zoroaster and the Eastern Magi to Weng Chin, the latest Chinaman merchant, up to date, hanged by a Los Angeles mob; and from "The fine ladies in the queen's concert, sitting so trimly, and looking so sweet, and doing the whole duty of woman—wearing their fine clothes gracefully; and the pretty singer, white-throated, warbling 'Home, Sweet Home' to them morally and melodiously," to the wanderers of the street, the "canaille," going their way to *their poor* homes—"bitter-sweet." "Ouvrier and petroleuse—prisoners at last,—glaring wild on their way to die." These

are wonderful letters. They are the storehouse of a magician, but they are the sermons also of a seer, the warnings of a prophet, and the pathetic pleadings of a father.

And all the while there is the charm of his wonderful English. John Ruskin's mother tongue is the chosen toy of his playful moods, the lightning and the thunder of his prophetic moods, the arsenal inexhaustible of his soldierly moods, the ring and robe of his fatherly moods, and always the perfect transparency of his thought. Prof. Frederic Harrison, writing in the *Nineteenth Century* last year, speaks of Ruskin's prose after this style:

"Milton began, and once or twice completed, such a resounding voluntary on his glorious organ. But neither Milton, nor Browne, nor Jeremy Taylor, was yet quite master of the noble instrument. Ruskin, who comes after two centuries of further and continuous progress in this art, is master of the subtle instrument of prose. And though it be true that too often, in wanton defiance of calm judgment, he flings to the winds his self-control, he has achieved in this rare and perilous art some amazing triumphs over language, such as the whole history of our literature can not match."

Ruskin is essentially a poet, only he has not taken the trouble to make his thoughts jingle. This is why so many prosy people were taken by surprise when Mr. Gladstone appointed him poet laureate three years ago. But the really funny thing escaped the critics. That John Ruskin should be appointed at a fixed yearly stipend to sing a sonnet or write an ode every time a sprig of royalty died or was born—this was the thing to be stared at and smiled at. However, such prose can come only from the soul of a poet. The insight, the music, the passion, the command of materials, the creative genius are all there, but, impatient of meter and rhyme, this essential poet flings his work broadcast in the form of rich and resistless prose, and lo, we in our stupidity sit waiting for a Gladstone to tell us that our hero is really a poet!

But if Ruskin is a poet why should he meddle with a matter so prosy and supposedly scientific as political economy? That, now, is the question first uppermost in the mind of every purely mammonistic, or materialistic, or legalistic, or mechanical patent-right adjuster of the affairs of men with men. And the answer, bluntly, is simply this: nobody but the essential poets should meddle in such matters on any great scale. They alone must be the masters, the fountain



head, the light of the world, and the bread of life on such matters. Mrs. Browning should be high authority with us here.

"A starved man exceeds a fat beast;  
 We'll not barter, sir,  
 The beautiful for barley. And even so  
 I hold you will not compass your poor ends  
 Of barley feeding and material ease  
 Without the poet's individualism  
 To move your universal.  
 It takes a soul to move a body;  
 It takes a high-souled man  
 To move the masses even to a cleaner sty;  
 It takes the ideal to blow a hair's breadth off  
 The dust of the actual. Ah, your Fouriers failed  
 Because not poets enough to understand  
 That life develops from within."

Before attempting a statement of Ruskin's value as a political economist it is needful to note that he had some eccentricities. He quarreled uselessly with steam power and its smokestacks, with railroads and the general multiplication of machinery. He could see no sense in rushing off somewhere at the reckless rate of a mile a minute if you had nothing to do when you got there. He complains that they have turned every river in England into a common sewer, "So that you can not so much as baptize an English baby but with filth, unless you hold its face out in the rain; and even that," he says, hitting at the coal smoke from boiler furnaces, "even that falls dirty." In his fifth "Fors" he declares that no machines will increase the possibilities of life, but that they do increase the possibilities of idleness. Sometimes of late one is tempted to believe him in that. In this same "Fors" he proposes to give a tenth of his property, asking any others who will to join him, for the purchase of English land to be made over in perpetuity to English people who would take it and live on it and till it with their own hands, "and such help of force as could be found in wind and wave." "We will have no steam engines upon it," he declares, "and no railroads. We will have no untended or unthought-of creatures on it; none wretched but the sick; none idle but the dead. We will have no liberty upon it; but instant obedience to known law and appointed persons; no equality upon it; but recognition of

every betterness that we can find, and reprobation of every worseness." Such a strange commingling of generous, old-fashioned, Hebrew tithing, and heroic, John Bull conservatism it would be impossible to find in any smaller man than John Ruskin, and a greater than he would probably have foreseen the futility, if not the folly, of a struggle against machinery. He has a mighty soul of love for the people, and he mourns with a father's tears for them in their oppression, their hunger, their rags, their sins, and their enforced idleness. He pleads for their homes, their lands, their schools, and their churches, with eloquence and pathos, and a power of rebuke all but inspired. He pleads with the people to obey their appointed leaders, but he does not say from whom the appointed leaders receive their appointment. He is no democrat. He would not trust the people in order that he might rule them, but would rather rule them in order that he might trust them. He does not like American institutions. His Tory blood is too thick for that. In this respect he falls below the greatest leaders of democracy, and far below the greatest of his acknowledged great masters, for of all the teachers in this world the very greatest was the first great Democrat. Contrast John Ruskin for a moment with Wendell Phillips. The latter is easily one of the greatest of American reformers. He held, with John Bright, "That the first five hundred men who pass in the Strand would make as good a parliament as that which sits in St. Stephens." He believed in the people, and when they mobbed him he went on appealing to them, still expecting that their to-morrow would rectify their to-day. The lack of this trust is Ruskin's deficiency, and in respect to it, and perhaps in this respect alone, he is to be followed more cautiously than Benjamin Kidd, and such leaders as see clearly that there can be no permanent industrial brotherhood except as it is based upon a genuine brotherhood of the ballot box. We may well believe Henry George when he says that, "Between democratic ideas and the aristocratic adjustments of society there is an irreconcilable conflict."

The value of Ruskin's economical teachings is precisely the value of his art teachings. He is wholly, and emphatically, and uncompromisingly ethical and spiritual everywhere

and always. Mere formal art, or "art for art's sake," as the materialists and sensualists will have it, is his abomination unutterable, spite of his power of utterance. But art for the ideal, for faith and hope and love, for the human hand and head and heart that are back of it, and for the God who is both good and eternal back of these,—real art, that is, was adopted by him and inculcated, and defended, and by every possibility of his life advanced. He believes in souls as well as bodies, in the immortals quite as much as in mortals, in the actually eternal side by side with the actually temporal, and in such a God as is both Father and Judge, and who demands of His children that they be both brothers and guardians one of another. Economically speaking, it is his mission to "put a soul beneath the ribs of death." The first pages of "Unto This Last," are an index to all that he has written. He calls the science of political economy, "*soi-disant*," based, as he says it is, "on the idea that an advantageous code of social action may be determined irrespectively of the influence of social affection." On this he observes:

"I neither impugn nor doubt the conclusions of the science, if its terms are accepted. I am simply uninterested in them, as I should be in those of a science of gymnastics which assumed that men had no skeletons. It might be shown on that supposition, that it would be advantageous to roll the students up into pellets, flatten them into cakes, or stretch them into cables; and that when these results were effected the reinsertion of the skeleton would be attended with various inconveniences to their constitution. The reasoning might be admirable, the conclusions true, and the science deficient only in applicability. Modern political economy stands on a precisely similar basis. Assuming, not that the human being has no skeleton, but that it is all skeleton, it founds an ossifant theory of progress on this negation of a soul. And having shown the utmost that may be made of bones, and constructed a number of interesting geometrical figures with death's heads and humeri, successfully proves the inconvenience of the reappearance of a soul among these corpuscular structures. I do not deny the truth of this theory; I simply deny its applicability to the present phase of the world."

He claims that this "*soi-disant science*" of political economy treats the working man or the servant as though he were a machine whose motive power might be "steam, gravitation, magnetism, or any other agent of calculable force." "But," he says, "he being on the contrary an engine whose motive power is a soul, the force of this very peculiar agent, as an unknown quantity, enters into all the political economist's equations, without his knowledge, and falsifies every one of his results. The largest quantity of work will not be done by this curious engine for pay, or under pressure, or by help of any kind of fuel which may be applied by the chaldron. It will be done only when the motive, that is to say, the will, or spirit of the creature, is brought to its greatest strength by its own proper fuel, namely, by the affections."

This position is cardinal with him. But he does not claim originality for it. He claims rather a noble and an ancient advocacy of it, that of Plato and Aristotle, and Cicero, and Horace, and Moses, and Christ. "The Roots of Honor" strike themselves into this soil of the soul, and they do not draw their substance, therefore, from selfishness, but from self-sacrifice, so that the merchant can never be honored as the soldier is, or the physician, till he holds his life and his fortune, upon due occasion, in jeopardy for his community or his country. If, in case of national peril, men are willing to put their bodies in the front rank of battle for the love of their country, men should also be willing to put their fortunes at the disposal of the national treasury, refusing interest.

In this connection still you must be asked to hear his conclusion to the chapter entitled "The Veins of Wealth." It is a marvelously beautiful bit of English, and its teaching should not be unpalatable.

"In fact, it may be discovered that the true veins of wealth are purple—and not in the Rock, but in flesh—perhaps even that the final outcome and consummation of all wealth is in the producing, as many as possible, full-breathed, bright-eyed, and happy-hearted human creatures. Our modern wealth, I think, has rather a tendency the other way;—most political economists appearing to consider multitudes of human creatures not conducive to wealth, or at least conducive to it only by remaining in the dim-eyed and narrow-chested state of being. Nevertheless it is open, I repeat, to serious question, which I leave to the reader's pondering, whether, among national manufactures, that of souls of a good quality may not at last turn out a quite leadingly lucrative one? Nay, in some far-away and yet undreamed-of hour, I can even imagine that England may cast all thoughts of possessive wealth back to the barbaric nations among whom they first arose; and, that, while the sands of the Indus and adamant of Golconda may yet stiffen the housings of the charger, and flash from the turban of the slave, she, as a Christian mother, may at last attain to the virtue and treasures of a heathen one, and be able to lead forth her sons, saying—These are my jewels."

In "Munera Pulveris" there are given his definitions of wealth, money, and riches. In the preface to this book he says, with a sort of reckless candor as regards his own estimate of his own work, "The following pages contain, I believe, the first accurate analysis of the laws of political economy which have been published in England." He claims that the "Fine Arts" are products of the highest industry, and that no one unacquainted with them could make an exhaustive examination of the subject. He has rare sport with John Stuart Mill,

flatly contradicting him, or playfully reducing him to an interrogation point, or still worse to an absurdity according as his mood and the occasion may direct. But Mill is only one of many for whose great names Mr. Ruskin has no reverence. He bunches the whole school of modern political economists together under the charge that they are, "without exception, incapable of apprehending the nature of intrinsic value at all."

Emphasis is laid upon these definitions of wealth, money, and riches. "Wealth consists of things in themselves valuable; money of documentary claims to the possession of such things; and riches is a relative term, expressing the magnitude of the possessions of one person or society as compared with those of other persons or societies." It follows that, "The study of wealth belongs to natural science; of money to commercial science; of riches to moral science." It is infinitely and diabolically stupid in the Chancellor of the Exchequer, and Goldwin Smith, and John Stuart Mill, and the press writers generally to imagine that the increase of money is the increase of prosperity. "If all the money in the world, notes and gold, were destroyed in an instant, it would leave the world neither richer nor poorer than it was. But it would leave the individual inhabitants of it in different relations."

Riches being relative, the correlative is poverty. The question of getting rich is simply that of creating an inequality in one's own favor. The ways of doing this involve highly moral questions. In the case of the multi-millionaire, for instance, you have to ascertain not only how he came to be such, but how the correlative paupers or pinched day-laborers all around him came to be such.

In the chapter on "Store Keeping" we are taught with much persuasion and a good deal of reason that the store keeper has no right to speculate; but that he has a right to be paid for his trouble in transferring articles of value from the man who does not want them to the man who does.

In the chapter on "Commerce," his radical free trade principles get themselves well hinted at. Here characteristic quotations are due to the reader.

"It will be discovered in due course of time and tide, that international value is regulated just as interprovincial or interparishional value is. Coils and hops are

exchanged between Northumberland and Kent on absolutely the same principles as iron and wine between Lancashire and Spain. The greater breadth of an arm of sea increases the cost, but does not modify the principle of exchange; and a bargain written in two languages will have no other economical results than a bargain written in one. The distances of nations are measured, not by seas, but by ignorances; and their divisions determined, not by dialects, but by enmities. \* \* \* One law of international value is maintainable in any form; namely, that the farther your neighbor lives from you, and the less he understands you, the more you are bound to be true in your dealings with him; because your power over him is greater in proportion to his ignorance, and his remedy more difficult in proportion to his distance."

Now, you may call that with equal propriety, international economy, or free trade, or a Ruskinian rendering of the golden rule.

Here is an exceedingly choice bit of satire on the subject of debt and war. Professor Fawcett, it seems, had been teaching English capitalists that the national indebtedness incurred by wars, and the consequent necessity of borrowing laid upon the nation, was the proper and wholesome solution of the question of the investment of their capital. Led by this teaching the capitalists, so Ruskin moralizes, "When they do not know what to do with their money, persuade the peasants in various countries, that the said peasants want guns to shoot each other with. The peasants accordingly borrow guns, out of the manufacture of which the capitalists get a percentage, and the men of science much amusement and credit. Then the peasants shoot a certain number of each other until they get tired; and burn each other's homes down in various places. Then they put the guns back in arsenals, towers, etc., in ornamental patterns; (and the victorious party puts also some ragged flags in the churches). And then the capitalists tax both, annually, ever afterward, to pay interest on the loan of the guns and gunpowder. And that is what capitalists call "knowing what to do with their money;" and what commercial men in general call "practical" as opposed to "sentimental" political economy.

One other point of great moment must be named. Ruskin reenforces the Mosaic law against interest, or the increasing of capital by lending it. Interest is usury and usury is theft. For a long time, he says, this problem baffled him, but he wrought it out at last to his satisfaction with the help of a certain Mr. W. C. Sillar, though he greatly regrets the

impatience which causes Mr. Sillar to regard usury as the radical crime in political economy. He thinks there are others worse that act with it. His definition of interest ("apart from compensation for risk") is this: "The exponent of the comfort of accomplished labor, separated from its power, the power being what is lent." That is, the lender gets the comfort due to work without doing the work; he gets something for nothing. But there is an objection; without interest men would not save, and capital would not accumulate. Have men, then, not even the prudence of ants and mice, "to hoard for use and not for usury? And lay by something for winter nights, in expectation rather of sharing than of lending the scrapings? My Savoyard squirrels would pass a pleasant time of it under the snow-laden pine branches if they always declined to economize because no one would pay them interest on nuts." For further material upon this question reference must be made especially to the sixty-eighth "Fors." A half dozen lines from it must suffice as giving his own summary of the matter. "In all possible or conceivable cases, the moment our capital is increased by having lent it, be it but in the estimation of a hair, that hair's breadth of increase is usury, just as much as stealing a farthing is theft, no less than stealing a million."

What appalling, and possibly beneficent, revolutions such economy would work among our big millionaires and our small shopkeepers and farmers must be left for the most part to the imagination of such as are capable of dreaming on such subjects. But before leaving the question, here is an application of the multiplication table to help the dreams. One million dollars at compound interest, at six per cent, doubles in less than twelve years. In less than twenty-four years it is four millions; in less than thirty-six, eight; in less than forty-eight, sixteen; in less than sixty, thirty-two; in less than seventy-two, sixty-four; in less than eighty-four, one hundred and twenty-eight; in less than ninety-six, it is two hundred and fifty-six millions! Now while this million is becoming two hundred and fifty-six millions what are the father and son and grandson doing? Either scraping along on the interest of some other hoarded million or more, or else living as misers and compounding it likewise. Be sure they are not

earning a cent, or adding a nickel to the national wealth. Such mathematics, at the very least, has the effect of turning one back for a second reading of the sixty-eighth "Fors," and also of the twenty-fifth chapter of Leviticus, verses 35 to 38. At any rate our present political economy seems to be running about as follows: Monopoly! speculation! interest! multi-millionaires! multi-millions of the pinched and of paupers!

As to Ruskin's influence, he is considered an enigma by some; a charlatan by some; an irresponsible joker by some; and a prophet, all but inspired, by increasing numbers. His father was a wine merchant, and was horrified at the son's political heresies. Carlyle was delighted when Ruskin raised his voice, for hitherto he had been alone in the wilderness, like a veritable John the Baptist, crying aloud and sparing not; now he had found more than an echo. The estimate of the editor of the *London Daily Chronicle* that Ruskin is the greatest and most scientific of political economists has already been given at length. We are told that the sale of his books is increasing year by year. In many places there are Ruskin clubs, and one is reported, the members of which rise at seven o'clock in the morning to read his works. A writer in "The National Review" for February, 1895, says that the old political economy stands not where it did, and that Ruskin and Carlyle have been dissolvent forces. Most of the practical things for which Ruskin pleaded, while others hooted, such as government training schools for youth, government workshops for the unemployed, compulsory labor for the idle, and government provision for the old and the destitute, have either been incorporated in one way or another into the social affairs of England (so Mr. E. T. Cook says in the article referred to), or have passed from the region of "Ruskinian sentiment" to that of parliamentary debate. The state is beginning to look to her "soldiers of the plowshare," as well as to her "soldiers of the sword." The agitation for a living wage has its inception in Ruskin's teachings, and not a little of the land question agitation also may be traced to him, for he says that the land should belong to him who can and will use it. "Property to whom proper."



In 1885, Tennyson, Browning, Lowell, Holmes, Bishops Lightfoot and Westcott, many university professors, and the headmasters of many schools, united in the presentation of a complimentary address to Ruskin. The following paragraph conveys their estimate of him:

"Those of us who have made special study of economic and social subjects desire to convey to you their deep sense of the value of your work in these subjects, preeminently in its enforcement of the doctrines: (1) That political economy can furnish sound laws to national life and work only when it respects the dignity and moral worth of man; (2) That the wide use of wealth in developing a complete human life is of incomparably greater moment, both to men and nations, than its production or accumulation, and can alone give these any vital significance; (3) That honorable performance of duty is more truly just than rigid enforcement of right, and that, not in competition, but in helpfulness, not in self-assertion, but in reverence, is to be found the power of life."

With the assurance of such names the writer of this little paper promises "veins of wealth," not of money, surely, nor of riches in the vulgar sense, to such as will go down into the Ruskin mine, and dig there.

Our conclusion shall be our great man's own conclusion of "Unto This Last." "And if, on due and honest thought over these things, it seems that the kind of existence to which men are now summoned by every plea of pity and claim of right, may, for some time at least, not be a luxurious one;—consider whether, even supposing it guiltless, luxury would be desired by any of us, if we saw clearly at our sides the suffering that accompanies it in the world. Luxury is indeed possible in the future—innocent and exquisite; luxury for all by the help of all. But luxury at present can only be enjoyed by the ignorant; the cruelest man living could not sit at his feast unless he sat blindfold. Raise the veil bodily; face the light; and if yet the light of the eye can only be through tears, and the light of the body through sackcloth, go thou forth weeping, bearing precious seed, until the time come, and the kingdom, when Christ's gift of bread and bequest of peace shall be UNTO THIS LAST as unto thee; and when, for earth's severed multitudes of the wicked and the weary, there shall be holier reconciliation than that of the narrow home, and calm economy, where the wicked cease—not from trouble, but from troubling—and the weary are at rest."

W. J. LHAMON.

## LITERARY NOTICES.

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*ENGLISH AND AMERICAN.*

*Democracy and Liberty.* By W. E. H. LECKY. (2 vols., 1168 pp.)  
Longmans, Green & Co., London.

This eminent author has been before the world for upwards of a third of a century, having earned his laurels through the thorough and impartial investigation he has given to the facts of European rationalism and ethics. In the present work he has adopted a change of base. He turns his face from the historic to the prophetic. He has decided to plunge into the vexed and stirring political problems of to-day. Conscious as he is of the increasing democratic element in Great Britain, he proposes an examination of its nature and career, and institutes a comparison between it and that of France, America, and other lands. In scrutinizing the United States he observes "that originally it did not contain the materials for founding a constitutional monarchy or a powerful aristocracy, and that a great part of the traditional habits and observances that restrained and regulated English parliamentary government could not possibly operate in a new country with the same force it does in England." "It was necessary to adopt other means, but the ends that were aimed at were the same." Here he gives a grouping, which seems to cover the ground somewhat thoroughly. The aim of our fathers in their legislation was "to divide and restrict power, to secure property, to check the appetite for organic change, to guard individual liberty against the tyranny of the multitude as well as against the tyranny of an individual or a class, to infuse into American political life a spirit of continuity, and of sober and moderate freedom." This, he says, in a large measure they attained. All the same, he shows that some of those leaders had a dread of democracy, fearing lest there should be some sort of French outburst, and that, hence, they clung to English precedents wherever it was at all conformable to their purpose.

The blots and blotches of American politics are rigidly handled: the spoils system, corruption of the judicature, lax naturalization, political assessments of office-holders, etc., being compelled to pass muster under this keen expert's critical eye. It would seem at first blush

that this is the tactics of a royalist. He would find an apology for the prolongation of monarchical government. But this is hardly correct. Abreast of the times, as few historians are, observing the perpetual conflict between the Lords and the Commons, he is merely looking around him, at the good and the evil, and hoping to take a share of the work and the credit involving necessary political corrections.

Thus in discussing the value of a popular vote, as contrasted with that of the Civil Lords and Bishops, he cites the fact that in the United States questions of taxation and debt, changes in the state territorial boundaries, jurisdiction, or municipal arrangements, or in the suffrage, the system of representation, or the liquor laws, have been settled by a direct popular vote of the same character as the Swiss Referendum. He admits that it has been the subject of many, and sometimes conflicting decisions in the law courts, but affirms that in the great majority of states it has obtained a firm legal footing, having found great favor with the public, and that it is transforming the whole character of state government.

He declares it to be a question well worthy of consideration where there are such striking proofs of the evils of a decaying parliamentary system. He admits the disinclination of either House to surrender its power to the other, and seems opposed to too radical measures, insisting that perpetual popular votes would be an intolerable nuisance. He puts it thus: "All that is proposed by the Referendum is, that there shall be an appeal from a party majority, probably made up of discordant groups, to the genuine opinion of the country." As a final reference, where party disputes occur, all the people are to be put on their honor to give a righteous decision. "If the House of Lords objected essentially to some bill which the House of Commons had more than once adopted, it might pass that bill with the addition of a clause providing that it should not become law until it had been ratified by a direct popular vote. If the two Houses, agreeing upon the general merits of the bill, differed irreconcilably upon one clause, instead of the bill being wholly lost, the Houses might agree that it should be passed in one or other form with a similar addition."

A matter of equal interest to us Americans is the question of national education as dealt with by our author. He thinks that hardly any change in this generation has been more marked than that which made the education of the poor one of the main functions of the English government, and cites the fact that in 1833 a parliamentary grant of twenty thousand pounds was, for the first time, made in England to assist two societies engaged in popular education. In 1838 the parliamentary grant was raised to thirty thousand pounds. It soon passed

those limits. However, the great period of national expenditure on education is even more recent than that. Up to 1870 the state confined itself to grants in aid of local and voluntary bodies. It built no schools. It made no provision for education where local agencies were wanting. The act of 1870 provided for the establishment of a school in every district where the supply of education was deficient, but it was the act of 1876 that made it penal for parents to neglect the education of their children, and that of 1891, granting free education, which became the chief causes of the rapid rise of expenditure, and with it, of course, of popular intellectual development. Let it suffice to say that in 1892 the total expenditure of school boards in England and Wales amounted to the enormous sum of 7,134,386 pounds, the number of free scholars being about 3,800,000.

In doing this (he states) England has only acted on the same lines as other civilized countries. "She has acted upon the supposition that, in the competition of nations, no uneducated people can hold its own, either in industrial or political competitions, and that democratic government can only be tolerable when it rests on the broad basis of an educated people."

Then there follow some philosophical reflections which may be synoptized thus:—While education does much to enlarge interests and brighten existence, by a melancholy compensation it makes men far more impatient of the tedium, monotony, and contrasts of life. It produces desires which it can not sate. It affects very considerably the disposition and relations of classes. It depletes country districts and overfills cities. It makes workmen dissatisfied with laboring, educating their tastes and habits in the direction of a higher class of men and women.

This is sad enough, if so, but only enforces upon us the fact that all things used may be abused, and that every advantage is accompanied by some disadvantage. It was probably some such emotion that prompted Gray to pen

"Thought would destroy their paradise.

No more:—Where ignorance is bliss

'Tis folly to be wise."

Our distinguished author deals also with the House of Lords, giving its early as well as current history, treating of the hereditary element, and quoting our own Franklin as saying that there is no more reason in hereditary legislators than there would be in hereditary professors of mathematics. It is said, as a rebuttal, that there is no question of placing the making of laws in the hands of an hereditary class. All that is provided by the constitution is that the members of

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this class shall have a fixed place, in concurrence with others, in making the laws, and that the hereditary feature secures this. Incompetency is a possibility, but so also is ability, when one considers that five hundred families and more are thus thrown into public life at an early age, and animated by all its traditions and ambitions. He speaks of the apathy of the House of Lords, of the slight attendance at its sessions, and of the difficulty of fixing interest and obtaining inspiration in its atmosphere, contrasting it with the Roman, French, German, and American senates.

What will, perhaps, interest our readers more, however, are his thoughts upon religious freedom. He begins by speaking of the various conceptions of liberty, and the kinds principally valued and desired. Every nation has differences of judgment in this regard. The forms of liberty to which the English race are most passionately attached, and which they have attained by the most heroic and persistent efforts, would appear either worthless or positively evil to others. There are nations who would recoil with horror from the unlimited liberty of religious discussion and propagandism which has become the very life-breath of modern Englishmen. With such nations good administration is far more valued than representation. Provided they can dwell in peace, maintain good order, and secure prosperity at a moderate charge, they care little by whom or in what way their rulers are appointed. And as to restraints, prohibitions, and punishments existing in England, and strongly supported by English opinion, they would be deemed monstrous tyrannies in lands where Sunday is the same as any other day, or where beer and whisky shops have the same right of commerce that is given to those of beef and bread. The censorship maintained in England, with full sanction of public opinion, over theaters and music halls, over gambling and bull fights, would appear to some peoples as oppressive as a restriction of electoral rights.

The main defense of the Church of England, as an establishment, is founded upon its utility. It is said to be a great corporation, indissolubly bound up with the best elements in the national life and history, and which is exercising over a vast area, and in many ways, a beneficent, moralizing, and spiritualizing influence. These are the grounds of England's toleration. And even if its revenues are large, no other are so little abused or are so constantly associated with useful lives and useful expenditures. The parochial system is said to be one of the many benefits traceable to the establishment. Add to this the maintenance of a learned clergy who play a great part in the fields of literature and scholarship; the cathedral system which adds so largely to the splendor and beauty of English life; the existence both at home and abroad of an order of men to whom British subjects of all classes and

creeds have a right to appeal. Such are some of the reasons given for English admiration of the Church of England. But there is another side. There are the dangers of sacerdotal tyranny and clerical demagogism. These are already being reduced, and if the establishment is to be thoroughly defended it must not degenerate into mere narrow sectarianism, but rather maintain, by sympathetic dealings, and by that large toleration demanded by the age, the good name and fame of the English church.

Marriage and divorce come in for a good share of treatment in this already famous book. Difficulties and oppositions, such as were encountered by George Eliot and other English citizens, are freely dealt with. The early history of Christian marriage is touched upon, together with the customs of the Catholic church. Its claim to rule matters respecting marriage and the opinions of their divines respecting the marriages of Protestants—matters of this sort occupy page upon page. The writer also considers marriage as a civil contract, citing instances that come within the purview of French and English legislation. His effort is evidently to trace such facts as will show the passing of power from the religious to the civil authorities. The course of events seems to demand the simplifying of the marriage ceremony, and the removing of such disabilities as stand in the way of what he thinks is largely a natural relation. He is in favor of all proper restrictions, but thinks they should be exercised only where there are grave dangers.

Sixty pages are devoted to Socialism. Those who know Lecky's style of treatment will not need to be assured that within this scope he makes a cursory survey of this science in all its historic and political details, as it develops in the various nations. Beginning with the question in the abstract, he notices the archaic element in socialism, as evinced in the doctrines of the common property in the soil, and that of the criminality of lending money on interest. Greek and Hebrew socialism obtain their share of remark. Schemes for remodeling society on a communistic basis and the banishing from it of all inequalities of fortune, he avers, have had a great fascination for many minds; but never did such extravagances appear in the Hebrew writings. Some remarkable provisions, however, are found therein to prevent or arrest great inequalities of fortune. He cites the fact that in the apostles' day "they had all things common," but reminds the reader that these same apostles denounced woes upon wealthy Christians, thus raising the question of the continuance of this measure. Then passing rapidly on he deals with the French Commune—with the theories of Fourier and Rousseau, reaching his climax in the Coup d'Etat of December, 1851. Next to this comes Germany, and the examination of the foundation

and progress of the doctrine of Marx. Facts and fallacies are duly weighed and placed at fair estimates. Risks in industries are shown to depend, not alone on the mistakes or misconduct of those having charge of them, but also upon famines, wars, changes of fashion and demand, new inventions, injudicious legislation, sudden suspensions, and crises, etc.

England comes in for its share of attention. The Social and Democratic Leagues are dealt with. Even the Fabian Society of forty members, male and female, with its watchwords, "Educate, Agitate, Organize," which was to bring about a tremendous and fatal smash-up of existing society, can not escape notice. Rent and interest as absorbed by taxation; the tendency to place important industries into the hands of municipalities; factory laws for the protection of children; the clash of rival interests; the relation between the capitalist and the consumer; the wage-earning classes; all this, and more, passes before the eye of the reader, in both offensive and defensive garb, like the sweep of a vast panorama. One lingers at a paragraph or two upon the trades-unions or halts dumbfounded at the statistics relating to struggling renters. The tone of the author is nothing if not sympathetic. He is for the alleviation of human woes.

The last chapter in this notable work is entitled "The Woman Question." This is included as being connected with England's democratic movement. It is called to mind that there is an "entire omission in the works of Rousseau and of the writers of his school, to mention the political rights of women, although the first principle of their philosophy was that the exercise of political power was a natural and inalienable right." No law could have binding force unless it had been directly sanctioned by universal suffrage. The trouble was in their philosophy. Their highest conception of woman was that she was specially made to please men. To be useful to them, to make themselves loved and honored by them, to bring up the young and to care for them—these were their duties. In all this they were to be subordinate. There was no attempt to individualize woman as a great factor in the progress of the race, as we now behold it. Such characters as Maria Theresa and Catherine of Russia are cited as being preeminent in their spheres, and yet yielding no suggestiveness to these conservatives. The few attempts made by women in past times to claim political rights have been sternly repressed. Mary Wollstonecraft's "Vindication of the Rights of Women" is referred to in which the author complains about women being compelled to look to men for their maintenance, and to marriage as the sole end of life. Why should women regard as unfeminine all serious studies that strengthen the

understanding or fit them for the various avocations of life? Such a conception of female life she held to be essentially false. She favored refinement and chastity, but spoke out boldly for independence.

Our author sees evils that may arise from female suffrage, and yet admits that women have many special interests. The question of their property; the regulation of their labor; the punishment of crimes against women; laws relating to marriage, guardianship, and divorce may be cited as among these, and as justifying their right to the franchise. Distasteful as it may be to many women, bringing with it duties and entanglements they would gladly avoid, the author still evidently advocates the introduction of this new class of voters.

J. W. MONSER.

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*Books and Their Makers During the Middle Ages.* A study of the conditions of the production and distribution of literature from the fall of the Roman Empire to the close of the seventeenth century. By GEO. HEAREN PUTNAM, A. M. Vol. I, 476-1600. (New York and London: G. P. Putnam's Sons).

This volume is evidently the result of much patient investigation in out of the way literary paths. Though it treats of bookmaking in the middle ages, it is itself a marvel of that art. Its literary character is of a high order, and yet the publishers have shown themselves quite as gifted in their sphere as the distinguished writer has in his. The book is a delight to the eye as well as to the intellect. It both looks well and reads well.

The subject treated is of transcendent historical importance. Book-makers have had much to do with the development of every worthy civilization, and the ground included in the volume before us covers that period when printing became a potent factor in what is called the *Renaissance*. Our author, quoting from Kapp, notices four great men who "stand at the dividing line of the middle ages and serve as boundary stones marking the entrance of mankind into a higher and finer epoch of its development." These men are Gutenberg, Columbus, Luther, and Copernicus. Nor is it strange that Gutenberg is placed first, because it is altogether probable that the art of printing has exerted a greater influence on modern life than any other force. It is true that the art itself can be regarded only as a medium through which a force may be exerted, and therefore, strictly speaking, it may not be proper to compare the influence of the printer's art with science and religion. Nevertheless, without the printer's art both science and religion would have



long remained very much circumscribed in their influence. It was the press that gave wings to the gospel and gave wheels to science.

It is, however, the first part of Mr. Putnam's fine volume that has interested us most. In this he deals with what is less familiar to the ordinary student of history. It is here that he shows his marvelous industry and remarkable power of sifting the wheat from the chaff in the historical documents which have come under his review. The long story of making books in the monasteries is not only intensely interesting, but is also full of instruction to the student who is able to classify the facts which have entered into the course of human history. It is impossible not to trace the hand of Providence even in the monasteries, which many Protestants are disposed to think were only evil, and that continually. A clear understanding of the facts and a little reflection ought to convince any reasonable critic that these monasteries served a great purpose in their day. Doubtless there was considerable evil associated with them, but their influence was not all evil. They became not only centers of a religious power which held in check the wild tendencies of an age when education had little or no influence in restraining the evil passions of men, but these monasteries became practically the nurseries of the educational forces which finally did so much to bring about the Renaissance.

This was especially true of the Benedictines, who were for centuries the chief agents in producing manuscript copies of all important books. The Benedictine monks became famous not only for the numerous books they produced, but also for the artistic style in which these books were written.

Our author notices that "the first of the European monasteries, in which such labor was carried on as a part of the prescribed routine or rule of monastic life, was that of Vivaria or Vivres, founded by Cassiodorus, which was never formally with the Benedictine order, and which had, in fact, adopted, in place of the Benedictine rule, a rule founded on the teaching of Cassian, who had died early in the fifth century. The work done, under the instruction of Cassiodorus, by the scribes of Vivres, served as incentive and an example for Monte Cassino, the monastery founded by S. Benedict, while the *scriptorium* instituted in Monte Cassino was accepted as a model by the long series of later Benedictine monasteries which, during the succeeding seven centuries, became centers of literary activity."

It is impossible to overestimate the influence of Cassiodorus and his monks on the development of European civilization. It was he who first emphasized and made preeminent the duty of including intellectual labor in the sphere of monastic life. He thus made the monastery more

than a mere place for the exercise of devotions; he made it, in fact, a fruitful ground for the development of intellectual culture. In the course of years a "class of scribes was produced whose work in transcribing and illuminating manuscripts far surpassed in perfection and beauty the productions of the copyists of classic Rome." Cassiodorus himself set an example to the monks by transcribing the psalter, the prophets, and the epistles. He did also a large amount of work as an original author and compiler. His death occurred in 575 A. D., in the ninety-sixth year of his age.

It would be a pleasure to follow our author through the subsequent pages of his intensely interesting volume, but space will not permit. It is, however, worth remarking that not the least value of the volume is its suggestiveness. It marshals facts in such a way that he who runs may read the lessons which are often found between the lines. It may be interesting to mention especially one of these suggestive references. In 1462, on the twenty-eighth of October, Archbishop Adolph, of Nassau, captured the city of Mayence and gave it over to his soldiers for plunder. This was the home of Gutenberg, and it was here that his typesetters and printers were at work. But the capture of the city scattered these artisans all over Germany, and sent some of them even as far as Paris. This apparent evil resulted in great good. "The typesetters of Mayence, driven from their printing offices by the heavy hand of the church, journeyed throughout the world carrying their new knowledge and training, and they were able to give to many communities the means of education and enlightenment through which the great revolt against the church was finally instituted."

This sounds very much like a statement in the book of Acts, where it is recorded that during a persecution at Jerusalem the Disciples were scattered abroad and went everywhere preaching the word. Up to the time of the persecution these Disciples seemed to have been complacently enjoying their religion without feeling much concern for the world outside of Jerusalem. Hence what at first seemed a great evil turned out to be a great good. In the case of Gutenberg and his associates progress was made among themselves, and some books were being issued from the press; but these had limited circulation, for the reason that the public had not yet become familiar with the art of printing, and consequently had little or no knowledge of the books that had been printed. The scattering abroad, however, which followed the capture of Mayence, speedily resulted in the establishment of printing presses at Strassburg, Cologne, Basel, Augsburg, Ulm, Nuremburg, and, in 1470, at Paris, France. From these centers books were issued so rapidly that in a short time the art of manuscript writing was no longer

of much intrinsic value. However, the monks were quite equal to the new situation. Instead of keeping up their old art, they at once began to learn the new, and consequently it was not long before the monasteries became the patrons of printing, as they had formerly been of manuscript writing.

But it is worthy of remark that the art of printing had its origin among the people, and has never lost its earliest association. The first printers in Germany were all of the masses, and the first books they printed were of a kind to help the masses in their struggle against the classes. The Benedictine, Franciscan, and Dominican monks in Italy, Germany, France, and England became active agents in the use of the new art for a number of years after it had been discovered. But printing soon outgrew the dimensions of these circumscribed centers of influence. The tracing of this growth and its influence upon modern civilization will be the theme of the second volume, which is soon to follow.

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*The Church in The Roman Empire.* Before A. D. 170. By W. M. RAMSAY, M. A., Professor of Humanity in the University of Aberdeen. (New York and London: G. P. Putnam's Sons.)

*St. Paul The Traveler and the Roman Citizen.* By same author and same publishers.

Although the latter work was noticed in the October number of the *QUARTERLY*, it is associated here with *The Church in The Roman Empire*, for the reason that it is difficult to separate these two books, as they are so closely related to each other. Indeed, the latter is practically little more than an expansion of the former in certain directions, confirming previous conclusions, but confining the treatment mainly to the travels of the Apostle Paul.

The former book has now been long enough before the public to have its merits thoroughly tested, and the general verdict has been so favorable that commendation now is almost useless. There can be no doubt about the fact that Prof. Ramsay has made considerable advance in the study of the period of church history embraced within his book; and it may be safely said that no period of church history is more important or more interesting than that to which he has directed attention. For the most part we are shut up to the New Testament for material during the first century of the church, and it is not until we reach about the year 125 that we come in contact with any Christian literature which throws much light on the habits, customs, and characteristics of the Christians subsequent to the close of the New Testament writings. The

Apology of Aristides was written about A. D. 125. It is a somewhat difficult point to determine whether Ignatius wrote during the reign of Trajan or Hadrian, and we know little of the Flavian persecution from any Christian sources. Prof. Ramsay prefers to date the letters of Ignatius between the years 112 and 117. Of course the epistles of Clement and Barnabas antedate the letters of Ignatius, but none of these writers help us very much with the problem of the real life of the Christians. However, when we come to the reign of Hadrian (117 A. D.), we begin to get more definite and trustworthy information with respect to the church. Prof. Ramsay's treatment of the subsequent history to the end of the period under consideration is felicitous and informative.

The earlier part of this period is treated with commendable fullness. His method is rigidly inductive. He follows closely Mommsen, whose *History of Rome* is far away the best that has ever been written. Prof. Ramsay cheerfully recognizes the value of German criticism, but he is by no means a slave to the school which he honors. He heartily accepts their method of investigation, but he does not hesitate to reject their conclusions when he thinks the evidence is clearly against them. In short he treats all the material without any respect whatever to the supernatural element which may be in some of it, and yet he fails to agree with many of the German critics in their rationalistic results. Indeed the Doctor is quite orthodox in most of his teaching, though he not unfrequently controverts traditional views. For instance, he holds strongly to the notion that the first epistle of Peter was written between the years 75 and 80 A. D. Indeed, he reaches the conclusion that if Peter died before the year 70 A. D., then the epistle must have been composed by another author. The reasons for this conclusion can not be given here, but to the candid reader they seem to be almost satisfactory.

Prof. Ramsay's view with respect to the Galatian churches furnishes another illustration of his independence as well as the thoroughness with which he has studied the whole question. His theory is that the Galatia of Paul's travels was south and not north, as has been the generally accepted view. Hence, he concludes that the churches of Pisidian Antioch, Iconium, Lystra, and Derbe were the Galatian churches addressed in the epistle. This, of course, necessitates a change of the map of Paul's travels and unquestionably explains some facts which have heretofore been felt inexplicable on the old theory.

The discussion with regard to church organization is not quite satisfactory, though there is considerable advance upon Lightfoot and other Episcopal writers. The position of the bishop about the year

170 A. D. is perhaps correctly drawn. However, it is not quite clear that the New Testament bishop was, in any respect, different from the New Testament presbyter. Undoubtedly, *episkopos* and *presbuteros* are used interchangeably by New Testament writers.

But Prof. Ramsay's faults are inconsiderable by the side of his good qualities. He is always scholarly and candid. His extensive knowledge, both from reading and travel, make us hesitate to question any of his conclusions. He has personally gone over the countries embraced in his discussions, and he has evidently given the most careful attention to geography, as well as other essential matters. Taken all together it may be safely said that both of the books before us will necessarily become standards with respect to the matters of which they treat.

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*The Spiritual Sense of Dante's Divina Commedia.* By W. T. HARRIS. (Boston and New York: Houghton, Mifflin and Co.)

The author of this volume has special qualifications for the task he has undertaken. He is one of the ablest philosophical writers in the country and has long been favorably known for his valuable contributions to high class thinking. He has studied carefully and patiently the *Divina Commedia* of Dante, and, now that he gives us his most mature reflections upon the meaning of that wonderful poem, what he has said will surely command the most thoughtful consideration of scholars and thinkers.

Mr. Harris was first led to the adoption of his present theory of the *Commedia* by a careful study of the Last Judgment by Michael Angelo. He discovered that the same idea ran through both the painting and the poem, and he therefore reached the conclusion that Michael Angelo had derived his ideas from the *Inferno*. This led Mr. Harris to study afresh the great poem and this study has resulted in the interesting volume under consideration.

The idea of the poem is conceived to be really a representation of the present life rather than the future. The *Inferno* represents sin in its reflex influence upon the sinner, while *Purgatorio* represents the sinner emerging from the dominion of sin, and *Paradiso* represents the state of the soul after victory has been achieved. In this struggle the poet represents humanity in its entirety, though some part of the struggle is experienced by every individual.

The following summary will help the reader to understand Mr. Harris' conception of the poem:

As soon as one assumes the frame of mind in which he may will to commit a deadly sin, he places himself in the Inferno.

Dante's genius enables him to poetically describe these states of mind that are inseparably connected with the feelings and conviction which lead to the commission of those sins. The lustful are driven about by whirlwinds of passion under a dark and gloomy sky; the intemperate suffer internally and externally such foul diseases as we see in Dante's symbols. The avaricious and prodigal heave heavy weights; that is to say, they are seen lifting and carrying the pelf for its own sake, instead of making their wealth carry and serve them. The angry are plunged beneath putrid mud; for anger is a muddy and smoky state of the soul, wherein one can neither give nor receive spiritual truth. The hypocrites are seen to wear heavy leaden cloaks gilded outside,—heavy cloaks of make-believe. Those who give and take bribes are plunged in boiling pitch, for they can not escape from the blackmail that is to be levied upon them,—their evil companions sticking to them like pitch. The evil counselors are immersed in tongues of living flame, for their tongues produce this flame of discord. The fortune-tellers and those who believe them are looking on the future as though it were a fixed event—as if it were, in fact, all past,—and hence their necks are twisted round so that their faces gaze on the way that they have come, and not before them on the way that they are still to go. For to the soothsayer all is, in fact, turned into the past. Symbolically his neck is so twisted that his face looks backward as he walks forward into the future.

Thieves change shapes with serpents; the thief does not retain even his own person, because he makes all property insecure. Again, the thief is assuming disguises, and inwardly changing himself into the serpent that secretly and noiselessly glides upon his prey.

Such as these are the poetic devices of Dante to indicate the state of mind of sinners in the Inferno. In the Purgatorio, on the other hand, we have the state of mind of repentant sinners who see the true relation of their deeds to their own best interests. There the proud see themselves as laboring to support enormous weights that bend them double, and almost crush them to earth. For the proud man wishes to be all in all without the help of society. He wishes to bear the weight of the entire universe alone on his shoulders. Hence, Dante symbolizes this true view of the relation of the sinner to his pride. To the repentant sinner envy is seen to be a sort of iron thread that sews up one's eyes and does not permit him to see the good of his fellow men. Dante shows us, too, how the repenting sinner sees anger to be a thick, suffocating smoke.

When one finds the steep slope of Purgatory as easy to climb as it is to glide down the river in a boat, then he has reached the top of the mount, and may now enter the Paradiso.

The spirit of the Purgatorio is, as we have shown, that of a mind that rejoices more in the pain that comes as a schoolmaster after the sin, than it does in the sinful objects gained. The spirit of the Inferno is bitter and revengeful, every man's hand raised against everybody else. The spirit of the Purgatorio is that of meek submission to the pain encountered from without, using all opportunity for purification through the ministration of pain.

The spirit of the Paradiso is positive. It is not like Purgatory, the elimination of selfishness, but it is the joyful participation with all human brothers in doing the good and knowing the true.

Thus Dante sees the nature of sin to be a self-obscuration of the soul, curable by means of repentance and the assertion of the free will that assumes the form of willing the divine will and renouncing the selfish will.

Freedom makes sin and freedom renounces sin. Sin is its own punishment. Since sin arises through freedom, the freedom to repent always remains to the sinner, both here and hereafter. There can be no cessation of hell except as a consequence of the cessation of sin and the turning to repentance.

Freedom always belongs to separate substances, as Dante and the scholastics denominate men, angels, and God. Hence, the punishments of the *Inferno*, so long as they exist, demonstrate the freedom of the sinner, and prove that he is still in probation. He may, at any moment, enter Purgatory, and then all his pain becomes remedial and purifying.

While this view of the poem will not be acceptable to those who prefer the teaching of the New Testament to the *Divina Commedia*, at the same time it is certainly a more rational view than the popular interpretation of Dante's great work. Mr. Harris' conception of the poem seems to imply possibility of a future state after death wherein the sinner may work his way through purgatory to paradise, though this is not necessarily implied in the main contention of the poem. Undoubtedly the New Testament teaches that sin is its own punishment, for Paul clearly affirms that "whatsoever a man soweth that shall he also reap;" but it nowhere teaches that the sinner may work his way through an *Inferno* and *Purgatorio* to a *Paradiso*. The New Testament teaching is that salvation is by grace, and that purification from sin is through the everlasting covenant and is by the blood of Christ. The difference between this teaching and that of the *Divina Commedia* is more than the distance between the poles.

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*The Old Testament and Modern Life.* By Stopford A. Brooke.  
Dodd, Mead & Co., New York.

This work is made up of sermons preached during the last three or four years in the city of London. The author makes the preparation of critical literature his chief business, and does it well. When he takes the pulpit he indulges in the doubtful prerogative of naturalizing Holy Writ. Were his efforts confined to the few who wait on his ministrations the affair might pass without remark. But nothing, so noted an author as he does, can escape the public eye, and therefore the more need of restraint on his part, when arguing from the analogies of literature.

As it is, we have given to us an interpretation involving myths, legends, and folk-lore, and this, forsooth, finding no halting place within the confines of the Old Testament. But that is not the worst

of it. The conception of Mr. Stopford Brooke allows no place for a divine purpose. He can not content himself with the fact that in these Scriptures we have a nation's literature, with its faults and foibles. He goes further. The final editor is the man at the helm. It is he who "gives a religious direction." It is he who places us "beside the mountain well-head of the great Hebrew nation." Even the experience of Abraham is "conceived by the writer of this story." \*It is "the writer who makes this call of Abraham the cry of duty to him." It is the writer of this tale who makes Abraham hear two of these ideas. He was to be "the founder of a mighty people, and the conception drew him out of himself and ruled his life. 'In thee shall all families of the earth be blessed.' It was another mighty thought with which to fill the soul of a wandering chieftain. It carried him beyond himself into the larger interests of mankind. 'All families of the earth' was more than a merely Jewish, a merely national thought. It mingled Abraham's mind with the mind of God," etc.

This, then, is how the final editor gives religious direction to these mythic tales. Faugh! It irks us to pen anything like caustic words concerning such a spiritual interpreter of Lord Tennyson as is Mr. Stopford Brooke. Pity, indeed, he could not say better things for the higher Lord.

The remarkable feature of it all is, that, although the experiences of these hoary patriarchs are held to be simply ideal, carved and graven by the final editor, the author still thinks the lessons valuable for those who have no final editor to shape up the bitter experiences of actual life. I think ordinary people will prefer to emulate the people about them, of whom they can be sure, rather than those of shrewd literary manufacture. Alas! for modern biblical defense, if this is a sample!

And what does it all mean? Simply this. The miracle is troublesome. It stands in the way of scientific research of the evolutionary order. It is contrary to what is wrought out in the laboratory and therefore obnoxious to reason. This, then, is the goal toward which naturalistic criticism is tending! And it is thought this scheme will be a relief to mankind!

Well! Well! Do we never come to the parting of the ways? I think so. And so let us admire and honor Mr. Stopford Brooke for his splendid achievements in English literature, but choose some one else to pilot us over the rugged ways of the Hebrew patriarchs and prophets. Meanwhile, let us take note of the stream of divine purpose flowing through these sacred books. We can, I think, trace it as

\* Pages 24-30.



we do a river. It has source, sweep, and disembogement. Up at the head one can almost tie the grass over the rill. At the mouth it swells, stretches, and overflows. Retrace it. Pause at the end of the Gospels, having journeyed backward from John at Patmos. Here is a new birth and a resurrection. Move this way and that. Coming down, everywhere these facts abound. Going up, and crossing from New Testament to Old, we get no such results. Push on and still on, pausing now at Sinai. We pass through organized and elaborated structures—a law and a priesthood, a temple and its complicated ceremonies. Move on up into the patriarchal day. All is simple and primitive. Here, then, is a literature, springing from a nation's life, as it develops in its infancy, youth, and manhood. So is it with other literatures. There is first the life, then the literature. It is primitive and pictorial, and then ethical and complex. Herein is an analogy that may be utilized.

But we have seen that there is more in the biblical literature. A growing, expanding thought runs throughout it. God is there, unfolding Himself, in an individual, a nation, a world. Is there any analogy, as respects this fact, between the Hebrew and other oriental books? None whatever. Open these *Sacred Books of the East*, and you find one vast book of Leviticus—rites, rhapsodies, domestic duties, precepts, negations. This, first, last, and midst. There is no increasing hope, because the peoples are hopeless. God glimmers there, in spots, but He does not shine as the sun, fuller and fuller unto the perfect day. It is only in the Old and New Testament that one is taught that all alike, Jews and Gentiles, have sinned and come short of the glory of God. Only there that a remedial offer is made. Only there that all are pronounced equally helpless. Only there that the revelation of the miraculous hand, outstretched to all alike, is found. Here, then, is a unique literature, to be revered as the matrix of the divine development, rather than to be harassed by futile analogies and faithless critics.

J. W. MONSER.

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*The People's Bible History.* Prepared in the light of recent investigations by some of the foremost thinkers in Europe and America. Illustrated copiously and beautifully, and accompanied by portraits of the several authors. Edited by Rev. Geo. C. Lorimer, LL. D., with introduction by the Right Hon. William Ewart Gladstone, M. P. (Chicago: The Henry O. Shepherd Company.)

We have before us the quarto edition, in two volumes, of this incomparable work, though there is also published a popular edition containing all the matter of the quarto edition with most of the illustrations.

The difference in price is very considerable; and the two editions, with the different bindings, bring the work practically within the reach of all classes of readers.

It is difficult to treat a work like this with either proper discrimination or proper fullness in an ordinary literary notice. To do ample justice to it a leading Quarterly article would be required. Nevertheless, it is possible even here to indicate some of the more important features, and leave the rest to be found in the book itself; and, after all, the only way to appreciate fully the real value of the work is to give it a careful, critical examination.

The whole scope and character may be fairly indicated by quoting a list of the writers, their ecclesiastical association, and the respective subjects treated. This list is as follows:

RIGHT HON. WILLIAM EWART GLADSTONE, Episcopalian, Ex-Premier of England, Hawarden Castle, Chester, England.

GENERAL INTRODUCTION, Setting Forth the Value of Scriptural Studies to the Laity.

REV. A. H. SAYCE, Episcopalian, Professor of Assyriology, Queen's College, Oxford, England.

BOOK I.—LITERATURE OF THE OLD TESTAMENT.

REV. SAMUEL IVES CURTISS, D. D., Congregationalist, Professor, Chicago Theological Seminary, Chicago, Illinois.

BOOK I.—MANUSCRIPTS OF THE OLD TESTAMENT.

REV. FREDERICK W. FARRAR, D. D., F. R. S., Episcopalian, Dean of Canterbury, London, England.

BOOK II.—FROM THE CREATION TO THE DAWN OF HUMAN HISTORY.

REV. ELMER H. CAPEN, D. D., Universalist, President of Tufts College, Somerville, Massachusetts.

BOOK III.—FROM THE CALL OF ABRAHAM TO THE BONDAGE OF ISRAEL.

REV. FRANK W. GUNSAULUS, D. D., Congregationalist, President Armour Institute, Chicago, Illinois.

BOOK IV.—FROM THE BIRTH OF MOSES TO THE BEGINNINGS OF FREEDOM.

REV. GEORGE F. PENTECOST, D. D., Presbyterian, Pastor Marylebone Presbyterian Church, London, England.

BOOK V.—FROM THE PATRIARCHAL TENT TO THE PRIESTLY TABERNACLE.

REV. R. S. MACARTHUR, D. D., Baptist, Pastor Calvary Baptist Church, New York City, New York.

BOOK VI.—FROM THE INVASION OF CANAAN TO THE LAST OF THE JUDGES.

REV. MARTYN SUMMERBELL, D. D., Free Baptist, Pastor Main Street Free Baptist Church, Lewiston, Maine.

BOOK VII.—FROM THE RISE OF THE MONARCHY TO ITS DECLINE.

REV. FRANK M. BRISTOL, D. D., Methodist Episcopal, Pastor First Methodist Episcopal Church, Evanston, Illinois.

BOOK VIII.—FROM THE DIVISION OF THE EMPIRE TO THE LAST OF THE KINGS.

REV. W. T. MOORE, LL. D., Christian, Editor "The Christian Commonwealth," London, England.

BOOK IX.—FROM THE CAPTIVITY IN BABYLON TO THE RETURN OF THE EXILES.

REV. EDWARD EVERETT HALE, D. D., Unitarian, Pastor South Congregational Church, Boston, Massachusetts.

BOOK X.—FROM THE CLOSE OF THE OLD ERA TO THE BEGINNING OF THE NEW.

REV. JOSEPH AGAR BEET, D. D., Wesleyan, Professor, Wesleyan College, Richmond, England.

BOOK XI.—LITERATURE OF THE NEW TESTAMENT.

REV. CASPAR RENE GREGORY, PH. D., D. TH., LL. D., Evangelical Lutheran, Professor Ordinarius Honorarius of Theology, Leipzig University, Leipzig, Germany.

BOOK XI.—MANUSCRIPTS OF THE NEW TESTAMENT.

REV. WILLIAM CLEAVER WILKINSON, D. D., Baptist, Professor University of Chicago, Chicago, Illinois.

BOOK XII.—FROM THE BIRTH IN BETHLEHEM TO THE CRUCIFIXION ON CALVARY.

REV. SAMUEL HART, D. D., Episcopalian, Professor, Trinity College, Hartford, Connecticut.

BOOK XIII.—FROM THE DESCENT FROM THE CROSS TO THE ASCENT TO THE THRONE.

REV. J. MONRO GIBSON, D. D., Presbyterian, Pastor St. John's Wood Presbyterian Church, London, England.

BOOK XIV.—FROM THE OUTPOURING OF THE SPIRIT TO THE DEATH OF ST. PAUL.

REV. GEORGE C. LORIMER, LL. D., Baptist, Pastor of Tremont Temple, Boston, Massachusetts.

BOOK XV.—FROM THE FALL OF JERUSALEM TO THE TRIUMPH OF CHRISTIANITY.

It will be seen that the list of writers embraces some of the most distinguished names connected with historical and theological literature. Mr. Gladstone's general introduction is one of the noblest contributions he has ever made to any subject, and it is not too much to say that this introduction alone is worth the entire price of the book. Mr. Gladstone strenuously defends the Bible against the modern rationalistic attacks, though this defense is made in the light of all that modern criticism and

discovery has thrown upon the Grand Old Book. His appeal to statesmen and politicians to use the Bible both in self-defense and in the prosecution of their aims, in view of his long life association with this class, is most appropriate and impressive. He concludes his remarkable contribution with the following eloquent paragraph:

"Heaven and earth shall pass away, but my words shall not pass away." As they have lived and wrought, so shall they live and work. From the teacher's chair and from the pastor's pulpit; in the humblest hymn that ever mounted to the ear of God from beneath a cottage roof, and in the rich, melodious choir of the noblest cathedral, "their sound is gone out into all lands and their words into the ends of the world." Nor here alone, but in a thousand silent and unsuspected forms will they unweariedly prosecute their holy office. Who doubts that, times without numbers, particular portions of Scripture find their way to the human soul as if embassies from on high, each with its own commission of comfort, of guidance, or of warning? What crisis, what trouble, what perplexity of life has failed or can fail to draw from this inexhaustible treasure-house its proper supply? What profession, what position is not daily and hourly enriched by these words which repetition never weakens, which carry with them now, as in the days of their first utterance, the freshness of youth and immortality? When the solitary student opens all his heart to drink them in, they will reward his toil. And in forms yet more hidden and withdrawn, in the retirement of the chamber, in the stillness of the night season, upon the bed of sickness, and in the face of death, the Bible will be there, its several words how often winged with their several and special messages to heal and to soothe, to uplift and uphold, to invigorate and stir. Nay, more, perhaps, than this; amid the crowds of the court, or the forum, or the street, or the market place, when every thought of every soul seems to be set upon the excitements of ambition, or of business, or of pleasure, there, too, even there, the still small voice of the Holy Bible will be heard, and the soul, aided by some blessed word, may find wings like a dove, may flee away and be at rest.

The introduction to the Old Testament by Prof. Sayce is a luminous piece of writing. The style is simple, and every argument is stated with a clearness which leaves no doubt as to the meaning of the distinguished writer. As indicating the freedom and individuality of each contributor it may be stated that Dr. Sayce and Dr. Moore disagree on one or two important points. The latter writes upon the Captivity in Babylon and the Return, his period including about two hundred years, beginning with the accession to the Chaldean throne of Nebuchadnezzar and ending with the prophet Malachi. Of course, many questions relating to the higher criticism come under consideration. He believes that the book of Daniel is trustworthy history, while Prof. Sayce is not quite sure of this. Dr. Moore makes it evident that the seeming historical inaccuracies of Daniel are owing entirely to a failure to recognize the difference between the Jewish and Babylonian reckonings of time in the ascension of their kings. Incidentally Dr. Moore

throws considerable light upon the question of canonicity of the Old Testament Scriptures, and leaves little doubt as to the historical existence of such characters as Belshazzar, Darius, the Mede, etc.

Dean Farrar's contribution is scholarly (indeed almost too much so for ordinary readers) but it is strongly marked by that distinguished author's picturesque style, and in some of its parts it is truly fascinating.

But we can not particularize, however great the temptation may be. The work, as a whole, is perhaps the most remarkable of its kind that has ever been produced. It is a library in itself. Nor is it confined to strictly religious matters. While the Bible is the center of the discussion from the beginning to the end, many side paths of history are carefully considered, contemporaneous nations and peoples being treated in connection with the main stream of history as it flows on down through the religious channel which is marked out in the word of God. So full and comprehensive is this great work that the average preacher, Sunday school teacher, or Bible student will need little more to guide him in his religious historical studies.

Of course it is not affirmed that all the contributions are equally well done or are of equal value. Nor is it impossible to criticise successfully some of the conclusions reached. Nevertheless it can not be denied that, for the most part, the respective writers have done their work well and have put in popular form much that will be of great value to biblical students.

The publishers also deserve great praise for the excellent style in which the book is printed, bound, etc. It is also published in England by the Christian Commonwealth Publishing Company, 73 Ludgate Hill, London, E. C.

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*The Quotations of the New Testament From the Old, Considered in the Light of General Literature.* By FRANKLIN JOHNSON, D. D., Professor in the University of Chicago. (Philadelphia: American Baptist Publication Society.)

This book supplies a felt need. Recent discussions with respect to the Old Testament Scriptures have drawn special attention to the use which New Testament writers made of those Scriptures. We doubt if very many biblical scholars have any just estimate of the facts which a careful study of the whole subject brings to light.

Dr. Johnson presents some of the difficulties of the case as follows:

1. The writers of the New Testament, instead of translating their quotations directly from the Hebrew, and thus presenting us with exact transcriptions of

the original text, have taken them generally from the Septuagint version, which is not free from faults.

2. Their quotations from the Septuagint are often verbally inexact, and their variations from this version are seldom of the nature of corrections, since they seem usually to have quoted from memory.

3. They sometimes employ quotations so brief and fragmentary that the reader can not readily determine the degree of support, if any, which the quotation gives to the argument.

4. They sometimes alter the language of the Old Testament with the obvious design of aiding their argument.

5. They sometimes present in the form of a single quotation an assemblage of phrases or sentences drawn from different sources.

6. In a few instances they give us, apparently as quotations from the Old Testament, sentences which it does not contain.

7. They regard some historical passages of the Old Testament as allegories, and thus draw from them inferences of which the original writers knew nothing.

8. They often "quote by sound, without regard to the sense."

9. They habitually treat as relating to the Messiah and his kingdom, passages written with reference to persons who lived and events which happened centuries before the Christian era.

10. When they understand the passage which they quote, they often argue from it in an inconclusive and illogical manner, so that the evidence which they adduce does not prove the statement which they seek to support by means of it.

11. They deal with the Old Testament after the manner of the rabbis of their time, which was uncritical and erroneous, rather than as men inspired by the Holy Spirit to perceive and express the exact truth.

Each one of these divisions is treated in a separate chapter, the whole making a volume of 409 pages. The average Bible student will be surprised by at least three things while reading Dr. Johnson's book.

(1) He will find that New Testament writers quote more frequently from the Old Testament than is generally supposed.

(2) These quotations often seem to have little or no relevancy with respect to the matter under consideration.

(3) The wide scope and practical bearing of Old Testament teaching.

Many are accustomed to think of the Old Testament Scriptures as somewhat circumscribed in their teaching, but this volume makes it evident that the Old Testament writers had a much more comprehensive plan in view than that which met the conditions of the Jewish people. The seeds of the gospel, which is for all the world, are found planted all along the Jewish and patriarchal dispensations. All this and much more come clearly into view in Dr. Johnson's admirable book. We know of no other volume which at all compares with it in the particular field which it cultivates.

*The Problem of the Ages—A Book for Young Men.* By REV. J. B. HASTINGS, M. A. (London: Hodder and Stoughton.)

This volume is addressed chiefly to young men. It is, however, worth reading by the most mature minds. The author has had in view what he considers the growing tendency among many young men to drift from the foundations of the Christian faith. He shows intimate knowledge of both the subject under consideration and the audience to whom he addresses himself. He evidently is in deep sympathy with young men, sees much of their struggles and appreciates the difficulties of their environment. Unless we are greatly mistaken his book will be very helpful to every struggling young man who is honestly seeking the truth.

The first six chapters are intended to set forth clearly and succinctly the grounds for believing in the existence of God; and the knowledge obtained of His being and attributes through His several manifestations in the world and man. The seventh and last chapter is a direct appeal to the spiritual faculty and the verifiable facts of Christian experience in proof of the existence of a God.

Incidentally many important matters are discussed that are not necessarily embraced in the main contention. The argument is cumulative and includes "God in Nature," "God in Conscience," "God in Providence," "God in History," "God in Scripture," "God in Christ," and "God in Consciousness." Perhaps the most striking chapter, and also the most useful, is that on "God in Scripture." The author shows conclusively, as we think, that if there is a God at all, it is most reasonable that He should make a revelation to his creatures. The whole question, therefore, resolves itself into the all-absorbing contention about the supernatural. If the supernatural is admitted, then the possibility of a revelation can not be doubted; if a personal God exists, then a divine revelation is just what might be reasonably expected. The book is charmingly written.

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*The Cure of Souls.* [Lyman Beecher Lectures on Preaching at Yale University, 1896.] By John Watson, M. A., D. D. (Ian Maclaren). New York, Dodd, Mead & Co., 1896.

It is not so much what a man has to say as how he is able to say it, that determines to-day whether he shall catch the public ear. The truths that we hear are the old truths re-dressed. Lucky is the man who knows how to dress them—lucky and useful. It is not that Ian

Maclaren brings us new material, but that he takes the old, old things and puts them into so beautiful a garb that his readers love him so. All Anglo-Saxons have wept over the "Lad o' Pairts," "His Mother's Sermon," and the good old doctor of Drumtochty, though their stories be not new. They have entered a little more fully into the "Mind of the Master," from the Highland air and the breath of the heather that pervades all of Watson's writing.

And now comes the "Cure of Souls"—cure, of course, being used in the Latin sense,—and though this book, too, treats of an old theme, yet it gives that theme a new zest from the sweet tang of the north that is there. Here and there a rare critic seems to be attacking this new young writer who has nestled so lovingly into the hearts of the people. Such critics are indeed rare, but there were some who criticised even the Master. For the most part this new book will come to many a minister—yes, and some who are not ministers—as a tender friend, and no scoffing of an isolated hard-heart, now and then, can destroy the friendship. The English world already owes a debt to Ian Maclaren and the ministry is now placed under an added debt.

As already intimated, the materials of these lectures are not new—they are the same old subjects which have interested Christian preachers since Paul of Tarsus and Chrysostom; the first chapter deals with "The Genesis of a Sermon." But on the very first page comes twice that beautiful word which has already caught in the heart strings of one who reads the speech of Drumtochty,—the word "Evangel." And so, throughout, there come these sweet touches that render the old subjects new. The sentences nearly always contain some pregnant word, as well as some pregnant thought. Mark this one: "Each man carries his own burden of unbelief, sorrow, temptation, care, into the house of God, and the preacher has to hearten all; for, indeed, the work of the pulpit in our day is not so much to teach or define as to stimulate and encourage." One is tempted to quote on for a page or two.

A valuable suggestion is given to preachers, in the following words: "People will see the finished product" (viz., the sermon) "but as a rule they are rigidly excluded from the manufactory, which no one is allowed to enter except on business. Perhaps it might be better for a minister to take hearers into his confidence about the production of sermons, both because they are interested, and because they would have a more intelligent sympathy with the preacher. They would be delivered from various blinding and irritating errors, such as confounding an unread with an extempore sermon, while they ought to know that the former may cost a week's study—and that the latter, having cost nothing is worth nothing and ought to be described as 'extrumpety.'"



Mr. Watson gives his unqualified approval to the sermon without manuscript rather than the sermon with manuscript. One or two more good sentences:

"It happens sometimes that a sermon fails because the wood is worthless, but just as often because although the wood be richly grained the artist has scamped his labour."

"He must be very careful to keep philosophy out of his sermons where it is an alien and an offense. \* \* \* One wants his drinking water taken through a filter-bed, but greatly objects to gravel in his glass."

"One may lay it down as a rule that the details of an illustration should be in inverse proportion to the culture of the hearers."

There are chapters on "The Technique of a Sermon," "Problems of Preaching," two chapters upon theological matters, touching intelligently upon the new thought and criticism of to-day,—for Watson shows that he is something of a student as well as a literary man; a chapter on "The Machinery of a Congregation," which any preacher might do well to read to his congregation some quiet evening in winter; the last three chapters deal with "The Work of a Pastor,"—which is so gentle and tender as to bring tears to most eyes,— "The Public Worship of God," and "The Minister's Care of Himself."

No minister should fail to purchase this book and place it on his shelf beside Phillips Brooks' "Lectures on Preaching." There are books to get from the public library, this book is to buy. It has about it the aroma of spikenard, myrrh, and spices; it will perfume the air of the study; it comes from one who has been near the Master.

BURRIS A. JENKINS.

*Triumphant Certainties and Other Sermons.* By Alexander Mac-laren, D. D., Philadelphia: American Baptist Publication Society. London: Christian Commonwealth Publishing Co.

Dr. Maclaren is, perhaps, the best living illustration of what may be accomplished in the pulpit by subordinating everything to its demands. The Doctor is undoubtedly the most gifted of modern preachers, or, at least, his sermons are the best that have been published within the last fifty years. Apart from his splendid equipment both in natural ability and culture he owes his success in a large degree to a steady purpose to make his pulpit work almost the only work of his life. He has rarely turned aside to other things; and even when he has done so, it has been with respect to matters that helped his sermon building rather than detracted from it.

Another important element has entered into his success. He has preached what he believed. He has never troubled his congregation with doubts. Every sermon has been a triumphant certainty. He may have had his doubts as other men have, but these do not show themselves in his sermons. The volume before us is fitly named, but it might properly be applied to all of his sermons quite as well. They all ring with an assurance of faith which is truly refreshing in this age of skepticism. And why not? Is it not the preacher's distinctive vocation to feed the flock of God? Can he feed them with husks from the swine fields of infidelity? The names of Darwin, Huxley, Spencer, Knenan, Wellhausen, *et id genus omne*, are very seldom, if ever, mentioned in Dr. Maclaren's sermons. Why this omission? The reason is not far to seek. Dr. Maclaren is a *preacher*. It is his business to declare certainties, not doubts. He is probably well acquainted with the whole range of discussion with regard to the origin, genuineness, etc., of the Bible, but he wisely leaves all this discussion to other hands, and confines himself strictly to the distinctive work to which he has been called. There is a valuable hint here to young preachers who wish to make their ministry a success.

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*Religious Thought in England in the Nineteenth Century.* By Rev. John Hunt, D. D., of the University of St. Andrews. (London: Gibbings & Co. 1896.)

The present century is rightly regarded as the most remarkable in the history of the world. Why should it not be? It is the heir of all the past. In no department of human thought is there centered more interest than in religious thought, for religion has to do with the deepest and most enduring wants of our human nature. Perhaps the most difficult of all histories is the history of thought, and especially in the high regions where this thought deals with God, with man's relations to Him, and with duty and destiny. It is next to impossible, if not absolutely so, for any man to write such a history without exhibiting any bias for or against any theory or school of thought, and yet the author of this work expresses his purpose not to write in the interest of any party, "but merely to give premises or, at the most, to indicate conclusions." That he has come as near doing this as any man could do will be freely admitted by most of those who read this highly interesting volume.

The author begins with the century and gives a brief sketch of the men who, at that time, were regarded as the chief writers and teachers of religion, and a brief survey of their work and the character of their

thought. He follows the chronological order down through the century to the present. It is highly instructive to take this bird's-eye view of the religious thinking of a whole century in such a nation as England, and to note the rise and fall of certain theories and doctrines and the swing of the pendulum from one extreme to another, and yet to see the steady advance, slow though it be, toward clearer, more rational, and more scriptural views of Christ and of Christianity. Now and then one notes a prophetic spirit that was ahead of his age, who, for uttering the truth that was in him, suffered the penalty of excommunication and of general suspicion of the good people of his time. And yet, as time passes, his name is remembered, his heterodoxy becomes orthodoxy, and a monument of some kind is reared to his memory. The conflict between the High Church party and the Evangelical wing, between the establishment and nonconformists and especially against the Wesleyan movement, is very bitter at times and there is a sad manifestation of a lack of charity which is the very essence of true religion. Indeed, one of the lessons which the thoughtful perusal of this volume can not fail to impress on the mind of the reader, is that of religious tolerance. This does not mean indifference to truth, or the holding of one's own convictions lightly, but granting to others the same God-given right which we claim for ourselves. No man sees all the truth, and the very part of truth which he does not see he is most apt to learn from those who differ from him.

One of the most interesting and instructive movements recorded in this volume is that known as the Tractarian movement, in which a number of eminent men in the Church of England wrote a series of tracts emphasizing High Church views, pointing distinctly in the direction of Rome. These tracts created wide discussion and the positions of the writers were repudiated alike by moderate Churchmen and by the Roman Catholics, the latter claiming that the writers were inconsistent, which they undoubtedly were, in their positions. Among those carried away by this movement into the Roman Catholic church were John Henry Newman and Henry Edward Manning, though the latter was not one of the writers of the tracts. The Essays and Reviews, which followed the Tractarian movement, and the Unitarian development are other phases of thought that awakened no little discussion in their time. The latter part of the volume is a compendium of recent English religious literature, at least of that of a distinctive type. As a book of reference on the subject which it treats it is no doubt without a peer, and can not fail to prove a valuable assistant to the student of religious thought.

J. H. GARRISON.

*GERMAN, FRENCH, ETC.*

*Zwingli's Stellung Zur Schrift.* Zwingli's Position to the Scriptures.

By Lic. Theol. E. Nagel, pastor in Maerstetten (Switzerland).  
Freiburg i. B. and Leipsic, 1896.

A very encouraging sign of hopefulness in the old German fatherland, including German Switzerland, is that men are with renewed earnestness studying again the history of the great reformation period of the sixteenth century. A notable fact this is, that challenges our attention and awakens our interest. What are the causes that are exciting this reviving of attention to that mighty religious and moral upheaval and regeneration in the Germanic races? a regeneration that has had the most wide-reaching, the profoundest and most enduring effects; that has given us, indeed, a new religious, moral, intellectual, social, and political world.

The tremendous conflicts that have arisen in the Protestant German world by reason of the assaults made there for more than a century, with changing fortunes, on the Christian faith, the Bible, the church and its institutions, by the various forms of hostile theological unbelief, have started and given immense force to great questions of controversy, around which the combatants have gathered, and to which they have addressed themselves with intensest ardor. Some of these questions are: What was the real character of the Reformation?—what its true aims, principles, spirit, and life? What sort of men were really Luther, Zwingli, Calvin, and the other great leaders? How did they regard the Bible and the principal elements of Christian doctrine? How should the children and heirs of the reformers regard and use the Reformation and its results? What was right and what was wrong in it; what of it should we retain and what cast away? These are the questions that are stirring to its deepest depths the German Protestant mind in Old Europe to-day.

Great world-transforming events like this mighty reformation, in all the respects above noted, will thus, from age to age, assert such dominion over the human mind, and require that it shall study again, with the new thought and the new energy to which a new age has given birth, all that constituted in any essential manner its history.

One of the supreme questions of inquiry and debate to-day among the combatants in the fatherland is: How did the reformers regard and use the Bible? It is around the Bible that the battle rages. Multitudes of the assaulting army, composed of the several schools of theological unbelief, more or less decided, vigorously strive to demonstrate

that they are the true children of the Reformation; and they are seeking to prove, by all manner of specious evidence, that the reformers in principle held and used the Bible as they do. And the defenders of the ark of the covenant, the Bible, who know themselves to be the legitimate inheritors of Luther and Zwingli, with a zeal begotten of a strong faith in the Word of God and a devotion to the imperiled cause of Christian truth have, like David of old, with heroic prowess and with a learning and a labor worthy of their cause, accepted the gage of battle, and are "fighting a noble fight" in defense of the true position of the Holy Scripture in the Reformation, and of the faith which Luther and the fathers had in it, and the use they made of it.

Ulric Zwingli, the reformer of German Switzerland, whose powerful influence and work extended far beyond the cantons of the republic into the German Rhine-lands, is one of the noblest figures of that great historic period. He was, perhaps, the superior of Luther in learning, and every way his equal in zeal against the papacy, and for the Bible and the restoration of primitive Christian doctrine and life. That he had a clearer view of some of the important elements of Christian doctrine we, from our standpoint, can not doubt; and such has long been the judgment of a great part of the Protestant world. He was a man of splendid qualities of mind and heart, of a nature of the most generous mold. In the "eucharistic" controversy between Luther and himself, he had certainly the better side, and by general consent showed a spirit and manner much superior to that of Luther. While the sphere and extent of his activity were circumscribed, compared to the wide reach of the great Saxon's field of action and influence, he yet accomplished a work of far reaching and enduring power in the German evangelical world. In regard to the points of difference between him and the Saxon, Zwingli has, through the centuries, lost nothing, while Luther has lost much. The Zwinglian doctrine on this point is to-day held by large numbers who call themselves Lutherans, in the old world and the new, especially the latter; and this is true especially among the most evangelical of the great Saxon's followers.

In regard to their attitude to the Bible, both these leaders of the German Reformation were equal in their zeal for the Holy Scripture as the only sovereign law of faith and practice for the church, as against the pretensions of the Roman pontiff and the corruptions of Christian doctrine and life by the Catholic church. It is a real inspiration to us, in the face of the theological unbelief of to-day, to hear again the voice of these men of God as they declare with such heroic fortitude their mighty faith in the Scriptures as the supreme law of God for men, and as sure to conquer at last. Our author says:

"As to Zwingli's conception of 'the Scripture,' (*gachrift*),—the term employed in his earlier writings,—it would be easy to show by numerous examples that in the use of the expressions Scripture, God's Word, Gospel, in a certain sense even Will of God, Spirit of God, God Himself, and also Law, Christ, Testament, he proceeded without fixed rule, employing them freely as signifying the same thing. All these conceptions are for him throughout of a practical nature; there exists among them consequently a very far reaching relative identity. In most cases we could, without violence or contradiction, substitute one for the other. The one conception common to all, is God, the divine, eternal, unchangeable; that which edifies, redeems, consoles man; in short, everything that belongs to the Divine Majesty. It is, therefore, more than mere pious usage when Zwingli calls the Scripture *sancta*. *Litterae sacrae*, he says, we call with right such writings as proclaim the mind of the pure, holy, infallible Spirit. The conception of *sacrae litterae*, therefore, goes farther than that of the *sacrosanctae*. These among all the *sacrae* are those which bear in them in a special exalted manner the sign of holiness; for the latter carry with them also a special canonical dignity."

Zwingli, like Luther, it is evident from these statements, did not simply hold that in some general manner merely the Scripture contained the Divine Word, as so often affirmed to-day by those who claim to be his spiritual descendants; but that it was itself the Divine Word.

In his reformatory efforts from first to last, Zwingli, like the great Saxon Hercules insisted supremely on the preaching and teaching of the Word of God. This, both the men alike believed to be the power of God to destroy the errors of Rome and to establish the truth triumphantly on the earth, and that no other force was needed.

"Hence we can easily see," says our author, "that Zwingli's reformatory program consisted in principle only in this demand: *the preaching of the pure Word of God*. The use of all human constraint to carry out the work of reformation, was in his eyes not only immoral, but also contrary to the spirit of religion. This bringing into action of any other agency, was in the eyes of Zwingli interfering with, crossing the normal course of the revelation, the self-activity of God; was to confide more in oneself and in human power than in God and His Word. \* \* \* By means of the preaching of the Word Christian personalities are created and Christian institutions; indeed, the true unity of the church. In this manner Christ Himself is unfolded in and among men, Zwingli says. He speaks of a *herbescens Christus*, a germinating, unfolding Christ as a growing plant (as Jesus says of the kingdom). In a quiet peaceful way, by the simple propagating, organizing labor of the Christian congregation, a Christian world is created."

Such were certainly Zwingli's idea and purpose; and this shows the remarkable clearness of his judgment. The true, enlightened reformer is a man of this sort; the stormy iconoclast, who can not trust in the power of the Divine Word, nor wait hopefully and patiently for its action on men and among men, is not a reformer, but a destructionist. Such a man can destroy but not build up.

Zwingli's views of the exposition of the Scripture, of its preaching, its application to all the needs of men, are wonderfully clear; so also of the preparation necessary to the understanding and the study of it. The master spirits of the Reformation understood well these great questions. Their conception of the Bible was of the noblest sort. "There can be no doubt," says our author in the conclusion of his book, "that Zwingli's entire acceptance of the Scripture was a reformatory act of incalculable, enduring value. It unites profound piety, moral earnestness, soberness of spirit and acute understanding in the most admirable harmony. It is equally removed from a rationalistic vaporization of the Scripture, a biblicistic narrowness and a dogmatic doctrinary belittling of its teaching and spirit."

Zwingli embraced the Word of God, *i. e.*, the Holy Scripture, with a power of faith that distanced all doubt and unbelief; yet with an intelligent, lofty liberty of mind that not only allowed, but demanded the freest inquiry into the nature, the character, and the historical and literary foundation of these sacred writings. The mighty leaders of the great reform of the sixteenth century, were not blind, but most clear-sighted believers, students, and preachers of Bible.

This very valuable book is evidently the fruit of long and thorough study of the literary sources on which it is based; much matter is here crowded into a narrow compass, and the author has shown not only clear critical judgment but a praiseworthy freedom from all distorting bias, such as we seldom find in writings of this sort. He writes not as a contentious, militant advocate, but as a free searcher after the truth of the questions that are before him. With one exception we accord to him this praise. When he touches upon the history of Zwingli's conflict with the Baptists who arose in Switzerland, and so seriously disturbed the Swiss, as they did the German reformers, he reveals—what does not surprise us—the prejudice entertained so long against these people. There was certainly that about these Anabaptists which deserved to be condemned; but it was precisely what was best in them—their opposition to infant baptism—which so bitterly excited against them the reformers of Switzerland and Germany, even such enlightened and generous spirits as Zwingli and Melancthon. The latter did not hesitate to justify the use of the sword of the secular power against them for this offense.

CHAS. LOUIS LOOS.

*Jesus und das Alte Testament. Erläuterungen zu Thesen.* Von Martin Kaehler, Dr. und Professor der Theologie. 2 Unveränderte Ausgabe.

*Jesus and the Old Testament. Exposition of Theses.* By Martin Kaehler, Dr. and Professor of Theology. Second Unaltered Edition. Leipsic, 1896.

Professor Kaehler belongs to that large and strong class of German theologians who take a just view of historical criticism in its relation to the Bible; not only consenting to, but demanding the same full and free inquiry into the origin and character of the books of the Old and New Testament, which a fair scientific method would apply to any other literary monuments of the past. They believe that the employment of such a critical process with the Holy Scripture will bring no damage to it, but only confirm its high claims and strengthen its power in the hearts of believers. These Christian theologians are, therefore, not pleading for an acceptance of the claims of the Bible merely on the authority of traditional reverence and belief, but hold fast to this divine treasure in the spirit of an enlightened, ardent evangelical faith and love; and are in the field in defense of it against the host of the unbelieving Philistines, who by a destructive method and in a destructive spirit are seeking to break down the faith of men in its divine origin and authority.

In the great controversy now surrounding the Bible, in high prominence stands necessarily the question concerning the character and value of the Old Testament. Here the battle rages with extremest violence. In the decision of this question high value, of course, is placed by believers on the testimony of the New Testament to the Old; notably on that of Jesus himself.

What is the witness which Jesus in his words and life bears to the Hebrew Scriptures; and how are we to accept this testimony? These are questions of supreme moment to-day. And this is the burden of the book whose title is at the head of this notice.

Professor Kaehler's discussion of this question is in the form of an address delivered to an enlightened popular assembly of theologians and "laymen," i. e., men who are not theologians. The discourse is the development of twelve theses—a method yet common in Germany—which embrace the scope of this controversy concerning the attitude of Jesus to the Old Testament. The argument is conducted throughout with remarkable thoroughness and earnestness. Everything in it is strong and weighty in thought and word, a striking example of the *multum in parvo*. The man who desires to grasp the meaning and



force of the discussion, must read it with close thought and attention. Professor Kaehler manifests throughout the utmost candor and fairness in his reasoning—qualities not always met with in such controversies. The book is dedicated to his former teacher, and now his colleague in the University of Greifswald, Professor Dr. Cremer, the eminent author of the now well known Dictionary of the Greek New Testament, a work now ranking high in the Christian world. Dr. Cremer stands on the same side as Professor Kaehler, in defense of the Bible against the destructionists.

The position of the author may be seen from some of the theses defended in this book. Of these theses, he says in the dedication, "the chief theme is *the Christ of the whole Bible*," a most admirable way of putting the expression of the ground of our faith in the Bible, and the form of our acceptance of its purpose and meaning.

A few of these *theses* will indicate the spirit and tenor of the whole twelve.

1. Jesus has made the Canon of the Jews a constant, ever-effective power in the history of humanity.

2. This results from the fact that this Canon was the Bible of Jesus up to his crucifixion, and even after his resurrection, and because it became, in consequence, the Bible of his messengers, the apostles, and of all the congregations founded by them.

4. His apostles used this Bible especially as the testimony to the Messiahship; but also as a book for the building up of the churches. In this process the fact comes into importance, that Jesus as the mediator sent from God between him and men can be recognized only on the ground of the Old Testament development; \* \* \* and that only of the Old Testament *as a whole*. Thus this book remains, in its contents, evermore the condition antecedent for faith in Jesus as the Messiah; that is, a faith in him that is not arbitrary, but well founded.

6. To the Old Testament writings, therefore, belongs the dignity of being essentially a part of the Christian Canon; (1) *as a whole* in which the pre-messianic revelation was declared; and (2) in its Christian exposition; for it has its importance and complete understanding only through the preached Christ."

The author sets the keystone into the arch of his *theses* in number 7, when he says, "We believe in the Deity\* of Christ which in the day of his flesh manifested itself not only in veritable humanity, but even emptied itself so as to assume the servant-guise of our fleshy nature. Unto his death he performed his work in the form

\*"Deity," *Gotttheit*, is wisely chosen instead of "divinity," *Goettlichkeit*; the former has but one definite meaning; the second is ambiguous. C. L. L.

of a servant of God, or a prophet. But during this time he has, aside from his sinlessness, the preeminence above the prophets, in his peculiar relation to his Father, and in the knowledge which flows from it. \* \* \* His infallibility, in which he reveals the Father, does really not flow from the knowledge of the world; but his infallible judgment of the things of the world comes from his perfect acquaintance with his God and Father."

In his introductory remarks Professor Kaehler refers to the trouble that disturbs the minds of Christians in the face of the present controversy about the Bible. "Christians," he says, "and also the ministry, who can not pursue exegesis and criticism into all the particulars of the questions involved, do not want their relations to the Bible to be dependent on the incalculable possibilities of theological discoveries; they desire to have a simple, clear, confident reliance on the Holy Scripture. That is the demand of the laity, it is also the demand of the student and teacher of Christian doctrine. \* \* \* Therefore, I, whose business is with the doctrine of the New Testament, in behalf of the laity wish to call your attention to the fact that a firm conviction, in, an assured relation to, the Scriptures also of the Old Testament, is possible, independent of the inevitable and superfluous fluctuations of a science that is yet imperfect, yet in progress of formation and development. It rests neither on a bold but also arbitrary assertion of venerable antiquity, nor yet on the changing results of endless observations and discoveries; but on the firm support of unquestioned facts, and of history understood in the light of our faith. There must be an absolute standing-point for us relative to the Bible, that is valid for all times and in all times; and such a one there is. To show this, is the task which I have proposed to myself."

This is coming to the much desired point. It is impossible in the very narrow limits proper for a book notice, to trace out, even in the meagerest outlines, the process of the argument by which the proposed goal is reached. We can only cite one or two more extracts to show how our author reasons. The following passage, on the first thesis, is as strong in its impressive force as it is eloquent.

"This proposition (theses 1.) contains in principle the entire ground of my argument.

"What is related in the genetic history of the first half of the Bible is really the smallest, and so to speak, the least important part of the history of this book. This history is developing itself in its fulness only since the Old Testament has become the Bible of Christendom. Jesus has exalted this Sacred Literature of the small people of the Jews to become one of the mightiest spiritually operating factors in the entire

history of humanity. Since Jesus, millions have been molded in their moral consciousness by the ten commandments. Since Jesus, not much fewer millions have learned to pray by the Psalms. Since Jesus, the characters of the Old Testament have become familiar to the nations, more familiar than the forms of their traditions and their past. Since Jesus, this book comes with its great contents, with its prophetic words of judgment and consolation to every man. Since Jesus, it stands as a heaven of radiant stars above the night of the sick, and above the beds of the dying. Thus through Jesus the Old Testament reaches every man who comes within the sound of Christian preaching. *This* is its great history, I emphasize the real significance of all this! The Old Testament is, therefore, not simply significant as a mere intermediary element in the biblical history antecedent to Christianity, as was, for instance an Attila, a Dietrich of Berne significant in the early history of the German people, and lived on nebulously in tradition, while no German concerned himself about them in the following centuries. No! the Old Testament has become for every one of us, for every Christian of the past, of immediate importance. At times, as in the Middle Ages, it exerted even a larger influence than the New Testament. The history-books have related from generation to generation its wonderful stories, the pictures in the churches have ever renewedly placed before the eyes of men its events; the old bards, as the Anglo-Saxons, for example, have sung them with lofty inspiration. Thus has passed into the deepest inner life of the modern nations the life of the Old Testament. We have all become Semitized; and we would have to lose our religious and even our æsthetic thought, if we were to take out of ourselves the fibre of Semitic thought. And what has been so thoroughly added to the treasure of our culture, can assuredly never be removed from our habits in other respects; since these vitally operating conceptions, received from our intercourse with the Bible, ever regain their original peculiarity and freshness. This is a historical fact of the first order."

One more extract must conclude this notice. It is in support of the second thesis: *That the Old Testament Canon was the Bible of Jesus up to the cross and after his resurrection.*

"The term 'Bible' is of course inexact, for this name was first given to the Scripture after Christians learned to esteem it as the book of books. I wish to express by it the idea, that the Jewish Canon was to Jesus what the Bible is to us now, and that it so is because of this fact. By this is meant, that it served him not only as a source of authority from which he could exert his influence on his hearers, but that it was such a source of authority and power to him essentially for his own inner life. And this not only in his earlier, unripe beginnings, but also

in the last conflicts of the mature man. According to the evangelical narratives, the Jewish Scripture was this to him from his earliest years to the crucifixion.

As we poor children of men, when in the last hour of life we become more and more insensible to all around us, remember and pray some verse from our familiar hymns, so Jesus on the cross prays a verse from the hymnology of the Old Testament, the book of Psalms,—‘My God, my God, why hast thou forsaken me?’ and then again, ‘Into thy hand I commit my spirit.’ And the evangelist John, who lay on the bosom of Jesus, has so represented him as engaged to his last hour in fulfilling to the uttermost the Old Testament in his life. In this manner the Hebrew Scripture was his Bible unto his death, and even beyond the resurrection. For it is reported to us that after his resurrection he showed to his disciples that the destiny of his life was fixed in accordance with the Scripture. And because it was his Bible unto his death and beyond his resurrection, it remained also the Bible of his apostles and immediate disciples, and through these it became the Bible of Christendom. For, at first, this was the place filled by the Old Testament; only in the second and third centuries the New Testament was added to the Canon.

Is this accident? Is this only in an ordinary way a dependence of Jesus on historical circumstances which has no significance? or is there a real inner relation in these things?”

The thoughtful study of this lecture of Professor Kaehler by men of believing hearts, can not fail, in a powerful manner, to confirm to them the divine character of the Old Testament, and its immense value to the church and the world.

CHAS. LOUIS LOOS.

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*Histoire de la Philosophie Européenne.* Par Alfred Weber, Professeur à l'Université de Strasbourg. Sixième édition, revue et augmentée. Paris, 1897. pp. xii, 596.

During the first third of the present century philosophy was almost universally honored as the Queen of Science. In Germany, the center of higher learning, students crowded into the lecture rooms of the great professors of philosophy and accepted their teachings as gospel truths. Everywhere the deepest interest was manifested in the solution of the “world-riddle.” Never before had the leaders of thought felt such confidence in their ability to unravel the world’s profoundest mysteries. Fichte, Schelling, and Hegel defined metaphysics or philosophy as the ideal reconstruction of the universe from certain indisputable principles, VOL. 1.—9.

the discovery of which depends upon the possession of a special intellectual faculty. Closing their eyes to the facts, these thinkers trusted in their power to account for them, by showing what would be the necessary logical consequences of certain axiomatic first principles. But a reaction soon set in, and the star of Hegelianism sank. Men grew weary of fanciful speculations, and longed for a return from the clouds to the solid foundations of the earth. Philosophy lost her crown, and her votaries were contemptuously described as persons speaking of things of which they knew nothing, in words which no one could understand. The natural sciences cut themselves loose from the mother science, and, as is usual in such cases, the crassest kind of materialism became the order of the day.

This period of reaction, however, was as transitory as its cause had been, and could not last. The "metaphysical craving," as Schopenhauer calls it, is too powerful in man to be permanently suppressed. To ask *why* is one of the strongest instincts in the human being; to stifle such inquiry would be equivalent to destroying all intellectual activity. Whoever is capable of thought at all, will attempt in some way, be it ever so crude, to understand the world, and his place in the world. "What does it all mean?" "What is it all for?" are questions which irresistibly force themselves upon us. Nor can the exact sciences themselves operate without metaphysical conceptions. However violently they may protest against metaphysics, they inevitably succumb to the disease, if disease it be! Nay, materialism itself is nothing less than a speculation, a speculation, moreover, which philosophy has long ago weighed in the balance and found wanting.

Our times no longer look upon philosophy with the distrust which characterized our immediate predecessors. And though we are not quite so bold in our attempts to solve the mysteries of the universe as were the post-Kantians, we are none the less deeply interested in the solutions of those whose confidence was greater than ours. It is for this reason that our age pays so much attention to the *history* of philosophy. The labors of the great scholars of many lands have borne good fruit, and we have to-day a most magnificent array of works in this field. Among these, Professor Alfred Weber's book, the sixth edition of which has just been issued from the press, holds a conspicuous place. This able volume possesses features which make it one of the best (if not the best) shorter treatises on the subject ever published. It embraces in its scope the entire history of European philosophy, devoting one hundred and sixty pages to the Greeks, one hundred and five to the Christian Middle Ages, and three hundred and fourteen, more than one half of the whole, to the modern period, beginning with Giordano

Bruno. The most important epochs and the most important thinkers very naturally receive the lion's share. An interesting portion is that on the philosophy of the Middle Ages, a period which usually impresses the reader as the most barren and wearisome in the history of human thought, and which is too often neglected in manuals of this kind. Professor Weber has succeeded in presenting the fundamental conceptions of scholasticism in a manner which can not fail to gain the student's sympathy. Another feature which enhances the value of the work is the clear and faithful exposition of the modern theory of evolution and the author's careful criticism of the same. It is somewhat remarkable that an hypothesis so sweeping in its claims as the Darwinian speculation should receive so little attention from the historians of philosophy.

But it is, above all, Professor Weber's method of treatment that commends itself to us. The history of philosophy is not presented as a disconnected succession of thoughts, but as a gradual and more or less logical advance from simple beginnings. The writer points out the relations existing between the different teachings, wherever that can be done; he shows how one problem suggests another, how the pupil corrects and elaborates the concepts of the master, and that there is, after all, a certain unity in what may seem to the untrained observer to be a motley heap of errors. The book is not merely a history of thoughts; it is a history of thought.

Much else might be said in praise of the volume. It is comprehensive without being diffuse; concise without being too condensed; it is accurate without being pedantic. The German nationality of the author reveals itself in the soundness of his judgment when it comes to deciding doubtful points, while the clearness and charm of his style betray the French influences which helped to mold him. Perhaps the most masterly expositions given by him are those of systems generally considered most difficult of reproduction. The doctrines of Plato, Aristotle, Spinoza, Kant, and Hegel are set forth in a manner that plainly shows the historian's remarkable genius for interpretation. A writer who can translate into the vernacular the ultra-technical language of Hegel surely wields a magic pen.

The sixth edition of Professor Weber's *History* contains many improvements, corrections, and additions. The portions dealing with the Stoics, the Church Fathers, the Arabian philosophers, mediæval theosophy, and contemporaneous philosophy have been rewritten. The bibliography has been increased by the insertion of the titles of recent productions; but we still miss the names of many standard English and American works, as well as an index. In view of the general excellence of the book, however, these omissions will be willingly overlooked.

FRANK THILLY.

*Jérusalem.* By PIERRE LOTI. Paris: Calmann Lévy; 1896. 1 vol., octavo. Price, 3 francos, 50 centimes.

Whatever accusations may be made against modern French literature, insincerity is not among them. There is little or no effort to pose for what one is not. In France, and in France alone, among the great modern nations, has literature risen to the level of a fine art. Whether we take the noble and solemn verse of Leconte de Lisle or the ribald poems of Baudelaire, or in journalism, the *Journal des Débats*, or the *Intransigeant*, we are forced to believe that for a Frenchman literature has the same canons as the plastic arts among the Greeks. Frankness, fearlessness, sincerity, and truth, qualities essential to highest art, characterize the remarkable volume, *Jérusalem*, by Pierre Loti. No one, whatever his theological bent, can read these pages, glowing with the halo of ancient and disappearing things, without a true sympathy for their author. Loti has written here a book without a date, a book which has that universality of description and feeling which divorce it from any one generation, as was the case with the Divine Comedy of Dante.

That a doubter, an agnostic, if you will, like Loti, should have been able to do this of any subject like Jerusalem seems most surprising. For what is this volume? An account of the pilgrimage to the ancient city of one no longer a believer. In spite of this fact, however, there is in these pages such a sympathy with Christ, such a passion of longing for the faith of Loti's childhood, such a delicacy of appreciation, such gentleness of censure, that we are at times touched to the verge of tears. There is something in the sorrow of this devout unbeliever which makes his figure, as he stands bent before the Holy Sepulchre, take on the awfully prophetic meaning of a type of mankind. An involuntary shudder comes over us. What if, after all, this man were a prophecy of Christendom, which is yet to stand like him before this shrine? Then comes the consoling thought that the loss might not be so great, if Christendom were touched with the tender pity, the pure charity, the sublime yearning of this solitary pilgrim.

No translation can give an idea of the charm of style of Loti's book. The tone of the book will, however, be seen from a translation of the opening chapter: "Jerusalem! Oh, the expiring glory of that name! How from the ages and the dust of time it still rays out, so that I feel myself almost a profaner in daring to place it at the head of this account of my pilgrimage without faith.

"Jerusalem! Those who have preceded me have written many books, profound or magnificent, upon this subject. It is my purpose

simply to note the present aspects of the ancient city, its ruins and its desolation; to tell what at this fleeting moment is the degree of indistinctness of the august and holy shadow, which, in a few generations, shall have disappeared from earth. Perhaps, also, I shall speak of a soul—my own—which was among the tortured ones of this close of the century. There are some at least who will understand me. For there are others who suffer from the woes of the age; who, on the verge of the sodden grave into which they shall fall and disappear, lift up their eyes and behold, soaring above the petty absurdities of the creeds of men, the pardon that Jesus brought, the consolation, and the hope of immortality. Oh, this hope! there was never anything else in the world, all the rest is empty and void! there is nothing else worth while, be it in the pale modern philosophers, in the hoary sires of millennial India, or in the other illumined and marvelous sages of the old time! Even in this cold and skeptical age the religion of Christ is not dead. There continues to go up from our abyss toward Him who called himself the Redeemer, a vague and heartsick worship.

“Truly, my book can only be read and understood by those who die for having possessed and lost the unique hope; by those who, like me, forever incredulous, come to the Holy Sepulchre with a heart full of prayer, with eyes full of tears, and who, for but a slight change, would drag themselves thither on their knees.”

The passages where Loti describes the scenes at the Holy Sepulchre are powerful, and, once read, they are not likely to be forgotten. Probably nowhere else in all his writings has the author risen to an equal height. In fact, many will be tempted to call *Jerusalem* Loti's masterpiece.

RAYMOND WEEKS.

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*Johanna Ambrosius*, GEDICHTE. Thirtieth edition. Königsberg, 1896. Price \$1.00.

A great deal of interest has been aroused lately over Johanna Ambrosius, a German peasant, in whom some have wished to herald a star of the first magnitude. Johanna Ambrosius' life certainly has an element of pathos which disarms criticism. The child of a poor laborer of East Prussia; receiving none too much schooling; accustomed to the hardest toil; working out as a servant; married at a young age to a peasant; loaded down with the cares of a family; her health ruined; composing out of the sorrow and despair of her lot poems which attract attention; becoming so well known as to attract the notice of the



Empress, who assigns her a pension; her poems going through a fabulous number of editions—here are the elements of a striking story.\* That the suffering and oppressed women of Germany—and God only knows what they suffer—should have found a voice, is indeed gratifying. It is something like justice for one of a class of semi-serfs, who may be tied up and whipped by their lords and masters, to attain by a bound to honor and fame. Our only fear is lest the extravagant praise lavished on the poetess may stifle her truest inspirations. Such will undoubtedly be the case, and there are already indications in the poems before us that Johanna Ambrosius is coming under influences which will destroy the peculiar elements which give her verse its best qualities.

And what is the character of the verse of this new German poet? In the first place, one sees everywhere the somewhat sentimental melancholy so distinctive of German poetry. At every turn there are sighs and tears and unextinguishable sorrow; and cruel fate has it that these are precisely the things which can no longer move us. For other poets, who never suffered a hundredth part of what Johanna Ambrosius has suffered, have so long inouthed these same expressions of woe, that we refuse to be moved by them. He who would weep in German finds that others have stolen all his thunder. Of all the magnificent paraphernalia of sorrow possessed by this wonderful language, little remains that is not hopelessly trite. There is another drawback of conventionality forced upon us in reading these poems, namely: that the earth has one too many satellites.

One who takes up the present volume expecting to find some resemblance with Burns will be disappointed. In fact, there is too little that might not have been written by some one else, some one leagues higher up in the social scale. This defect will increase in any work which the authoress is likely to produce henceforth. There is probably no more prevailing defect in the poems than a letting down at the end. The author seems unable to maintain, as Herrick was so skillful in doing, the strength and beauty of a poem to the end.

There is, however, a greater excellence in Johanna Ambrosius than would be supposed from the translations of Miss Safford,† probably the only translations within the reach of an American public. We give here several of our own translations of some of the best poems, hoping that they are not too far from the original to be true.

\* For details concerning the poetess, see an article in the October number of the *Bookman*, Dodd, Mead & Co., New York.

† Published by Roberts Brothers.

## YOU SAT ALONE.

You sat alone in your dark grieving  
And thought of death and of the tomb,  
While overhead were angels weaving  
The hues of dawn upon their loom.

You sat and wept, no succor finding  
For your sad wounds, yet even then  
God wove the linen bands for binding  
Your bleeding sores, forgot of men.

In chill and damp you sat repining,  
Believing night would never cease,  
Yet, lo! God sent the warm sun shining  
To light for you a day of peace!

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## O HEAVEN FULL OF STARS.

O heaven full of stars,  
O wealth of rays,  
Yet ever in my heart  
The dreary days!

O meadows wet with dew  
Like flashing spears,  
Yet ever on my cheek  
The trace of tears!

O earth, so sweet thy peace,  
Thy love so warm,  
Yet I live on alone  
In endless storm!

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## SUMMER EVENING.

With pitiful arms extended  
Night stood and bade the day  
Exchange its robe bright blended  
For one of sober gray.

On fields and flocks and people  
The blessed silence fell,  
While came from the village steeple  
The sound of the evening bell.

Then I, a weary mother,  
Looked up in the fading sky,  
Till this world merged into another  
Where the arms of God were nigh.

And a bird that mounted thither  
Through the sky's last golden strand,  
Seemed bearing my spirit with her,  
Up, up, to the Blessed Land.

RAYMOND WEEKS.

## — ROUND TABLE.

GREETINGS TO QUARTERLY READERS.—The writer of this paragraph is pleased to extend his cordial greetings to the readers of the QUARTERLY, both new and old. He feels no less interest in the QUARTERLY in the subordinate position which he now occupies than heretofore when he was the responsible editor. He brings a message of congratulation to its readers that under the changed conditions this magazine has a new lease of life and we sincerely trust a larger and more useful one. We have never doubted for a moment the need of such a magazine as the QUARTERLY. It is the natural and legitimate apex of our periodical literature. It has a distinct mission of its own. It has to deal with the higher problems of our Christian faith and life. It is addressed to those whose minds are trained to think upon those great and vital themes. Its failure to command a legitimate support would argue a lack of interest in the higher ranges of thought and in those vital questions with which we have to do in our own day. And what a time this is in which to live! What stupendous forces are at work molding the character of our civilization and shaping the course of human history! We live in the midst of events of the most important character. Prophetic souls can easily hear the rumbling of the chariot wheels of the coming King, who is to reign in righteousness. They can see the foregleamings of that light, which is the dawn of a brighter era. It is a blessed thing to live in such an age and to participate in the mighty struggle for the triumph of truth and righteousness. At the forefront of the hosts, battling for the right and for the truth, may the CHRISTIAN QUARTERLY ever be found. Whatever humble service I can render to enable it to fulfill this high mission will be most cheerfully given.

J. H. G.

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THE CHRISTIAN QUARTERLY—NEW SERIES.—The first number of the CHRISTIAN QUARTERLY was issued in January, 1869. After eight volumes had been completed, the editor was compelled, from overwork and other causes, to discontinue what had been pronounced by competent critics as a very distinct literary success. However, in an "Editorial Note" in the last issue of the year 1876 the following statement was made: "One word about the future. I am not without hope that at some future time I may be able to resume the publication of the QUARTERLY. I feel that it would be a public wrong to suspend its publication indefinitely, and I can not therefore say the word, though the fact may ultimately be realized. I shall hope, though it be against hope, that some may step forward and undertake to place the QUARTERLY on a basis that will insure its permanent publication. But no matter how this may be, I can assure my brethren that my pen will not be idle. \* \* \* By and by I may see my way clearer than I now do, and, with proper encouragement, may then renew my acquaintance with the readers of the CHRISTIAN QUARTERLY."

This language may be regarded as almost prophetic. Someone did step forward, and did make a brave and earnest effort to place the enterprise on a permanent basis. J. H. Garrison, editor of the *Christian Evangelist*, who now takes his place among the associate editors, deserves the lasting gratitude of all who

love the cause for which the Disciples plead, for starting and maintaining the *New Christian Quarterly* until five volumes were completed. But owing to reasons which he has already given to his readers, he felt compelled to resign his work into other hands; and through his earnest solicitation, as well as the solicitation of others in whose judgment the present editor had great confidence, he at last agreed to assume the chief editorial responsibility. Hence, he is about to realize the hope which he expressed at the close of the eighth volume of the old QUARTERLY.

In resuming his former place, and in dropping the prefix "New" which had been adopted by the late editor-in-chief, the present editor enters upon his work with mingled feelings of joy and sadness. Of joy, because it is a great pleasure to renew his acquaintance with a class of readers to whom it is an honor to minister; of sadness, because he will at once miss the magnificent help, which he had in the past, of some who have already gone to their reward. Among these latter may be mentioned the names of two of the most honored associates,—Isaac Errett and Dr. S. E. Shepherd. But it is a pleasure to know that in the resumption of the old place a few of the old hands are still willing to stand by the editor. The list of associate editors, which served *The New Christian Quarterly*, has been somewhat revised, but in no case has this been done for any other than reasons which were mutually satisfactory to all concerned. The men whose names have been dropped are among the best friends the QUARTERLY has, and will continue to write for its pages whenever opportunity offers. Already several distinguished writers whose names do not appear in the associate editor list have promised that they will assist regularly in whatever department they can best advance the highest interests of the QUARTERLY. Among these special mention may be made of the names of Frank Thilly, B. A., Ph. D., professor of philosophy in the University of the state of Missouri, and Raymond Weeks, A. M., professor of Romance languages in the same university. These gentlemen will contribute regularly to the Foreign Literary Notices. Both of them have had a European education, and their knowledge of German and French literature especially eminently fits them for splendid work in their special departments. The editor has great pleasure in introducing them to his readers, and trusts they will soon feel themselves thoroughly at home in the pages of the QUARTERLY. Some eminent English gentlemen will also occasionally write articles.

Meantime the best thinkers and most scholarly men among the Disciples of Christ are earnestly requested to send contributions. One caution which all should observe. An article may be good in itself and quite suitable for a newspaper, and yet be wholly out of place in a quarterly. Every subject should be treated exhaustively, as far as it is possible to do so, consequently anything like immature or scrappy work can not be accepted. The subjects also should be selected with special reference to the needs of the hour. This age does not care for literary lumber which has long since ceased to be useful. Nothing will stir the people to sacrifices and a noble endeavor that is not in touch with the living forces of the new century. Let all friends of the QUARTERLY give to it their best thoughts on living issues, and they may then confidently hope that their reasonable expectations will not be disappointed.

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PREACHING TO THE PRESS.—"Playing to the gallery" has long been regarded as an unworthy trick on the stage. But this questionable practice has in it far more to recommend it than the habit of some preachers who evidently do not

hesitate very frequently to preach to the press. What is called the secular press cares little or nothing for sermons of any kind unless they are sensational. If a preacher can furnish a reporter with a column of what is called "good copy" (and that is only another name for sensational matter), the preacher is almost sure to appear in the Monday edition of one or more of the city papers. This is a tempting bait to average city preachers, and not a few of them are allured by it, with the pitiable result that the Lord's Day service is literally wasted, so far as any religious help to the congregation may be concerned, by the preacher's effort to adapt his sermon to the requirements of the daily press. That this evil is a growing one can not be disputed. In nearly all of our large cities it has already reached disastrous proportions.

There can be no reasonable objection to a full report of a good sermon appearing in the daily press. It is a pity that this press does not give more attention to religious matters. Doubtless a change for the better in this respect would take place if it were not for the valuable space which must be given to society news, police court reports, suicides, and burglars. Of course, it can not be expected that a solid, useful sermon can compete with the deviltry, which is going on all about us, for a place in the average daily newspaper. Editors are after all decidedly human. They will put in their papers what the people seem to require. The people do not seem to require for newspaper reading an old-fashioned gospel sermon. Hence, the tendency of many of our brightest preachers to preach to the press rather than to their congregations. They must by hook or crook attract attention, and they think the best way to do this is to have their sermons reported in the daily newspapers.

How can this evil be stayed? It is a fact that every one knows, who knows anything about the matter at all, that the ablest and most useful preachers of the present day, seldom have their sermons reported in the daily papers. It was a very rare thing to read anything in the daily press about the Sunday sermons of the late C. H. Spurgeon. Dr. Alexander McLaren, who is perhaps the greatest sermon builder of modern times, scarcely ever appears in any other than a religious journal. Indeed, the great preachers of the present day are all exegetical preachers, and that is the only kind of preaching that is much account to hearers. But this is not the kind of preaching that the average newspaper, reporter would pounce upon. He gives that kind of preaching a wide berth. He is hunting for the man who has got a grievance, and who can state his grievance in such a way that we can taste it on the tongue and feel our nerves tingle under its sensational influence. The preacher should be on his guard against the seductive influence of this typical religious reporter who makes the rounds of the churches to gather up the sensational manuscripts which are already prepared for him by the persons who have preached their sermons mainly to get into the columns of the daily press.

This thing ought to be stopped, and the way to stop it is for preachers to make their sermons eminently biblical and practical, and then they will be strikingly beneficial to the people who hear them, but they will not be sought for by the average newspaper reporter. One of the crying needs of the present day is a pulpit free from the entangling alliances of secularism, at least, that which is called secularism. The function of the preacher is eminently spiritual, and when he loses sight of this he is at once shorn of more than half his strength. It is not meant by this statement that he should not treat all questions of importance relating to the present life, but he should do this in such a manner as to

impress his audience that no question can be properly solved until it has been brought into the light of Him who is the light of the world. Christ is the remedy for all our ills, social as well as religious and political.

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ARE FIVE MORE THAN TEN?—I once had a friend who was constantly warning me against going into particulars when I attempted to relate an incident. He said my habit was a very dangerous one. At first I could not understand him, but he at last went into particulars enough himself to explain his meaning. He said that an incident usually lost its force when it was compelled to carry the weight of unimportant details. He said furthermore those who heard the incident would remember only the main features, and consequently particulars were sure to confuse the mind in retaining that which was most important.

Doubtless there is some truth in my friend's philosophy; but there is still a much more important side to this question of particulars. Some people become so entirely absorbed with details that they magnify these far beyond their value. This is especially true in religious matters. Here the "mint, anise, and cummin" are constantly made to take the place of the weightier matters of the law. Not a few intensely religious people seem to lose all sight of proportion, and, consequently, five with them is not only equal to ten, but sometimes it is more than ten. In their church life they are always magnifying the little things. With them the general character of a man is practically nothing if he fails in some small particular which they have magnified into undue importance. It may be that this particular is well enough in its place; it may have the full numerical value of five, but these unmathematical champions of the faith at once give it a value exceeding the number ten though this latter number does not express anything like the full value of the character which has been weighed in pharisaical scales and found wanting.

The lesson of all this is very obvious. We must not give too much attention to particulars. If a man is a Christian, that is the main thing. His general conduct will probably be right though he may fail in some of the details belonging to a full, round religious development. But the class of men and women already referred to do not see any good a man may do if only he makes one mistake; nor again, in how many things he may be right if in one small particular he is certainly wrong. Evidently one of the things which the average Christian needs to learn is a proper sense of proportion. He will then know how to estimate truth as well as character. He will not undervalue the smallest truth, but he will keep that truth in its proper place, and not allow it to usurp the place of that which is greater. If some one stops away from prayer meeting it will not be regarded as a sign of his falling from grace, especially if there was good reason for his action. If another fails to see and appropriate some subordinate doctrine, there need not be a church meeting called to expel him from fellowship. In short, the true philosophy of this whole matter is to make sure of the main things and hold firmly to these. This need not exclude the smaller things, when these are allowed to take their legitimate place. When the soul lays hold of Christ and appropriates His salvation, no one has any right to obscure this great fact or interfere with its influence upon the development of character by raising the cry of some small particular which has practically the proportion of one to a thousand. It may be that some of the very best men in our churches are those

who make some small mistakes. The old method was to exclude these members as soon as these mistakes were found out provided there was not repentance and confession of sin. But such repentance and confession were often impossible because there was no consciousness of sin. If those churches could have had a proper sense of proportion these members would not have been lost to the cause of Christ. There are still those who rest altogether in particulars, and have little or no use for generals. We need both of these, but we need them in their proper proportion.

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IDEALS AND INSPIRATIONS—It is curious to observe the tendency of mankind as respects the choice of ideals. To some, Satan is as select a character as the Savior. Not that any rational mind will for a moment make any comparison between the two as to purity of life. It is not in this that the determination rests. Rather, in some of the bolder characteristics, as, for example, ambition, courage, or the unconquerable will. These are the features that captivate the eye and lure the soul, for they are those of great spirits who revel in the power of transforming doubtful deeds into graces.

Thus is it, also, with the fates that baffle and balk life. No odds what the jeopardy or torment, some one shall find his joy in worshipping at the obnoxious shrine. The goblet may contain the bitterest of contents, still there shall be found someone to prefer it and to draw thence his baleful resources. Such spirits gaze at the sad spectacles of the human race, gloat over a possible communion with an ecstatic passion, and never rest until they bring about their own ruin. To them there is always some ideal Bacchus or Belial. Coarse and sensual as they may appear to others, to themselves they are but assuming a transitory attitude. They expect to tide over, all the better for the experience, to much serener waters.

There is a genesis of tragedy for the most of us. Let us pray and endeavor that remorse be not the resultant offspring. If one could but surmise the shape of the yet unbodied joy he would possibly spend a shudder or two thereon, and struggle toward better prospects. It may be but a moment of gravity has occurred, and yet the good effect is seen in the sobering of the reason and the slackening of the pace of the wild, hot heart. One sees, at length, that the inspiration was unsound, and that in such a flush of inspirations as spring out of multiplied American energies the choice is difficult, and can only be made safely on the sure basis of moral worth.

No one can safely live with his 'door ajar upon the high road of thought.' For if so, thoughts and things, clean and unclean, will pass in at pleasure. It is well to have access to an inside bar. Otherwise what seems to be an ineffable charm may prove to be a mortal curse. Take the anarchist of the Herr Most type. For national self-restraint he would substitute ruthless self-assertion. The claims of a dominant individualism overshadow everything. Power is normally resident in the person not the state. Eras are to be measured by their positive power, says the German Nietzsche. His ideal was an *ignis fatuus* toward which he would plunge, though to do so would merge him in the bog of human chaos. The steps he chose by which to reach his goal seemed fair and proper, but after all it was an illusive propriety. What starts in a dream usually ends in a nightmare. Instincts and appetites, with some, are the only forces that command respect. The gospel is a negation only as it is destructive of the common

peace. The Babel such a course must erect would be a fit palace for the King of Hell. Were the outcome of our national progress to result in only such possibilities as this, one might be pardoned for asking, with Cardinal Newman, whether it were not as well to live in the ashes of the past as in the fires of the future?

J. W. M.

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CONVICTIVE EMOTIONS.—Beautifully has the apostle John said "This is the victory that overcomes the world, even our faith." A true faith is always rewarded by intense conquests. The spontaneous rushes of emotion which prevail in the trustful life permit of no entrance of doubt, for they are constantly sweeping over the gates of the soul. Evil thoughts may dash up against one but they find their breakwater. This, perhaps, is about the only apology as respects the passion for a creed. Bagehot says "one may continue to believe it and to love it; or one may change to the opposite, vehemently argue against it, and persecute it. But one can never forget it." How true is this, especially if that creed signalizes itself in a love for the thoughts of God. Life may sweep on, developing vast changes, external interest may drag us this way and that, subjects of thought may waver and rally as they present to us their dubious aspects, but through it all the heart of the God-lover keeps sound.

Faith is a fertile source of strength and none know that better than those for whom, once alive, it is now dead. The life and letters of George J. Romanes tell a painful story to those who knew that noble soul. Bent upon knowing for himself the fundamental truths and weary with the mysteries of theology, here was an investigator who was capable of exploring at untold depths the forces and facts that trench upon a perennial well-being. Never losing a reverence for truth, he yet found as he followed the thread of an inviting scientific hypothesis that he was losing his hold upon heavenly ideas. The eternal verities of science possessed their especial joys for him, as they do for all of us, but there was a necessary fountain, meanwhile, in the steady process of extinction. The water of life was drying up. Like Darwin, he found himself void of an essential power. A passion for nature had been substituted for a passion for God, and despite the intimate relationship of the two the wrong mastery had obtained. The overarch of heaven had been lost sight of. The richness of terrestrial possibilities had confused the mind, and what should have been a leader to spiritual realms became a vague mist floating through the intellectual air, blurring the outlines of everything really valuable to mankind. Let it stand to his credit that he staggered on and out into a more salubrious atmosphere, nor was he who gave to the world the most speculative thought about the being of God, lacking in courage to portray his soul's renaissance in his charming "Thoughts on Religion."

J. W. M.



## QUARTERLY REVIEW OF IMPORTANT CURRENT EVENTS.

### *The Presidential Election.*

THE recent presidential election in the United States was one of the most remarkable ever held. The number of votes cast—in round numbers nearly fourteen millions—surprised everyone. Evidently two important facts were brought to light. First, the voting population of the United States is increasing more rapidly than was generally supposed, and, second, the interest felt in the issues at stake was greater than could have been imagined before the election. We need not disguise the fact that this latter feature of the election does not brighten the outlook for the future. The issue which aroused the American people to such intense interest was simply a matter of money, and the love of this, an apostle declares, is a root of all evil. It can no longer be doubted that the people of this country can be more easily moved by the money question than by any other. Surely this does not present a very encouraging view of our national development. Will the time ever come when our people generally will learn that moral issues are fundamental in every civilization that is worth maintaining? Some of these issues were presented in the recent election, but they were almost entirely obscured by the one overshadowing matter of gold and silver.

### *Activity of Evil Forces.*

NOTWITHSTANDING the craze of the people on the money question there never was a time when moral influences were more needed than at the present. The forces of the evil one were never more active than now. It is only necessary to refer to the long list of murders, burglaries, suicides, hold-ups, etc., which appear daily in the columns of the newspapers, in order to understand how things are going. We live under the reign of the assassin, the train robber, and the common thief. The whole atmosphere seems to be charged with the spirit of violence, lawlessness, and anarchy. It is this state of things that calls so loudly to the American people to divorce themselves from the everlasting question of money and unite their efforts in building up law and order, and also a social atmosphere which is health-giving, especially to the rising generation. At present our children are undoubtedly imbibing the notion that with all their getting they must get MONEY. It is not denied that there is considerable activity in certain quarters where moral influences are at work; but even our church life is in danger of drifting upon the shoals of fashionable society rather than into the deep waters of self-sacrifice and earnest consecration.

### *International Arbitration.*

ALL the signs are not evil. There are many bright spots in the dark cloud which hangs above the horizon; and what is better still "behind the cloud the sun is still shining," even though "some days must be dark and dreary." One of the bright spots referred to is the progress which has been made in international arbitration. On November 9th the United States and Great Britain concluded an agreement for the settlement of the Venezuela boundary question. This is an important step in the right direction. One year ago this very question was threatening war between Great Britain and the United States. It is certainly a happy issue that has resulted in a peaceful arbitration of the whole matter. This one fact made a new joy note in the recent Christmas chimes. However, there is

much yet to be done in this same direction before we can sing truly the angel chorus. With nine millions of men in the standing armies of Europe, who are constantly trained in the science of war, it is not reasonable to conclude that we have yet reached the time when "men shall study war no more." Nevertheless, we hail with unaffected pleasure every indication of the better day coming, and we know of nothing that gives brighter promise of that day than the fact that two of the freest nations on earth are appealing to statesmanship rather than arms for settlement of all differences between them.

WHEN we turn toward Spain the outlook for peace is not so favorable as while looking at England. The Cuban question has reached an acute state. It ought to be expected that the people of the United States would have much sympathy with the Cuban insurgents in their efforts to achieve independence. The traditions of this country are all on the side of "Cuba Libré." Nevertheless, it is the duty of the United States government to maintain friendly relations with Spain as long as this can be done without the sacrifice of principle. The methods of the Spaniards in their war with the Cubans are very exasperating to Americans, and this fact intensifies the stress of the situation. Mr. Cleveland's attitude is conservative. In his annual message he maintains vigorously that there is really no Cuban government to recognize, and, consequently, the time has not come for definite action in this respect. Nevertheless, he unmistakably warns Spain that the rebellion must be speedily put down in Cuba, or else the time is not far distant when the United States government must cease to be an idle spectator of the destruction of American interests in the disturbed island. The Spanish government is not showing much statesmanship in the management of its cause. Can it be that this is another illustration of the old truth that "Whom the gods will destroy they first make mad?"

*Turkey and the Powers.*

THE Armenian question is still the crux of European diplomacy. The sultan of Turkey is aware of the jealousy existing among the powers, and so he manages his affairs according to the situation which each day precipitates. He seems to have no settled policy except that of playing a game of chess in which he uses the most effective pieces on the board with which to check the movements of whatever power is most aggressive. The last reports seem to indicate that Russia, France, and England are acting in concert, and that the outcome of their final action will mean the practical overthrow of the present Sultan, and probably the partition of Turkey among the powers. But the next news may contradict all this nicely laid plan. Americans, as a rule, have a very poor conception of the difficulties in the way of European intervention in the affairs of Turkey. The complex condition of European governments is such that a certain decisive move might involve a European war. The knowledge of this fact creates a cautiousness which is sometimes almost criminal. While each of the powers is ready for war, no one cares to take the responsibility of inaugurating it. Everyone knows what a great matter a little fire would kindle in this respect. All the same it is the shame of modern civilization that such a government as that of Turkey can project itself into almost the midst of Europe and continue to perpetrate crimes which are paralleled only by the most atrocious deeds of barbarism. It is one of the inscrutable mysteries of Providence that this state of things is allowed to exist. Probably the meaning is that God intends to teach the nations that their standing armies and battleships are after all impotent to effectually deal with the great problem of evil; for it must be

evident that no one's means of defense or attack are increased relatively as long as the augmentation of war material is equally distributed among the powers. The real solution of European diplomacy is a reversion of this augmentation by reducing the standing armies and adopting international arbitration for the settlement of all national difficulties.

*Are We in the New Century?*

STRICTLY speaking, and reckoning from the birth of Christ, the twentieth century begins with the present year. It is now generally conceded by the best critics that the traditional chronology dates the birth of Christ four years later than it actually occurred. The Christian calendar was formulated according to what is called the Gregorian rule by Dionysius Exiguus. But as Dionysius lived at the beginning of the sixth century there was no exact determination of the epoch, and consequently the whole matter was left somewhat in confusion. It is now certain that the beginning of the Christian era should have been fixed four years earlier than it was, and for the benefit of the general reader, it may be well to state that the reasons for this conclusion are astronomical, historical, and prophetic. First, we know that there was an eclipse of the moon on March 12th, B. C. 4; and that it was on this night that Herod ordered some Jewish Rabbis to be burned for allowing their pupils to destroy his golden eagle; and it is furthermore known that he was dead before the passover, which took place on April 12th of the same year. It is known also that Herod's death occurred thirty-seven years after he had been declared king by the Romans, and according to the Roman calendar this declaration took place in the year 714, after the building of the city of Rome by Romulus, or 714 A. U. C. Now, if we added 37 to 714 we have A. U. C. 751, which corresponds exactly with B. C. 4. As it is absolutely certain that Herod did not die before Christ was born, it is evident that our present reckoning is wrong. The prophetic testimony is equally conclusive. If the seven weeks of Daniel, i. e., forty-nine years, are reckoned to begin from the decree of Artaxerxes (Ezra vii, 8-11) as the time intervening till Jerusalem was rebuilt, then in sixty-two weeks, or 434 years the Messiah began his public ministry. This brings us to the year 26 A. D., according to our present calendar. But Christ was thirty years old when he began his public ministry, and it is therefore conclusive that our present calendar should begin four years earlier. These facts seem to make it certain that we have already entered upon the twentieth century, counting from the birth of Christ; and in view of this fact it is interesting to note some of the characteristics of the century that has just passed. Three things can be truthfully said of it: (1) It was a century of invention and discovery. (2) It was a century of education and missionary enterprise. (3) It was a century eminently characterized for the progress of political and religious liberty.

#### A WORD TO OUR FRIENDS.

This number of the *QUARTERLY* will be sent to a few addresses that are not now on our subscription list. These have been selected because it is believed they will readily become permanent subscribers when they have had an opportunity to examine a specimen copy of the *QUARTERLY*. It is hoped, therefore, that those receiving this number will at once remit the subscription price, which is \$2.00 per annum, or they may avail themselves of our special offer for thirty days which allows two subscribers for \$3.00, or three subscribers for \$4.00 per annum. But in all such cases the money must accompany the names sent. Address all orders to G. A. Hoffman, Columbia, Mo.

# THE CHRISTIAN QUARTERLY.

## SUPPLEMENT.

**T**HE friends of the CHRISTIAN QUARTERLY will be delighted to know that the January number was received with universal favor. We give below a few of the many expressions of appreciation that have come to us. It is with no small degree of earnestness, as well as pleasure, that we call on all our readers to aid us in extending the circulation and usefulness of a periodical that is so highly commended. Read what these, our brethren, say about it:

MaComb, Illinois.—I like it. J. C. REYNOLDS.

Knoxville, Tennessee.—It is a fine periodical. R. M. GIDDENS.

Leon, Iowa.—I find it very satisfactory. C. F. STEVENS.

Moberly, Missouri.—I am very much pleased with the first number. J. B. BRINEY.

Buffalo, New York.—The CHRISTIAN QUARTERLY is a very fine piece of work. A. B. KELLOGG.

Caldwell, Idaho.—I think very highly of the CHRISTIAN QUARTERLY. J. CHAS. DOWLING.

Blandinsville, Illinois.—I am very much pleased with this number. W. A. MALOAN.

Fayette, Missouri.—I like the QUARTERLY in its new dress. S. G. CLAY.

Bedford, Iowa.—I am delighted with the QUARTERLY. HORACE SIBERELL.

Dublin, Texas.—It is too good to miss a single number. ARTHUR W. JONES.

Deer Lodge, Montana.—I am delighted with the first issue of the CHRISTIAN QUARTERLY. WALTER M. JORDON.

Green Castle, Indiana.—I regard it as excellent in every particular. A. H. MORRIS.

Hagerstown, Maryland.—It is good, better, best. I am greatly pleased with it. P. A. CAVE.

Washington, D. C.—I like the mechanical work very much, and its intellectual make-up as well. F. D. POWER.

McKinney, Texas.—I am very much pleased with the appearance and contents of the January number. S. K. HALLAM.

Eureka, Illinois.—Brother Moore will have a large contract on his hands if he holds it up to its present reputation. J. G. WAGGONER.

Mankato, Minnesota.—I have received the January number and think it one of the finest yet published. W. T. Moore's article is worth the year's subscription. DAVID HUSBAND.

Fort McIntosh, Texas.—I think this number is by far the best that has been issued. The articles are all good. JOHN B. MCCLEERY, Post Chaplain.

Golconda, Illinois.—Equal, if not superior, to anything I have seen. The essay on the reunion question is worth more to me than a whole year's subscription. C. J. KIMBLE.

Plattsburg, Missouri.—The January number of the CHRISTIAN QUARTERLY is a jewel. Its countenance is quite inviting; its typography a continual delight; its matter inspiring. PRES. J. W. ELLIS.

Kansas City, Missouri.—Mechanically the QUARTERLY is the handsomest thing that comes to my table, and the literary standard would have to be high indeed to compare with it. GEO. W. COMBS.

Lexington, Kentucky.—The CHRISTIAN QUARTERLY is a credit to the editor and to our people in every respect, and I hope it will meet with large success. PROF. ROBERT GRAHAM.

We could add many more to these personal commendations, but these are sufficient to indicate the worth of the CHRISTIAN QUARTERLY to all who may not have seen it. We give below a few notices from the press. Our space will not admit many of those received.

#### PRESS NOTICES.

"It is scholarly and promising."—*Methodist Review*.

"The Review, and this particular number of it, starts strong with an elaborate discussion of the reunion question by the editor. We commend it to the attention of our readers. The book notices are a valuable feature of the number."—*The Independent, New York*.

"The number contains interesting papers on topics of the day."—*The Evangelist, New York*.

"At the first glance one is delighted with the mechanical perfection of the magazine. In this respect it compares favorably with the best literary magazines of the country. Nor are we disappointed when we look into the table of contents. We are highly pleased with this initial number in its new series, and we shall be disappointed if it does not awaken a wide interest among the brethren."—*The Christian Evangelist*.

"It is a handsome magazine, and contains many articles of great value on questions of vital interest."—*The Christian Guide*.

"It is simply superb in mechanical execution and in the quality of its contents. We shall be glad to see this excellent publication handsomely patronized."  
—*Christian Courier*.

"A new old friend in a dress that looks strangely familiar to some of us who still tarry on this side. It is nothing new to see the name of the editor on the cover of this handsome, dignified quarterly; but the staff is *new*, and we miss the dear, familiar names of the old staff—grand men who have gone home, or, living, are silent as the grave. We congratulate all concerned on the improved appearance and the quarterly air of the new venture."—*The Christian Standard*.

"The first number of the new series is a fine specimen of just what a first class quarterly should be. In point of its literary and mechanical make-up we could hardly ask for much improvement. We certainly wish it a great success."  
—*Church Register*.

"It is a high class review, and will discuss freely and impartially the great religious issues which are engaging the world's thought to-day. The first number indicates the high standard it will attain."—*Columbia Missouri Herald*.

#### YOU NEED THE CHRISTIAN QUARTERLY.

A quarterly has at least two objects. The first is to present everything that is best to its readers in the church of its day. All the truth taught by the Word of God and the truth drawn from our own experiences is here presented in compact form and applied to the various conditions of individual and church life. A quarterly presents these things in the noblest and best and highest conceptions of men. And second, it becomes the source to which scholarly men of the various religious bodies look for the teaching and life of a people. A human creed or confession of faith is not always reliable. Denominational thought changes greatly before creeds are revised. A quarterly, however, is expected to voice the truth as the most scholarly men see it. It is up-to-date and becomes the source through which the purest and newest thoughts of a people flow. It is, therefore of great value to both the individual and the church. For this reason every minister of the Gospel should have the QUARTERLY. If he is unable to pay for it the congregation should. As the QUARTERLY presents the highest ideals in the literature of a people it becomes a necessity to the ministry and nothing can take its place. Yes, you need the QUARTERLY. Need it in your own study. Need it to aid you in the proper direction of the children of God.


#### OUR TERMS.

Our terms are exceedingly low. It could not be published for \$2.00 per year were it not for the fact that both the editor and publisher have agreed to do their work free. This should make every friend of the QUARTERLY feel that he must do something to enlarge our circulation. Notwithstanding all this we have decided on another reduction. We shall continue our special rates until May 1, 1897. We wish to heartily thank our friends for the subscriptions sent and as we

have received a number of requests to extend the time we give you the following special rates for thirty days more. Beginning with the January number


YOUR NAME AND ONE OTHER FOR 1897, \$3.00.

YOUR NAME AND TWO OTHERS FOR 1897, \$4.00.

 Send all money to the CHRISTIAN QUARTERLY.

Do not send private checks.

Remember this offer is good until May 1, 1897, only. All single subscribers are \$2.00 and the money is due in advance.

 Please do some work for the QUARTERLY. You will be amply paid if you extend the circulation by securing a better periodical.

#### TO OUR OLD SUBSCRIBERS.

When the present publisher of the CHRISTIAN QUARTERLY assumed the task of publication he received the subscription list from the former publisher. We have sent the January and April numbers to all we found on the list. Of course we understand that you are subscribers, but we are anxious to hear from all of you. If you have received the QUARTERLY and have not written us, a word from you is certainly due us and would be highly appreciated. A kind word from you would be a pleasure to us, and especially if it should bring a new subscriber.

#### THE FUTURE OF THE CHRISTIAN QUARTERLY.

The editor and publisher will spare neither pains nor means to produce the best periodical of its kind in America. From time to time such changes in character will be made and such additions in matter and mechanical perfection as to commend it to the whole brotherhood. Our ideal is far above our present attainments. But this ideal can never be reached without the hearty cooperation of the ministers of the church. We promise you that we will do our part if you will do yours. Send us the subscribers and we will give you a quarterly worthy of a great people.

 Send all money to CHRISTIAN QUARTERLY, Columbia, Missouri.

G. A. HOFFMANN, Publisher.

THE  
CHRISTIAN QUARTERLY.

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APRIL, 1897.

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A NINETEENTH CENTURY MOVEMENT. \*

IT was a happy thought to bring together the representatives of two of the religious bodies of this city which hold so much in common as Congregationalists and Disciples of Christ. It is one of many indications of a yearning for closer fellowship between those who have in the past been separated too much by denominational barriers. It is true that representatives of the various religious bodies of the city are accustomed to meet monthly in the Ministerial Alliance of the city, but the conditions for courtship and love-making are not so favorable in such meetings as they are when only two parties are present. So far as the writer is concerned, his association with Congregationalists has been so fortunate and so pleasant that he feels little need, for his own sake, of any preliminary stages looking toward Christian reciprocity. It would have been a pleasant thing if the task had been assigned me of writing a paper on the good points of the religious body whose honored representatives meet with us to-day. But since I have been asked to sketch briefly the history and plea of the Disciples, I turn my attention immediately to that task.

The century now drawing to a close has been characterized by a marvelous advance in physical science, in invention, in

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\* A paper read before a union meeting of Congregational and Christian Ministers at St. Louis, February 8th, 1897.



the diffusion of knowledge, and in the growth of democracy. Indeed, so great has been the progress in these respects that the eyes of the people have been dazzled by it, so that they have been blinded, to a great degree, to the vast strides that have been made in other departments, less obvious, perhaps, but not less important. Religious movements are among the most important phenomena in the history of the world, because of their vast influence in molding the life of mankind; and yet their beginnings are frequently either entirely overlooked or their importance greatly underestimated. There was nothing in the first century of our era to be compared with the rise of Christianity; and yet how few, if any, of the thinkers and writers who were contemporaneous with that event realized its importance. The Lutheran reformation, as we see it from the heights of the present, was undoubtedly the great event of the sixteenth century, but it may be doubted if even the monk of Wurtemberg himself felt that he was a chief actor in the greatest movement of the century. This only shows that religious movements in their origin are less likely to attract public attention and to be justly estimated than material inventions and improvements. Is it too much to claim for the religious reformation urged by the "Disciples of Christ," as they have come to be known, that future historians, as far removed from its beginning as we are to-day from the inauguration of the Lutheran reformation, will assign it a place among the very chief events of this great century? We may leave that question for the future to decide. We are too close to its origin to assign to its true place in history, this effort to restore the unity and catholicity of the New Testament Church, with its faith, its teaching, its ordinances, and its life.

But whatever may be our estimate of the place which this restoration movement has among the events of the nineteenth century, it is a child of the present century. Like all similar movements it had its period of preparation in all preceding reformations, but it came to birth on American soil in the first decade of the century now approaching its close. It therefore has a much shorter history than the religious body with which it stands in friendly comparison on this occasion. Its origin may be said to date from the "Declaration and Address"

issued by Thomas Campbell, in September, 1809. Mr. Campbell had migrated from the northern part of Ireland in 1807, to seek a place for himself and family in the New World, and had located at, or near, Washington, in the western part of Pennsylvania. He was related by blood to the poet, Thomas Campbell, and was a man of learning and of profound piety. He was a minister in the Seceders' branch of the Presbyterian Church, and entered upon his labors as minister of the gospel immediately upon his arrival in this country. His experiences as a minister of the gospel in seeking to gather together the scattered people of God of different party names and creeds, and to instruct them in spiritual things soon led him to realize, more fully, the evils of division among Christians. He saw the professed followers of Christ scattered abroad as sheep without a shepherd, and in his efforts to bring the members of some of these different sects in fellowship and communion with each other, he soon found himself in conflict with the ecclesiastical authority under which he was working, and was brought to trial before his presbytery which found him deserving of censure for not adhering to the "Secession Testimony." The case was carried to the synod, which, while it set aside, on account of informalities, the decision of the presbytery, subsequently, through a committee, censured Mr. Campbell for having "expressed sentiments very different upon these articles, and from the sentiments held and professed by this Church." Mr. Campbell soon realized that the current was against him and decided to withdraw from their ecclesiastical authority. He continued his ministry, however, to an increasing number of people, in groves and in private dwellings, and wherever else an audience could be gathered. In one of these meetings Mr. Campbell, after seeking for some principle by which they should be guided in finding their way out of this sectarian babel, announced the following rule: "*Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent.*" In his Memoirs of Mr. Campbell, Dr. Richardson says: "Upon this enunciation a solemn silence pervaded the assembly. Never before had religious duty been presented to them in so simple a form. Never before had the great

principle on which this religious enterprise rested been so clearly presented to their minds. It was to many of them as a new revelation, and those simple words, which embodied a rule so decisive of all religious strifes and of all distressing doubts, were forever engraven upon their hearts." Later on this principle was elaborated in the "Declaration and Address," which, on account of its relation to this movement, possesses historic interest. Its chief propositions are the following:

Prop. 1. "That the Church of Christ upon earth is essentially, intentionally and constitutionally one, consisting of all those in every place that profess their faith in Christ and obedience to Him in all things according to the Scriptures, and that manifest the same by their temper and conduct; and of none else, as none else can be truly and properly called Christians.

2. "That, although the Church of Christ must necessarily exist in particular and distinct societies, locally separate one from another, yet there ought to be no schisms, no uncharitable divisions among them. They ought to receive each other as Jesus Christ hath also received them, to the glory of God, and for this purpose, they ought all to walk by the same rule; to mind and speak the same things, and to be perfectly joined together in the same mind and in the same judgment.

3. "That, in order to do this, nothing ought to be inculcated upon Christians as articles of faith, nor required of them as terms of communion, but what is expressly taught and enjoined upon them, in the Word of God. Nor ought anything to be admitted as of divine obligation in their church constitution and management but what is expressly enjoined by the authority of our Lord Jesus Christ and His apostles upon the New Testament Church, either in express terms or by an approved precedent.

4. "That although the Scriptures of the Old and New Testaments are inseparably connected, making together but one perfect and entire revelation of the divine will, for the edification and salvation of the Church, and, therefore, in that respect can not be separated; yet, as to what directly and properly belongs to their immediate object, the New Testament is as perfect a constitution for the worship, discipline and government, of the New Testament Church and as perfect a rule for the particular duties of its members, as the Old Testament was for the worship, discipline and government of the Old Testament Church and the particular duties of its members.

5. "That with respect to commands and ordinances of our Lord Jesus Christ, where the Scriptures are silent as to the express time or manner of performance, if any such there be, no human authority has power to interfere in order to supply the supposed deficiency by making laws for the Church, nor can anything more be requested of Christians in such cases but only that they so observe these commands and ordinances, as will evidently answer the declared and obvious ends of their institution, much less has any human authority power to impose new commands or ordinances upon the Church which our Lord Jesus Christ has not enjoined. Nothing ought to be received into the faith or worship of the Church, or be made a term of communion among Christians, that is not as old as the New Testament.

6. "That although inferences and deductions from Scripture premises when fairly inferred, may be truly called the doctrine of God's holy Word, yet are they not

formally binding upon the consciences of Christians further than they perceive the connection and evidently see that they are so, for their faith must not stand in the wisdom of men, but in the power and veracity of God. Therefore no such deductions can be made terms of communion, but do properly belong to the after and progressive edification of the Church. Hence it is evident that no deductions or inferential truths ought to have any place in the Church's confession.

7. "That although doctrinal exhibitions of the great system of divine truths, and defensive testimonies in opposition to prevailing errors, be highly expedient, and the more full and explicit they be for those purposes the better; yet, as these must be, in a great measure, the effect of human reasoning and of course must contain many inferential truths, they ought not to be made terms of Christian communion, unless we suppose, what is contrary to fact, that none have a right to the communion of the Church but such as possess a very clear and decisive judgment, or are come to a very high degree of doctrinal information, whereas, the Church from the beginning did, and ever will, consist of little children and young men as well as fathers.

8. "That as it is not necessary that persons should have a particular knowledge or distinct apprehension of all divinely revealed truths, in order to entitle them to a place in the Church; neither should they, for this purpose, be required to make a profession more extensive than their knowledge; but that on the contrary their having a due measure of scriptural self-knowledge respecting their lost and perishing condition by nature and practice, and of the way of salvation through Jesus Christ accompanied with profession of their faith in and obedience to Him in all things according to His Word, is all that is absolutely necessary to qualify them for admission into His Church.

9. "That all that are enabled through grace to make such a profession and to manifest the reality of it in their tempers and conduct should consider each other as the precious saints of God, should love each other as brethren, children of the same family and father, temples of the same Spirit, members of the same body, subjects of the same grace, objects of the same divine love, bought with the same price and joint heirs of the same inheritance. Whom God has thus joined together no man should dare to put asunder.

10. "The division among Christians is a horrid evil fraught with many evils. It is antichristian, as it destroys the visible unity of the body of Christ, as if He were against Himself, excluding and excommunicating a part of Himself. It is antiscritptural, as being strictly prohibited by His sovereign authority, a direct violation of His express command. It is antinatural as it excites Christians to continue to hate and oppose one another who are bound by the highest and most endearing obligations to love each other as brethren, even as Christ hath loved them. In a word, it is productive of confusion and every evil work.

11. "That (in some instances), a partial neglect of the expressly revealed will of God, and (in others) an assumed authority for making the approbation of human opinions and human inventions a term of communion, by introducing them into the constitution, faith, or worship of the Church, are and have been the immediate, obvious, and universally acknowledged causes of all the corruptions and divisions that have ever taken place in the Church of God.

12. "That all that is necessary to the highest state of perfection and purity of the Church upon earth is, first that none be received as members but such as, having that due measure of scriptural self-knowledge described above, do profess their faith in Christ and obedience to Him in all things, according to the Scriptures;

nor, secondly, that any be retained in her communion longer than they continue to manifest the reality of their profession by their temper and conduct. Thirdly, that her ministers, duly and Scripturally qualified, inculcate none other things, than those [very] articles of faith and holiness expressly revealed and taught in the Word of God. Lastly, that in all their administrations they keep close by the observance of all divine ordinances after the example of the primitive Church exhibited in the New Testament, without any additions whatsoever of human opinions or inventions of men.

13. "Lastly. That if any circumstantialia indispensably necessary to the observance of divine ordinances be not found upon the page of express revelation, such, and such only, as are absolutely necessary for this purpose, should be adopted under the title of human expedients, without any pretense to a more sacred origin, so that any subsequent alteration or difference in the observance of these things might produce no contention or division in the church."

Alexander Campbell arrived on the scene of action, fresh from his studies in Glasgow University, in time to read the proof-sheets of the foregoing address, and was delighted to find that his father had been led, providentially, to the same conviction as to the evils of a divided Church which had been impressed upon his own mind by his studies and associations in the University in Scotland. He was then in the twenty-first year of his age, and having already decided to devote his life to the ministry of the gospel, he threw himself with great enthusiasm into the effort to restore New Testament Christianity and the unity of Christendom. It was not long before by his superior talents, independence of thought, and force of character he became the leading figure and guiding genius of the new movement. It was not the intention of the Campbells and their coadjutors, at first, to form a separate or distinct religious body. Their idea was to leaven all the denominations with these principles and gradually bring them to so conform their religious teaching and practice to the New Testament as to secure the unity for which the Savior had prayed and which it was their prime purpose to bring about. When we consider the state of religion in this country at that time, the party spirit which prevailed, the zeal with which all denominational peculiarities were defended and the prominence that was given to theological abstractions as against practical Christianity, it is not surprising that these ardent reformers failed to find hospitality or eventoleration within any of the religious parties of that day for the principles which they advocated. It will be seen that it was not the object of these men so much to reform

existing denominations as to restore the New Testament Church in its faith, which had been more or less corrupted, its ordinances which had been more or less perverted, its unity, which had been destroyed, and its life, which had been greatly enfeebled because of these conditions. This attempt seemed so revolutionary to those who had come to look upon denominationalism as the normal state of the Church that it soon brought upon itself the almost universal opposition of the religious world, both Catholic and Protestant.

Hence it came to pass that those who formed themselves into a "Christian Association" to promote scriptural unity and brotherly love soon found themselves compelled, by the force of circumstances, to assume an independent position among the religious forces of Christendom, and to be regarded by others as having only added another denomination to those already existing. No matter if those who entered into this movement at the beginning surrendered their party names, their party tenets and traditions, in order to put themselves upon a basis where they could plead for Christian unity, they had the appearance, outwardly, of being simply another sect, and were compelled to suffer whatever disadvantage might arise from this seeming inconsistency. But not otherwise have religious reformatations been effected. Luther could not have carried on his reformation in the bosom of the Roman Catholic Church, nor did Wesley find room in the Church of England for doing the religious work which he felt that the Church of his time needed. After all, the character of a religious body in its relation to the question of unity is to be determined, not by the number of its adherents nor by its relation to some other or all other religious bodies, but by the basis of fellowship which it adopts, and by the catholicity of its spirit and teaching.

It would lead us beyond the limits allowed for this paper to attempt to follow out the historical development of the movement which had its original impulse in the conviction that divisions among the people of God are contrary to the will of Christ and in the desire to promote Christian unity. We can only mention some of the chief principles which have come to be regarded as characteristic features of this move-

ment. Before doing this, however, let me pause to premise a few things in reference to this effort at religious reformation which we believe will now command the universal assent of fair and intelligent minds.

1. The right of religious reformation is inherent in the Christian life. It is a part of that liberty wherewith Christ hath made us free. It may be inconsistent with that theory of the Church, held by the Romish hierarchy, but it is not only consistent with Protestantism, it is its very vital breath. If we be inquired of by what name or by what power our fathers inaugurated and we perpetuate this reformation, our reply is, that it is by the name and the power of Jesus Christ—the same name and the same power by which the reformation of the sixteenth century was inaugurated and carried on with such blessing to the Church and to the race.

2. There was profound necessity for religious reformation at the time this movement was inaugurated. It had to be. It was a divine necessity. Men were sick and weary of controversies over speculative points of theology which had in them no power to influence conduct or character. Earnest souls were praying for the dawn of a better day. The time was ripe for it, and here, on the virgin soil of the new world, in the free atmosphere of a free country, where there had been founded “a state without a king and a Church without a bishop,” was the place for the reformation to be born and to begin its work. The man who can see nothing in the condition of the religious world at the beginning of the present century to summons earnest and heroic souls to the work of religious reformation, has studied the New Testament, at least, to but little purpose.

3. The principle of reform adopted —“Where the Scriptures speak we speak, and where the Scriptures are silent, we are silent”—is in perfect harmony with the spirit of Protestantism, and commends itself to-day to all who revere the authority of the Holy Scriptures. It was a simple and striking affirmation of the principle that where God, by His Word, directs us, there we will go; but where that Word leaves us free to exercise our own best judgment, no man shall bind us by human authority. In other words, both the voice and the silence of the Scriptures are to be respected. It was the attempt

to faithfully carry out and apply this principle, as the true way to Christian unity, that has given shape and character to what is known as the current reformation.

If the *right* of reformation, the *need* of reformation, and the *principle* of reformation, as stated above, be admitted, then we may direct our attention to the nature of the reformation demanded by the then existing conditions.

What some of these conditions were I have stated elsewhere, as follows:

“At that time theology had largely run into metaphysics; or, perhaps it is more accurate to say that it had not yet recovered from the metaphysical hair-splitting of the preceding century. Christians owning the same Lord were separated from each other by an impassable chasm because of differences of opinion on matters transcending human knowledge, and sustaining no vital relation to Christian life or character. Matters of opinion were confused with matters of faith, and often the former had far more to do in determining one's orthodoxy than the latter. As might be expected under such circumstances, party spirit ran high and the spirit of true piety and brotherly love ran correspondingly low. As for that charity without which all our vaunted faith and knowledge are as nothing in the sight of God, it was sacrificed, often on the altar of party. Christianity seems to have been regarded as a system of theological subtleties and abstractions, to be defined and its definitions defended, rather than as consisting of personal loyalty to Christ and love toward one another. The Church was conceived of as made up of denominational ‘branches,’ which might have no fellowship with one another because of doctrinal differences, rather than as the body of Christ, all of whose members should cooperate in carrying out the will of the Head. Christians fenced themselves apart, and Christ was crucified afresh in the dismemberment of His mystical body. Tradition, as in the time of our Savior, had made void some of the commandments of God and had obscured the once plain way of salvation. The religious experiences of those times consisted, often, of dreams, visions, ecstasies of feeling, personal bouts with the devil, audible declarations of pardon from the Savior's lips and other marvelous phenomena. Others less



imaginative, failing to receive these wonderful signs, doubted the genuineness of their conversion and were plunged into the depths of despair. It was no uncommon thing to find people who had been seeking Christ in this way many long years without being able to find Him, and there seemed to be none to point these confused souls to Christ, as the apostles directed inquiring sinners in the same condition.

“There was prevalent among the Churches a kind of teaching sometimes known as Calvinism and often manifesting itself under other names among those claiming to be Arminians, which virtually robbed man of all responsibility, and made his salvation depend on conditions wholly external to himself over which he had no control. \* \* \* An age in which the Bible is practically displaced by creeds, and in which the disintegrating power of opinionism has destroyed the unity of the body; an age which gives more credence to feelings and impressions than to the plainest declarations of God’s Word, and subordinates the love of truth to the love of party, is one that *must* breed reformers or witness the decadence of faith and the rejection of the Church by the most thoughtful minds.”

In such an age was this reformation born, and it took on its characteristic features from the necessities of the times. There was evidently needed some remedy for this disordered condition of things. It was believed by these pioneers and is believed by all who are associated together in the work of reformation which they inaugurated, that the only adequate remedy for these ills of the body ecclesiastic was a complete return to the Christianity of the New Testament, and the restoration of that unity, simplicity, and purity which marked its earlier years. It was not a Utopian scheme to reproduce the accidental, incidental, and transient features or conditions of the apostolic Church, but a sober attempt to comply with the constitutional requirements of the Church of God as divinely established, both in evangelization and organization. This aim involved, in the judgment of our fathers, the necessity of repudiating all human formulations of doctrine as authoritative guides to truth or bases of fellowship. It is not easy, in our freer time, to estimate the degree of courage required to

break with these venerable symbols and the established ecclesiasticisms and usages of that day. But it is not so much a question of courage now as a question of *right* and *duty*. Had they the *right* to break with the religious authorities of their time and with the creeds which had been handed down from a former century and assume the work of religious reformation? Were they guilty of schism in doing so? This charge has been brought against them, as it has been against Luther and other reformers, but the question is not a very serious one, among Protestants at least.

The right of the Christian people of any age to throw off the authority of existing human creeds and ecclesiastical organizations when in their judgment such creeds and organizations hinder and obstruct the very work for whose advancement they were established, must be conceded, just as we concede the right of political revolution to any people when the government under which they live fails to subserve the purpose for which governments are instituted among men. But with this right conceded, the question yet remains whether it were *wise* and *expedient*, under the existing condition of things at the beginning of the present century, to repudiate the binding authority of the creeds and ecclesiastical organisms of that day. As to the latter, we have already seen that the work of reformation undertaken by the Campbells was repudiated by the religious denominations of the time, so that it was clearly a question as to whether they would surrender their conscientious convictions of duty or sever their ecclesiastical affiliations. This, of course, was the old question as to whether they should obey God or man. Those whom God calls to the work of reformation do not hesitate on such a question as that. But was it not possible, even though compelled to assume a separate position, for these reformers to have acknowledged the standards of the Church? Which one of the standards could they have acknowledged, as they came from different religious bodies, having different and conflicting creeds? Not only so, but these creeds were made the bases of communion and fellowship in the respective denominations. Is it not evident, therefore, that these creeds, regarded as of binding authority on the conscience, and used for the purpose of defining the

limits of Church fellowship, were utterly antagonistic to the supreme aim which these reformers had in view, viz., the restoration of the unity of the Church? Such was their conclusion, and it is believed that there are few now who would be willing to take issue with them on that point. It is neither strange, therefore, nor accidental, that the first step in the direction of religious reformation which our fathers took, was the repudiation of any and all existing creeds, as of any binding obligation on the conscience or as furnishing a scriptural basis of Christian unity and fellowship. Acknowledging, as these men did, the expediency of these "doctrinal exhibitions of the great system of divine truths and defensive testimonies in opposition to prevailing errors," they refused to make them tests of fellowship or even standards of orthodoxy. In doing this, however, they were only giving greater emphasis to the Protestant principle that the Holy Scriptures are the only and sufficient rule of faith and practice, and that whatsoever is not taught therein, or approved thereby, ought not to be made binding on anyone. As all creeds are held by their adherents to be taught in the Scriptures, it was only going back to the fountain of acknowledged authority for a fresh and independent investigation of its teaching.

Intended, as human creeds undoubtedly were, to fence heretics out of the Church, it may well be questioned whether they have not kept out more saints than heretics. That they have been promotive of division among the people of God and of much unprofitable controversy will scarcely be questioned now by anyone. I am aware, of course, that these formularies of doctrine have lost much of the authority which they once possessed, and are not often now imposed on the rank and file of the membership of any Church as a condition of membership, but are held more as the standard of doctrine to be taught by ministers and other public teachers. They are, therefore, not subject, to-day, to the same degree of condemnation which the fathers of this movement hurled against them. But the Disciples to-day see no reason for formulating or adopting any creed other than that contained in the very words of Holy Scripture, and they believe those which exist hinder more or less that free investigation which is essential to progress in

religious thought, and that unity for which our Lord prayed. We hold that our experience has demonstrated the practicability of maintaining the essential faith and doctrine, and of cooperating together as Churches of the Lord Jesus Christ, without such authoritative statements of doctrine. Nay, more. We believe it is a usurpation of authority which Christ has not conferred upon any man or body of men, except upon his chosen and supernaturally qualified apostles, to make any statement of truth, any definition of doctrine, or to establish or modify any ordinance which shall be binding upon the consciences of others and made a test of Christian fellowship.

But now that all human authority in religion has been rejected, and with the Bible alone as their chart and compass to guide their course on the unknown sea to which they had committed themselves, how should this Book be regarded and interpreted, so that it might serve the purpose of bringing them safely into the desired haven? It was readily perceived that the Old Testament related particularly to the Jewish dispensation, and that, while it contains many valuable historical lessons for us, and prophecies which foreshadow the Christian age, it is in the New Testament we are to expect to find the teaching of Christ concerning the nature and institutions of His Church and kingdom. They recognized the essential difference between the two dispensations—the Judaic and Christian—and between the two lawgivers, Moses and Christ. But with this distinction clearly marked in their minds they found themselves confronted with the question, What is the central and organizing truth of Christianity? What is its basic principle? What is it that constitutes the essential faith? In other words, What is the creed of Christianity—the basis of the apostolic Church? These are but varying forms of one momentous question. On its proper answer hung the success or failure of the movement they had inaugurated. It is not strange, however, that, being left free now to accept whatever the inspired volume seems to teach, they soon saw that Christ Himself was the embodiment of the religion He taught; that He was and is Christianity incarnate; that the confession of Him as the Messiah and the Son of the living God was the confession of the great central truth of the

Bible—the creed truth of Christianity. When Peter, taught by the Spirit of God, perceived this great truth and confessed it, Jesus pronounced a blessing upon him and announced His purpose to build His church on that rock.\* This is the Rock against which the waves of infidelity and agnosticism have dashed in vain for nineteen centuries. It is clear, from the New Testament record, that whosoever, by personal contact with Christ or through the testimony of His apostles, came to believe on Him as the Christ, the Son of God, and made open confession of this faith, was regarded as a disciple and follower of Christ. As Christ cleansed the temple of old, when He found it defiled by money changers and extortioners, so now, it was believed and held, if He be allowed to enter the human heart as the object of the soul's faith, He will cleanse it from all hurtful errors and moral defilement. To accept Him is to accept whatever He taught and to obey whatever He commanded. As the anointed Prophet, Priest, and King of humanity His mind is the standard of all religious truth, His sacrifice our only hope, and His will the law of our lives.

This is the Christo-centric view of Christianity. The old theologies were formed about wrong centers, and must necessarily be reconstructed. "Theology," says Dr. Fairbairn, in his preface to his splendid work, "The Place of Christ in Modern Theology," "as well as astronomy may be Ptolemaic; it is so when the interpreter's Church, with its creeds and traditions is made the fixed point from which he observes and conceives the truth and kingdom of God. But theology may also be Copernican; and it is so when the standpoint of the interpreter is, as it were, the consciousness of Jesus Christ, and this consciousness where it is clearest and most defined, in the belief as to God's Fatherhood and His own Sonship. Theology in the former case is geocentric, in the latter heliocentric; and only where the sun is the center can our planetary beliefs and churches fall into a system which is but made the more complete by varying degrees of distance and differences of orbit." Another recent book—"The Mind of the Master" by Ian McLaren—makes the mind of Christ the test of all theories, institutions, doctrines, and customs. It is safe to say

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\*Matt. 16:16-18.

that these two popular theological writers represent the best thought of to-day concerning the relation of Christ to the whole system of religious thought. It is only the sober truth of history, however, to state that this view which has been so recently popularized by these and other authors, was not only distinctly seen, but put to the actual test by Thomas and Alexander Campbell, more than three-quarters of a century ago. Men seeking to become Christians were required to make this simple confession of their faith in Jesus, as the Christ, the Son of the living God, and to obey whatever He commands.

This restoration of the New Testament confession of faith, putting Christ in His proper place and subordinating everything else to Him was, in the judgment of the writer, the most distinguished service rendered by these reformers to the cause of religious reformation, and the most important step toward Christian unity in this century. It indicated at once the distinction between faith and mere opinion, or the deductions of human reason. Once this distinction was seen, the way to Christian unity seemed to be comparatively clear. There must be liberty for differences of opinion, for different theological conclusions and deductions, without destroying the principle of unity. "There is one faith," as there is but "one Lord," but there are many opinions and theologies. Christians can never be united on theological formularies. This is the reason why no human creed can ever become the basis of a united Church. That the faith of the New Testament is personal rather than doctrinal, having Christ for its object rather than a theory of abstract propositions, no one, perhaps, will deny. This is not saying that the early Christians did not have their theories—their intellectual conceptions of truth—for they surely did, and it is a matter of record that these views were not always of the same type, but they *subordinated* all these differences of conception in their personal loyalty to Jesus Christ. He was the bond of their unity, the object of their passionate love and of their unwavering confidence.

Another question which confronted our fathers who set out to restore, as far as possible, the Church of the New

Testament, was the name they should wear. As in the case of creeds it was obvious that no party name, worn by any single denomination, could serve as the common name for all the people of God. Why not, then, simply be content with the names given to Christ's followers and to his Church in the New Testament? It seemed to them that no other course was consistent with the effort they were making to occupy common ground. Many of those entering into this movement had worn names that were associated with their life-long religious experiences, and with the memories of a heroic past. It was not an easy matter to part with them; but they were satisfied that the sacrifice was not too great to make for so holy a cause as that of Christian union; hence they agreed to be known individually as Christians or Disciples of Christ, and the congregations as Churches of Christ, Churches of God, or Christian Churches. Nothing was further from their thought than to claim any monopoly of these names. They earnestly desired and prayed that the time might come when all God's people would be willing to surrender their denominational names and be content to be known only as Christians or Disciples of Christ. What else could they have done consistently with their purpose of occupying a purely catholic and non-sectarian basis?

Another of the perplexing problems which these seekers after the old paths met very early in their history, was the question of baptism. Who should be baptized? and what is baptism according to the New Testament? These inquiries admitted of no very long delay in settlement. Though the leaders in the movement were, up to that time, Presbyterian ministers, they made a fresh study of these questions, and decided that the baptism of the New Testament was the immersion of the penitent believer upon the authority of Christ into the name of the Father and of the Son and of the Holy Spirit. This was a decision that cut directly across former cherished convictions and practices, but believing their principles to be right, they were straightway obedient to the heavenly vision, as it seemed to them, and conformed their practice and teaching to what now appeared to be the plain teaching of Christ and His apostles. With the weight of the best scholarship of

the world, as to the meaning of baptism and as to the practice of the early Church, in favor of immersion, it is difficult to see what other course they could have adopted to harmonize with their aim in restoring the Church which Jesus Christ established in its faith, its doctrine, its ordinances, and its life. Many religious people to-day hold a theory of Christianity which enables them to admit, freely, the original meaning of the word, and the original practice of the Church to have been immersion, while adopting a different practice themselves. But whether right or wrong, this view of Christianity was foreign to these reformers. They felt under the most solemn obligations to observe the ordinance of baptism according to the meaning of the word and according to the practice of the early Church. Those of us who have come after them have never felt at liberty to change this practice without doing violence to the New Testament teaching and being untrue to their aim to reproduce the ordinances of the New Testament Church, as well as its other features. It is scarcely necessary, in this presence, to add that we are not held to this practice by any superstitious belief in the efficacy of water, but rather by the conviction that Christ had a purpose in adopting this form and that we destroy the symbolism of baptism as a representation of the burial and resurrection of Christ, in changing the form, and from the further consideration that its validity is not called in question, by many persons at least, and hence is more catholic than either sprinkling or pouring. Our adherence to this practice, however, must not be interpreted as carrying with it the condemnation or de-Christianization of those who, while holding fast to Christ as a divine Savior and to His will as the supreme law of Christian life, do not see eye to eye with us on that question. The unities which Paul exhorts the Ephesians to maintain are the "one body," "one Spirit," "one hope," "one Lord," "one faith," "one baptism" and "one God and Father of all." On none of these points of unity is there any serious variance between us and our Congregational friends, except on the "one baptism," and on that only as respects its form and proper subject. Is it too much to hope that some way may be opened by which this difference



may be removed and cease to be an obstacle in the way of the freest fellowship and cooperation between our respective Churches? Speaking for myself and for my brethren, I think I can truly say that we are willing to sit down once more as little children, at the feet of Christ, to study, *de novo*, this whole question and to abide the result of such re-investigation.

So far I have presented what may be said to be our program for Christian unity, involving the following points:

1. The repudiation of all human formulations of faith or doctrine as bases of fellowship or bonds of union, and accepting the Word of God alone as our rule of faith and practice, speaking where it speaks and remaining silent where it is silent.

2. The restoration of the New Testament confession of faith, putting Christ at the center and making Him the object of the faith that saves.

3. The abandonment of all party names as tending to perpetuate party divisions for the simple and appropriate names of the New Testament.

4. The restoration of baptism in the form and meaning which it had in the days of the apostles.

It is believed that these principles, carried out in the spirit of brotherly love, and in that spirit of liberty which marks the New Testament, would bring about the unity for which our Savior devoutly prayed on the eve of his passion for the sins of the world.

But there is another feature of our work to which I must briefly advert before I close. It relates to the method of evangelization. In this respect both our theory and practice in the past have been very different from those of our religious neighbors. From the beginning the Disciples have emphasized human responsibility in the matter of our personal salvation. We have never accepted the once popular doctrine of total hereditary depravity as interpreted to mean the total inability of the sinner to do anything in the direction of his own salvation, and involving the necessity of his waiting passively until he was miraculously converted by the direct agency of the Holy Spirit. The sinfulness and depravity of human nature

are, of course, freely admitted; but Disciples claim that the gospel is adapted to man as he is, in his fallen condition, and that its demand upon him to believe, to repent, and to obey, carries with it the ability on man's part to comply with these requirements. Hence our practice has been to preach the gospel to the unbelieving as "the power of God unto salvation," and to appeal to men to hear and heed its invitation and its commands. Men are told plainly that the responsibility for their being unsaved rests upon them, as it is in their power to accept the offer of salvation whenever they so choose. This view does not ignore God's part in the matter of man's salvation, but it recognizes that God is immanent in the gospel and its ordinances as He is immanent in the natural world, manifesting His presence in all the vital processes of nature. This practice, too, is based upon the theory that there is a clearly-defined way of salvation marked out in the New Testament by which those desiring to become followers of Christ may, without confusion or hesitation, enter into the enjoyment of the assurance of salvation and upon the duties of the Christian life. The steps in this clearly marked way are belief in the Lord Jesus Christ, the open confession of Christ with the mouth and in the confessional act of baptism, these several acts being interpenetrated with the spirit of true penitence. Those who, in sincerity of heart, come to Christ in this way have the divine assurance of forgiveness of sin and the gift of the Holy Spirit. Baptism, apart from its relation to Christ and to the faith and penitence of which it is the outward expression, has no value or significance. It is the divinely appointed act by which the penitent believer enters into a solemn and formal covenant with Christ, taking upon himself the Christian name and calling, and receiving from Christ the pledge of forgiveness of sins. As such it has an important place in the process of evangelization, as shown by the oldest Church history, the Acts of Apostles.

Church government among the Disciples is congregational; that is to say, each congregation is a self-governing body, under Christ, having its two classes of officers, elders or bishops, one of whom may be a preacher of the gospel, and deacons. The common priesthood of all Christians is insisted

on, to the exclusion of any special order of priests. They have no general ecclesiastical organization, which can rightfully be called "the Church." Their organizations, state and national, are for missionary, educational, and benevolent purposes, and possess no legislative authority whatever, over the Churches. The effort has been, and is, to enlist all the local Churches in cooperative work through these state and national organizations, but this ideal has by no means been fully reached. It is believed by the writer that the spirit of independency has often been carried to an injurious extreme among us, which has to some extent neutralized our plea for unity and cooperation.

The order of worship in our churches is very simple. The central feature of such worship is the observance of the Lord's Supper on each first day of the week. This seems to have been the custom of the apostolic churches and those immediately following the apostolic age. In addition to this scriptural precedent, there seems to be a fitness in the custom that commends itself to us. One of the weaknesses in most of our Protestant Churches has been the lack of prominence in the element of worship in the Lord's day services. The sermon has had perhaps an undue prominence. At least, it is safe to say that the element of worship has often been neglected. This is now generally recognized, and the tendency, at present, is to correct it. In what better way can this be done than by restoring the Lord's Supper to the place it held in the primitive Churches as the central feature of the Lord's day worship? In what other way can we so well keep before our Churches the great facts of the gospel? There is certainly divine wisdom in the arrangement by which the Lord's death is set forth in the Lord's Supper, and His burial and resurrection in the ordinance of baptism. The Lord's day, too (which, by the way, the Disciples never designate as the Sabbath), is a monumental proof of the resurrection of Christ from the dead.

Space forbids me to give much space to statistics. The latest report of our statistical secretary gives us 1,003,672 members, 9,607 Churches, and 5,360 ministers. It also shows that the Churches gave for self-support last year, \$4,284,000;

for general benevolence, \$170,000; for foreign missions through our various agencies, \$125,117; for home missions, state, district, and national, \$300,846; total amount for missions, home and foreign, \$425,963. This is not a large showing for missionary work, but when it is remembered that we are comparatively young and that the bulk of our membership lies in the western and middle states, the amount, while not wholly satisfactory, is not discouraging.

The Disciples have no greatly endowed university that ranks with Yale or Harvard or the University of Chicago; but they have a goodly number of institutions partially endowed that are doing an excellent work both in the line of general education and in training young men for the ministry. Besides our own institutions, however, a movement was inaugurated a few years ago by our Christian Woman's Board of Missions looking to the establishment of English Bible Chairs in connection with state universities, with such encouraging results that the brethren have taken up the idea until, at the present time, biblical instruction is being imparted by competent teachers in six of our state universities, viz., Michigan, Missouri, Virginia, Georgia, California, and Oregon. In some of these the work is only tentative, as yet, but the principle has been well established and will no doubt be adopted very widely among us. In addition to this, Disciples have a Divinity House in connection with the University of Chicago, with competent instructors and a number of educated young men who are taking special courses in the University.

Lest any of our visitors may think of us more highly than they ought to think, let me say, in all candor, that we have not yet apprehended that for which we have been apprehended by Christ. In none of these things have we attained to our ideal. We have made many blunders, no doubt, especially in the department of practical expediency, where Christ has left His followers free to devise the wisest measures for the furtherance of the interests of His kingdom. But in these respects we are improving with age. We feel that in many things we may profit by the experience of our brethren of other religious bodies. That there have been among us, at times, manifestations of a party spirit quite inconsistent with

the catholicity of our position, we are compelled to admit. But in spite of all our weaknesses the hand of the Lord has evidently been with us and has given us a growth and a power to-day little dreamed of by the men who inaugurated the work. If I were asked to state, in conclusion, those features of our religious position which, under God, have been most conducive to the success which has crowned our labors, I would mention the following:

1. The Declaration of Independence from the dominion of human authority in religion. This has met with a hearty response, especially in this country where the people have thrown off the yoke of foreign tyranny.

2. The plea for Christian union on the broad basis of faith in Christ and loyalty to Him, has met with an answering response in those who mourn over the evils of a divided Church and who long to see Christ's prayer for the unity of His disciples fulfilled. The unity which we have urged, is not that of a colossal ecclesiastical despotism, such as is presented by the Roman Church, but a union of independent but cooperating local Churches, receiving each other as Christ has received them, and recognizing their unity with each other in spite of minor differences, because of their unity with Him who is their living Head. This is a rising, not a setting, sun.

3. The emphasis given to the New Testament method of evangelization, and the recovery of the once plain way of salvation, which had become obscured by human traditions and the commandments of men.

4. And finally: Let me add, the continued emphasis laid upon the Word of God as the ultimate standard of appeal, as the arbiter of all disputed questions, as the seed of the kingdom of God, as the sword of the Spirit, by which all adversaries are to be beaten down. Its authority as the record of God's revelation of Himself and of human duty and destiny, has been accentuated from the first note of the reformation until the present time. This Word, believed with the heart and preached with all earnestness and fidelity, commends itself to every man's conscience in the sight of God.

If the consummation for which we have labored and prayed has not yet been realized, if the union of God's people is not coming as rapidly as we had hoped or in the way which we expected it would come, who can deny that it is coming steadily and with increasing impetus as the years go by? And it is coming in God's own way. The speed with which God's plans and purposes are being carried out on the unfolding pages of history inspires the hope that the day when we shall behold a united and triumphant church is not far beyond the opening portals of the twentieth century. I am sure that we who are gathered here to-day can respond heartily to these sentiments in one of the latest sonnets of Dr. Holmes:

Soon shall the slumbering Morn awake,  
From wandering Stars of Error freed,  
When Christ the Bread of Heaven shall break  
For Saints that own a common Creed.

The Walls that fence His flocks apart  
Shall crack and crumble in Decay,  
And every Tongue and every Heart  
Shall welcome in the new-born Day.

Then shall His glorious Church rejoice  
His word of Promise to recall,—  
One sheltering Fold, one Shepherd's Voice,  
One God and Father over all!

J. H. GARRISON.

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## CONGREGATIONAL CHURCH POLITY.

Paper read before the Union Meeting, composed of Congregational and Christian Churches of St. Louis, February 8, 1897.

It gives me pleasure, friends, to greet you this morning. I have been chosen to speak with you on certain phases of our Congregational life; and I shall speak to you all brethren, as Congregationalists. Our Church polity is the same. But I wish to say at the outset, I do not claim to be authority on Congregationalism, but I do claim to be deeply interested in our Congregational Churches, in their polity, in their power, in their work. Contributions have been made in these recent

years in literature by such men as Boardman, Dexter, Roy, Ross, Bacon, Storrs, Huntington, Dunning, Walker, and others that might be mentioned, which we all appreciate. To the researches of these men I am greatly indebted in these pages.

Congregationalism is, no doubt, an "ism" in the best sense, without being controversially an "ism." But let us say (1) The Congregational Church, as Dr. Ross has pointed out with great power, differs from the Papal Church or the Papal theory. "The Papal theory of the Christian Church, in its constitutive principle, is the infallible primacy of the Pope. I say not only primacy, but infallible primacy of the Pope. Every Christian everywhere must submit to him as unto Christ. No man can be a true Christian who does not." This, with variations and applications and decrees and a Church establishment imposing in its nature and extent, is the Papal theory of the Christian Church. Macaulay says of it, in 1840, before the Papal Church had received the dogma of the immaculate conception promulgated in 1854, or that of the Papal infallibility in 1870, "There is not, and there never was, on this earth a work of human policy so well deserving of examination as the Roman Catholic Church. She saw the commencement of all the governments and of all the ecclesiastical establishments that now exist in the world, and we feel no assurance that she is not destined to see the end of them all; and she may still exist in undiminished vigor when some traveler from New Zealand shall, in the midst of the vast solitude, take his stand on a broken arch of London bridge to sketch the ruins of St. Paul's."

It has well been pointed out, however, that Macaulay was writing more beautifully in this paragraph than he was truly; that he had forgotten the patriarchal form of faith and despotism in China; he had overlooked the Greek Church of the east, out of which the Roman Catholic Church was born. "Christianity," we are told, "was Greek in form and character, Greek from first to last, Greek in all its form of dogma, worship, and polity." And the Church of Rome itself, according to Dean Stanley, was for three hundred years but a mere colony from the Eastern Apostolic Church, the main stem of Christendom. Moreover, it is not, says Dr. Ross, so old as the Con-

gregational Church, or even as the Episcopacy. So I say, not the Papal, not the Church of Rome, but the Church at Jerusalem, is the mother of us all. The Gospel was first preached, beginning at Jerusalem and not at Rome.

Of course the Papal theory and Church is a tremendous power. It assumes to lift itself above argument; it can not be reformed; as has well been said, "Infallibility can not be touched." The only hope of reform for the Roman Catholic Church is the destruction or breaking down of the Papal theory; that will come inevitably. There is but one alternative with the Papal theory, says a recent writer—"victory or death. In the kingdom of Christ it can never be victory; it must, therefore, eventually be death," or else our faith is vain. And I believe, with other writers on this important theme, that the rise of this theory into completeness in Papal infallibility is the beginning of its end.

2. Congregationalism differs from Episcopacy. The Episcopal theory, as we have said, is older than the Papal. The origin of the Episcopal theory is not obscure; it grew up out of the presbytery or Boards of Elders of the local church, who chose a presiding officer, who at first moved among equals, then came to be invested with great and growing power and possible glory. The early Bishop or chosen leader of a flock meant no such thing as the Bishop of the Episcopate to-day, nor was he invested with any such power and honor.

"The constitutive principle of this theory is found in the apostolic succession;" but some of the Bishops of the Episcopal Church even have themselves declared this to be as muddy as the Tiber. There is, according to Bishops themselves, no proof, probability, or even possibility of a regular uninterrupted succession. Archbishop Whately says: "There is not a minister in Christendom who is able to trace up, with an approach to certainty, his spiritual pedigree," and the whole system is in direct antagonism to the tests given in the New Testament of what constitutes true believers, ministers, and churches.

The Episcopal theory of the Christian Church includes a systematic form of church government. It is an aggressive



theory; it shows vitality. It is an exclusive theory, but it is an incomplete system. It fails in its unity. I believe its ecumenical councils long ago died; its Pan-Anglican conferences and Episcopal congresses, held in later years, have been limited in scope and feeble in authority. Since the Reformation it has not been able to pass national boundaries for its congresses. A general ecumenical council, says an eminent authority, would at once expose its weakness and show how dangerously near it is to Rome on one side, and on the other to such departures from the Gospel as would conflict sadly with Paul's Epistles to the Romans or the Galatians in the doctrines of sin and redemption by grace.

3. Congregationalism differs from Presbyterianism, not in substance of doctrine, but in Church polity. The Presbyterian theory is the government of Churches "by sessions and presbyteries and synods and assemblies, or by similar judicatories." The constitutive principle is authoritative representation, whether it be by the laity or the ministry. The Presbyterian Church is a great and noble Church. It has had various forms of development and divisions and subdivisions, which I do not know that I understand myself.

4. The Methodist Episcopal Church, says also an eminent authority, is not Episcopal but essentially Presbyterian. Its Bishops are presbyteries. The Methodist system, which is but a wing of Presbyterianism, is a compound medley. It is not a simple and constructive policy in its simplicity notwithstanding its vigor. The Presbyterian theory is incomplete as a theory. It stops at national boundaries. The great Presbyterian Church, however, is working through its general assemblies and judicial commissions toward a larger liberty and a more Congregational form of polity.

The spirit of the age is in favor of Congregationalism. The Congregational Church is the oldest in principle, although latest in development, of any theory. The two forms of Church government which are most consistent—of course I do not indorse or include the errors of the Papal Church—are the Roman Catholic theory and the Congregational theory. The Roman Catholic theory makes a unit of the whole Church; the Congregational theory makes a unit of the local Church. The

Congregational theory of the Church of Christ is simply this, as Dr. Storrs has finely put it in the introduction to Dr. Dunning's book on Congregationalism, first, that "any permanent congregation of disciples accepting God's revelation of himself in the Scriptures, and personally consecrated to Christ the Head, associating themselves with their households for the worship of God and the administration of Christian ordinances, constitute a Church, complete in itself, competent to elect and set apart its officers, to adopt its rules, to arrange its own form of worship, and in general to manage its practical affairs in a way which shall seem to it best, under constant and reverent reference to the precept and guidance of the Heavenly King." Second, that "every such Church is bound to live in fellowship and communion of faith, of spirit, and of work, with every other; to give to others aid and counsel when these are needed, to seek their fraternal aid and counsel, when important action is to be taken by it or when differences of judgment and feeling arise within it, and fraternally to co-operate with them in all good works." Thus these two principles "the independency and autonomy, under Christ, of the local Church and the obligation of fellowship with others always resting upon it," are what give to Congregationalism its name and what impart to it any virtue which belongs to it as a scheme of general Church order. The independency and the fellowship are the two foci of its ellipse. They are two responsive and regulating forces in its organic system. Congregationalism is not "independency" while it still looks askance on any comprehensive, permanent organization in which the life of the local congregation is liable to be practically merged. "Affiliated" Churches, not one all-embracing Church, least of all, "The Church," are "what it finds in the New Testament, and what it seeks to reproduce wherever it prevails."

This, then, is the constitutive principle of the Congregational theory. The kingdom of heaven is a unit with a normal manifestation and a natural development appearing, as Dr. Ross says, first in individual Churches with origin and rights and functions and duties which belong to the individual and which are equal; then in the association of such Churches

as an expression of fraternity and unity of all Christians and the whole Church, subjected to Christ, its Head, and regulated by His revealed will, shunning independency on the one hand and any exercise of authority by association of Churches on the other, avoiding also any show of authority by minister or prelate.

The Congregational Church in its constitutive principles, therefore, lays emphasis on the independency of the local Church; and by independency is meant the right, the power and the obligation of each fully developed and constituted Church to care for its own affairs, to select and put in their proper place all its officers, look to its discipline, determine its modes of fellowship without what has been called "external accountability and control." and yet in harmony also with that which with equal fitness has been called "harmony with the fellowship of unity in the kingdom of heaven." Thus each Church is complete in itself, and the independency of each Church runs through the harmony of the entire system and controls the development of the entire system and marks off Congregationalism from any other system.

Fellowship is not the distinct principle in Congregationalism, because other Churches have fellowship. It is the method of fellowship which characterizes our theory. The Presbyterian Church fellowships through presbyteries, and conferences and conventions and councils. The Congregational Church fellowships through conferences and conventions and councils, but fellowships the independency of the local church. The two foci of the ellipse are independency and fellowship—each Church and local unit complete in itself, a local Congregation of believers having power of self-government under Christ; and then these independent Churches in closest relation one to another with obligations and duties that bind them fraternally in associations for communion and assistance and co-operation, finding expression in councils of inquiry and advice and systematic fellowship of various kinds, extending from district associations or conferences up through the state and the national and developed more recently in the international or the ecumenical council, without damage to the local Church. This is Congregationalism. It is a simple,

consistent, comprehensive system, expressing the unity of believers throughout the whole world. It is suited, as a theory, to all functions and emergencies that may arise in the Church. It puts forth no claim to infallibility. It has had a struggle for existence. It may be modified or replaced if new light dawns; but it has proved itself a living and revolutionary theory, and, as has well been said of it, it bears in its bosom "popular governments, democracies in the nations, because first in the Churches; it makes all men brethren, under one Father; in essential quality it makes the people of the Lord free, a kingdom of priests unto God; it withholds from elders the power of lording it over the Church allotted to them." (1 Peter v: 3.) "Because of its levelling power, this theory has incurred the hatred of atrocious hierarchies as no other polity has ever done or can ever do; yet it still lives for the Master, for the life of God is in it.

If we may be allowed to compare for a moment these four theories of a Christian Church, we may say, as has well been pointed out, "They are the only simple theories of the Christian Church." They cover the whole ground, and we can readily see, as we compare them, that we must reduce all Church government to these simple, yet different, theories of the Church. We shall find, as we study Church history, the government of the visible Church either in the hands of the infallible primate, which is the papacy; or "in the hands of a few Bishops," who claim themselves the successors of the apostles, which is Episcopacy; or regulated by "authoritative representatives of the Churches," which is Presbyterianism; or a local Church of Christ, independent on the one side and affiliated on the other, which is Congregationalism. These are the four simple, stable systems of the Church of Christ which have come down through history. These theories are not one and the same; one does not grow out of another or lead to another. They are mutually exclusive, while some of them may have aided the growth of the other or development of the other in providential ways.

It has well been said that "presbyteries and presbyters have opened the doors for Episcopal succession; and episcopates have opened the doors for the primacy; and yet you

could not bind them together with the withes that bound Samson." Dr. Emmons once said, "Consociationism leads to Presbyterianism; Presbyterianism leads to Episcopacy; Episcopacy leads to Roman Catholicism. But Roman Catholicism is an ultimate fact." Well, it was only a partial truth. Our fathers did find that consociationism led to Presbyterianism; this led to the discussions and differences of a few decades ago in the Church; and the presbyters have, no doubt, opened the doors for Episcopacy; General O. Howard, for example, claimed that Episcopacy would lead him on to Roman Catholicism as it has many others; and Roman Catholicism is, no doubt, an ultimate fact—but so is Presbyterianism, and so is Episcopacy, and so is Congregationalism—each of these is or has well been called an ultimate fact.

There are points where these different systems touch one another, but they are still separate and indeed "he dreams who thinks of uniting them in some perpetual Christian union; it can be done by no development or modification." "If," says one of our most logical writers, "the papacy were destroyed, its Episcopate would make it Episcopal, unless its Episcopate were absorbed in the papacy as has been claimed, in which case the abolition of the papacy would make the Roman Catholic Church Presbyterian. If the Episcopacy be destroyed, Presbyterianism is left with its authoritative representation. If Presbyterianism be given up, the individual Churches are then left in their independence to be united on the principle of free fellowship; or this process may be reversed, but only in one way or the other can ecumenical unity be reached."

But what is desirable and necessary for the Church of God on earth is to exhibit the unity of Christ's invisible kingdom. The Papal Church attempts it through the infallible primacy and calls liberty of conscience insanity. The principle will be a dismal failure despite its present great ecumenical strength. The Episcopal Church attempts it through the apostolic succession; but that is a figment. The Presbyterian Church attempts it through representative authority; but it seems to me that one signal act of authority on the part of their representatives by national or international councils, if an international council

could be convened on Presbyterian principle, would shatter the government of the Church itself. But the Congregational theory, as a theory, as an "ism" if you please, can have the fullest exercise of liberty and cling to the two foci of the ellipse which represents the orbit of its movement—the independency and affiliation of the local Church, and thus what has been called "ecumenical unity of all particular local Churches throughout the world."

But the rapid growth of our system through conferences and associations, local, state, national, and now international, is significant. With Congregationalism liberty is essential. It is no popular craze; it is no government of bishop or prelate; it is no yielding to representative authority; it is Lincoln's definition of popular government as applied to the local Church—"a government of the people, for the people, by the people." This was the strength of Puritanism. This is why Puritanism made protestants among the English people. This is why Puritanism rose up against the established Church and has risen up ever since against the prelacy and the Papal Church. Papacy and popular government are irreconcilable. Prelacy and popular government is always a strained relation. Popular authoritative representation may come nearer. But a government of the people, for the people, and by the people is the government of progress, of popular liberty, of conscience, of faith.

Liberty and righteousness as exhibited in great popular movements are the product of what Hume called "Puritanical absurdities;" and we can see in this connection the force of Froude's statement that "whatever exists at this moment in England and Scotland of conscientious fear of doing evil is the remnant of the convictions branded by the Calvinists into the English hearts, for the English Puritans were Calvinists and it was they who gave righteousness and liberty to England, and through her to the world." The great glory of this century in political affairs is the popular liberty that has come through the Puritan movement—the Congregational Puritans, who outstripped their Puritan neighbors in their theories of God. The Congregational theory is adapted to both Church and state, as history reveals, and held Old England and New

England. If we should read history to-day in the light of the attempts to apply these four theories of Church government, we should find an incomparable fund of fact and illustration instructive and fascinating.

There is a world of wisdom in the statement of Hatch's "Early Christianity," when he says, "It would seem as though in that vast secular revolution which is accomplishing itself, all organizations, whether ecclesiastical or civil, must be, as the early Churches were, more or less democratical; and the most significant fact of modern Christian history is that within the last hundred years many millions of our own race and our own Church, without departing from the ancient faith, have slipped from beneath the inelastic framework of the ancient organization and formed a group of new societies on the basis of a closer Christian brotherhood and an almost absolute democracy." Or again, in speaking of Christianity in another place, "In the first ages of its history, while on the one hand it was a great and living faith, so on the other hand it was a vast and organized brotherhood, and being a brotherhood, it was a democracy."

We are, therefore, bound by historic as well as divine significance to Christ's statement, "But be ye not called rabbi, for one is your Master, even Christ, and all ye are brethren."

Congregationalism has no universal creed form. Its living perennial basis of action is the Bible. It holds its bonds by the Scripture and by the supreme instruction of its law. Its power is the power of an affectionate and self-consecrated faith to Christ as Redeemer and King. It must be evangelical or it is a failure. It must be practical. It *is* evangelical. It is practical. It never stands in the way of education; it has always helped it. It believes in education. It believes in social amenities. It believes, in fact, in elegancies. But it believes and teaches a glad surrender of heart and life in fellowship with Christ here and hereafter eternally. It has insisted ever on an educated ministry, institutions of learning. It has founded schools, academies, colleges, theological seminaries, colleges for women. It has ever contended for the principles set forth so energetically by Bishop Lightfoot, in his statement that—"The only priests under the Gospel, designated by such

in the New Testament, are the saints—members of the Christian brotherhood.”

While we may accept implicitly the fact that Jesus Christ, in his ministry on earth, did not directly organize a visible Church, and while we may truly say that no form of Church government is of necessity divine in the sense of being a divinely appointed organization, and while all forms of Church life that are really loyal to Christ have had a power, and sometimes great power, and wrought their work; yet I think we must believe that the principles of Christ's teaching did result in the early establishment of an order of Church life and Church government.

Scholar after scholar has insisted that Congregationalism as an order of Church government, is as old as the New Testament, and we know Christ taught that the kingdom began in the heart. Christ appointed His twelve disciples and through them sought to reach the world. Their very office was one that precluded even the very idea of succession. The apostles were men who had seen the Lord, and that is why Paul claimed, although born out of due time, to be an apostle. They, the apostles, had no power in themselves to confer succession and Dean Alford emphatically says that the very office precludes the idea of succession or renewal. Dr. Dunning's strong argument in his excellent work is that while Christ Himself, did not directly teach the form of the organization of His Church, He yet did give hints and impressions again and again. “Ye know,” he said, “that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you. Whosoever would be first among you shall be your bond-servant.” With Him a little child was a type of the kingdom of heaven. With Him where two or three were gathered together, there He was present in the midst of them. After His death and ascension, the beginning of the new Church was when the Spirit of God came on Pentecost. He rested, not on apostles alone, but on the heads of disciples. There came the outburst of tongues and languages throughout that entire assembly, praising God. Peter claimed no



supremacy; on him not only, but on all, sat the cloven tongues of flame and his sermon on Pentecost declared, "This Jesus did God raise up, whereof we all are witnesses."

The first Church was a company of believers gathered together; a spiritual democracy. The Church at Jerusalem, a little later, was still a company of believers. These seven deacons were elected by the Church as aids to apostolic life, and they soon came to equal, and sometimes perhaps to surpass, the apostles as preachers of the Gospel. A company of believers was soon gathered by Philip in Samaria, and the surprise and indignation of the Church at Jerusalem found a defender of the cause in Peter when he asked with significance, "What was I that I could withstand God?" That Church went out on its work in Antioch and Christian believers were gathered together in the congregation of the faithful, and prophets and teachers were raised up and Saul and Barnabas were set apart by the Holy Ghost and began their work consecrated by the laying on of hands—not of the apostles, but of the brethren of the Church at Antioch. The Church ordained and supported its own missionaries and they went out, without consulting with the Church at Jerusalem, to preach where the spirit should lead them; and when Jewish Christians came down to Antioch and began to teach that Paul and Barnabas were nothing because they had not been subjected to the Jewish ritual, these missionaries of God were indignant at this teaching and fought it so vigorously that the Church of God were nearly divided and there came that first council at Jerusalem, to which Paul and Barnabas were sent to inquire of the apostles and elders concerning this matter and the whole Church agreed to stand by Paul and Barnabas in the position they had taken, urging, not circumcision, but urging only that Christians should abstain from things offered to idols, from blood, from things strangled, and from fornication. That mission of Paul and Barnabas, and subsequently of Paul and Silas, with letters addressed to the Churches and to the brethren—never to popes and bishops and officers—never to synods and presbyters, to primacies and Episcopates—but to the *brethren*, is wonderfully suggestive, and Paul's letter, "I beseech you, therefore, brethren"—who worship no prelate or Episcopacy

—“I beseech you, therefore, brethren, by the mercies of God that you present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service”—all this was wonderfully significant of the self-government of the Church and the principles and methods of administration. While no careful outline of Church organization was revealed by Christ or conceived by the apostles; yet, running all through the organization and activity of the early Church is a divine process of Church government manifest, with this as its motto —“One is your Master, even Christ, and all ye are brethren.” This was a theocratic democracy. This had a wonderful rapidity of development in the first centuries of the Christian Church, when Churches multiplied and finally touched the powers that ruled the great Roman empire.

The apostles themselves laid great emphasis, as Christ their Master had done, on the office of minister. “Whosoever will become great among you shall be your minister,” that is, your “*diakonos*”—your deacon; so that deacon and minister meant one and the same thing. “And whosoever will be first among you shall be your ‘*doulos*’ your bond-slave. Even as the Son of Man came not to be ministered unto but to minister and to give his life a ransom.” So Paul speaks of himself as a slave of Christ, and he speaks of himself also as a minister—that is, a “*diakonos*,” a deacon. He speaks of Apollos in the same way, of Timothy in the same way—as a deacon, a servant. Now the word “*diakonos*” and the kindred verb and the abstract noun are used, exegetes tell us, about one hundred times in the New Testament, in eighty of which they relate to religious service. The Greek word “*diakonos*” itself is used about thirty times in the New Testament and is there translated “minister” or “servant.” It is used, however, but three times to designate Church officers.

So the word “bishop” and “elder” designate the same officer. There is no dispute now on this point. There is no doubt, we are told by an eminent writer on this very point, that bishops were early distinguished from presbyters, yet not of necessity distinguished as of a different rank; for every Church had a bishop; but a pastor in a prominent position and of commanding ability would naturally be relied upon to

defend the faith, and might in that way come to be known as eminently *the bishop*. Thus Lightfoot says, "To the dissensions of Jew and Gentile converts and to the disputes of Gnostic false teachers the development of Episcopacy may be mainly ascribed." He says, also, that Episcopacy grew in Asia Minor under the sanction of the apostle John. Be that as it may, the word "bishop" and "elder" are manifestly used interchangeably. Some men of to-day have contended, notably men like Dr. Ross, that there should be an order of elders in the Congregational Church, associated with the pastor to assist him in his work, for some of the early Churches had more than one elder or pastor and, at the beginning of the 18th century, Churches in our own New England had three distinct men—pastor, and teacher, and the elder or "ruler," as they called him. So in the Church at Scrooby, Richard Clyfton was pastor, styled the "grave and reverend preacher;" and John Robinson who afterwards became pastor in Clyfton's place was chosen "teacher;" and Brewster himself, who upon occasion could also preach to edification, was made "elder;" thus completing, as Dr. Bacon said, "the three-fold eldership, pastor, teacher, and ruler—the presbytery *within* the Church, not *outside* of it and *over* it."

In our own early Congregational usage, the ordination of a minister was by the Church which he was to serve and by that Church only, and his office and his right to administer ordinances ceased with his relation to that particular Church. They did not recognize ordination in the English Church as conferring any permanent ministerial character. John Cotton, we are told, would not baptize his own child, born on shipboard, because there was no Church there, and he did not consider himself authorized to administer the ordinance. In the service of ordination, the laying on of hands was commonly done by the elders or selected lay-members of the Church ordaining the pastor. But without turning aside to all this interesting history, we have said enough, I think, to see that the word elder and bishop—the pastor and teacher—were merged often in one office, and bishop and elder under one name. It is manifest, too, that the office of elder and deacon, as Dr. Boardman tells us, embraces all the officers that entered into

the organization of the Church; the helps and teaching all fall within the range of their legitimate duties. Moreover, Peter and John called themselves "elders," that is, "presbyters." The entire twelve were elders; and yet the apostles were missionaries and their call was to establish Churches. The number of elders in the local Church varied. The apostolic Churches chose also their own officers, and most likely the office was not sharply defined. Hase says, "The officers of each Church were chosen by the people, or with the consent of the people were installed over them by those who organized them into a Church." So that when we go back to the original uses of words and the terms applied to the apostles themselves and to the deacons associated with them, there is no evidence in Scripture which in any way is conclusive or which gives any authority for the elaborate meanings and orders as to popes and bishops and Episcopates, read *into* the New Testament or claimed to be read *out of* it and organized out of its teaching. These things have been foisted upon the Church by later centuries; they never belonged there. The New Testament Church life was the simplest thing on earth and was grand in its very simplicity. It is here that the Congregational theory has its authority, and its history has been one of tremendous power.

As an organized system of modern times it began some three hundred years ago; but actually it is as old as Christianity. Christ evidently was willing that the essential truths of Christianity should shape themselves into any rightful polity that was necessary for the spread of the Gospel, and the apostles conformed to these principles, and the Churches of the first two centuries practiced them in the most simple Scriptural way and were essentially Congregational. Dr. John Owen, who began, history tells us, the study of the subject for the purpose of exposing the fallacies of Congregationalism, ended by heartily embracing it and declaring: "In no approved writers for two hundred years after Christ is there any mention made of any other organical visibly professing Church but that only which is parochial or Congregational." And we may go back over the centuries to find such names as Chrysostom, and Jerome, and Irenæus, and Polycarp, and

the two Clements, among the Church fathers; and Mosheim, and Milner, and Neander, among Church historians; and Bengel, and Clark, and Scott, and Henry, and Alford, among commentators; and Melancthon, and Gibbon, and Guizot, and Milton and Coleridge, and scores of others as scholars, all agreeing with him.

Now we come into a conflict of heirarchical ideas and changes in the fundamental polity of the Churches; to sources of corruption in alliance of the Church with the state, the Church departing from its original constitution, and an arrogant hierarchy substituted for a brotherhood of believers and a sisterhood of Churches; the dictum of popes and councils and internal corruption, and the Romish Church coming finally to be an institution with a record sad and disgusting, and even blasphemous, with splendor and powers and political intrigues with that doctrine of transubstantiation and the ingenious fiction of the primacy of Peter and the infallibility of the pope, its dismal failure with the conscience, etc., etc., the record is all too familiar and all too sad.

But there were protestants and separatists all along the centuries. History comes forward in the third century with the Cathari, or The Pure, who resisted the impurities of the so-called Church and separated from it. In the fourth century we have the Donatists, who gave a fresh impulse to the separatist movement. The conflict they waged, according to Dr. Schaff, was "a conflict between separatism and Catholicism." They asserted, and rightly, that the Catholic church had become too corrupt to be called a church at all or to receive the allegiance of any true believer. "What have Christians to do with kings?" they cried; "or bishops with courts?" They, the Cathari, held the same principles subsequently held by the English Puritans, principles condemned by the councils and bishop and emperor of their day. These men were driven into deserts and mountain caves for their faith. Then came, in the same century, the Luciferians and the Aerians, who maintained the Congregational doctrine—that there is no difference between bishops and elders, and they appealed to scripture and demanded liberty of conscience. They rejected prayers for the dead also. Then came the Paulicians in the seventh

century, a powerful sect of eastern Christians, their starting place Armenia. They fought abuses in the Church. They came also to be called Separatists and Puritans, and they were Congregational in their interpretation of scripture. They were driven to desperation by persecution for these things. In the twelfth century, the mountains of southern Europe, the historian tells us, were full of little congregations and communities who were, no doubt, many of them "lineal descendants," and "all of them the spiritual descendants" of these refugees of earlier centuries. The Waldenses, for example, were a noble, heroic band of fugitives and one of the Romish fathers said, "Nothing could be more Christian than the blameless lives of these persecuted men." All these separatists have well been called Congregational, and they touched the key note of later English Puritanism.

Then history brings us to papal England under another form of paganism, with the ascendancy of the Romish Anti-Christ and the long conflict between English Kings and Romish popes, when worship became the chanting of a ritual in an unknown tongue, and priests were not the exponent of decent morality, and spiritual truth was forgot, and spiritual life was dead, religion was a luxury, costly in the extreme, and the clergy were guilty of the grossest vices. Then rose up John Wyclif, and he was a Congregationalist, a graduate of Oxford. Milton calls him "The first preacher of a reformation to all Europe." It has truly been said that "Wyclif's Congregationalism was not a reaction from the hierarchical system which he was opposing, but a part of that primitive truth which he found in the word of God." A great army of preachers sprung up in the track of Wyclif and they went everywhere, not to preach the legends of the saints and the falsities of traditionalism, but to preach Christ; not to sit in ale-houses and at gaming tables after their sermons, but to preach Christ, to call on the sick and the blind and the lame." This was the command of their great leader and they did preach everywhere.

The followers of Wyclif were the Lollards; and how they suffered at the hands of Rome and England let the pages of history speak! For more than a century the powers of the

church and state tried in vain to crush them, and while Froude asserts that Lollardy was destroyed, we can rise up to-day and say that, though the name may have been lost in the fierce persecution by the Church, their faith never was lost. Henry VIII, a papist, as bitter an enemy as the Lollards ever had, was powerless to crush the faith.

Then we come to the days of Tyndale and Rogers and the dissemination of the Word of God, to the accession finally of Edward VI, who gave new impulse to the Reformation; to the reign of bloody Mary; to the fires of Smithfield; to the reign of Elizabeth, in her way, although a different way, as intolerant of non-conformity as Henry VIII; and through it all Puritanism, the spiritual descendants of the Lollards, grew.

Then came the separation from the English Church and the Pilgrim Fathers leaving for Holland, and Holland for America, and that long series of events that began to people America. We have undoubtedly followed with more or less interest the history of Robert Browne, whom Dexter believes to have been the founder, in 1580 or 1581, of the "First Church in modern days which was, intelligently, and as one may say, philosophically, Congregational in its platform and processes." I have no doubt we have traveled with intensest interest with our Pilgrim Fathers from Scrooby to Amsterdam, from Amsterdam to Leyden, from Leyden across the sea, until they stood on Plymouth Rock and their action inspired that hymn of Mrs. Heman's, which has for us all such truth:

"Amid the storm they sang,  
And the stars heard, and the sea,  
And the sounding isles and the dim woods  
Rang with the anthem of the free.

"What sought they thus afar—  
Bright jewels of the mine?  
The wealth of seas, the spoils of war?  
They sought a faith's pure shrine.

"Aye, call it Holy Ground,  
The soil where first they trod;  
They have left unstained what there they found,  
Freedom to worship God."

New England Congregationalism has had a history. New England was its cradle. New England saw its greatest

development. New England Congregationalism blossomed into a well defined system, and New England has adapted it to America and Congregationalism has become to-day a native American product. The Israelites had the flight from bondage, the way through the sea, the first forty years in the wilderness, the entrance of exiles upon the destructive possession of the land of promise, not lying beyond the wilderness but created out of it; so we have had a similar history and this has all been justly affirmed as "the Congregational exodus of the seventeenth century." Transplanted to the new world, Congregationalism lost foreign peculiarities and began to take American character; but its spirit has been the same and its constitutive principle has been all through its American, as well as subsequent English history the same—that constitutive principle is the unity and completeness of the local Church and the affiliation of independent Churches in fellowship.

I have not time, of course, to dwell upon the history of Congregationalism this morning. I wish, taking the history as I have thus far traced it as a basis, to make these few points:

1. The power of Congregationalism is the power (in common with the whole Church of Christ on earth) of its great founder, Jesus Christ. Of course I do not claim that it holds this power exclusively and that Churches of other denominations are not connected with Jesus Christ as Head; but I do say it is our Master who has emphasized the motto, "One is your Master, even Christ, and all ye are brethren;" and there would seem to be in all his teaching the constitutive elements of the Church of the new dispensation, in which there is no Headship but Jesus Christ, where all believers are a kingdom of priests unto God. A ministerial ordination is considered to day to be by the authority of the Holy Spirit. It is *not* in the official laying on of hands; but the laying on of hands is *symbolic* of the spiritual relationship, and the candidate ordained to office is so ordained by the Holy Ghost.

2. The power of Congregationalism I believe to be fairly derived from the power of apostolic faith and witness. When



Christ asked of his disciples, "Whom say ye that I am," Peter said, "Thou art the Christ, the Son of the living God." Mark Jesus' reply, "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven; and I say unto thee, Thou art Peter (petros) and upon this rock (petra) I will build my Church—that is, "on the petrine element in thy character"—this *rock* of confession of ME as the Son of the living God. On this CONFESSIO Christ declared, "I will build my Church;" my congregation of faithful ones shall rest there; and Christ has always built His Church on the spiritual perception and the confession of Himself as Prince of life and Son of the living God; and the gates of hell have not been able to prevail against it.

To such work, from Pentecost onward, Peter and all the apostles and the disciples went forth, and with what success we can read in the book of Acts and in early history. "The apostles," says a student of history, "directed the infant Churches of their planting much as home missionary superintendents among Congregationalists now oversee the affairs of Churches dependent for early nurture on the home missionary organizations which these superintendents represents. They taught the Churches self-government and the principles and methods of administration which prevail in Congregational Churches." But it is perfectly manifest that when the apostles died their office ceased; that did not continue because it could not. They were apostles by virtue of the fact that they had *seen* the Lord and could, as it was possible for no others to do, bear testimony of His life and of His death and of His resurrection and of the gift of the Holy Spirit, as no one else could; and they went out with this story and this revelation under the power of the Holy Spirit, because they had been eye witnesses of His majesty and in His school. Paul joined their ranks, *not claiming election by the brethren*, but because he had *seen* the Lord on the way to Damascus. I say such an office could not continue, and that is why, as I understand it, a large part of the Episcopate indeed do not claim apostolic

succession. The apostles left their work to those whose right it was, *spiritually*, to take it up and who had become believers, associated with themselves under the guidance of the spirit of God and bound by the common love and loyalty to a common Lord; and so Churches sprung up. And whatever we may say of later days, when Church governments became involved and Church offices conferred honor in themselves, we may say this of the Church immediately following the apostles. It was a Church of the brotherhood of Christ, fellowshiping in life and death around the great facts of Jesus Christ and His Gospel; and it is *SUCH* a Church that is the mother of us all.

3. The power of Congregationalism is the power of intelligence. The love of learning has been preeminent. Congregationalists have been leaders in all American history in all matters of education. They have founded the largest and most honored universities of our land. Our fathers delayed to make only the scantiest provision for their homes when they gave attention to institutions of learning. They sought to create and continue a godly, learned ministry. In the early history of the country, if I am right, there was one minister to every two hundred inhabitants. They required in the earliest settlements of the country, by law, the establishment of common schools and grammar schools sufficient to instruct all their children.

Our denomination has been marked from the very first by freedom of thought, freedom of utterance. Some of those persecutions in fact in the earlier history, like the persecution of Rodger Williams and the Hutchinsons and the Quakers, was not strictly religious persecution; it was for stirring up *civil* dissension. The Quakers denounced the minister and public office of state as "hirelings and the seed of the serpent," and the persecutions that followed such conflicts were civil persecutions rather than religious.

But the Congregationalists have been the pioneers of thought; they have been the leaders of all denominations in

this country. Look at the list of colleges and theological seminaries which have been founded by them:

|            |                      |             |         |
|------------|----------------------|-------------|---------|
| Amherst,   | Atlanta University,  | Beloit,     | Doane,  |
| Benzonia,  | Bowdoin,             | Carleton,   | Drury,  |
| Colorado,  | Dartmouth,           | Downer,     | Gates,  |
| Illinois,  | Fisk University,     | Fargo,      | Iowa,   |
| Marietta,  | Lake Charles,        | Middlebury, | Pomona, |
| Oberlin,   | Pacific University,  | Olivet,     | Ripon,  |
| Redfield,  | Ridgeville,          | Rollins,    | Tabor,  |
| Salt Lake, | Straight University, | Talladega,  | Yale.   |
| Washburn,  | Whitman,             | Berea,      |         |
| Williams,  | Yankton,             |             |         |

COLLEGES FOR WOMEN.

Mt. Holyoke, Smith, Wellesley, Wheaton, and many more.

THEOLOGICAL SEMINARIES ALSO AS FOLLOWS:

|          |          |          |           |
|----------|----------|----------|-----------|
| Andover, | Bangor,  | Chicago, | Hartford. |
| Oberlin, | Pacific, | Yale,    |           |

Thirty-eight colleges and universities for young men in all—many for girls—and seven theological seminaries. Look at the growth in the last century of colleges for women. Congregationalists having taken the lead in all these matters.

The 1636 the general court of Massachusetts appropriated four hundred pounds sterling for a school or college at Cambridge; this was the beginning of Harvard College, to which John Harvard two years later left, at his death, some seven or eight hundred pounds. One of the synods, in 1679, declared it to be a sin when schools of learning were left to languish, and they put on record as a reformatory measure that “care be taken that the college and schools of learning in every place be prompted and encouraged.” The school and the Church in American history were side by side and thus it has ever been. I am PROUD to say that our Congregational Church has been the leader in matters of education. What an array of names on the record of educators our colleges have had, and still do hold, and will hold through all the future history of our country! What names among the teachers, beginning with the earlier centuries in England and this side the water! What preachers! What evangelists!

4. The power of Congregationalism has been the power of spirituality in fellowship. Take for example the

period of the great awakening from 1734-1742. In those revivals it is estimated there were not less than fifty thousand converts. It was this that established Yale College. In two thirds of a century the Churches in New England increased to about five hundred. The beginning of our great colleges, many of them, like Harvard, Yale, Dartmouth, and Amherst, were really religious movements, and they had in view an evangelical ministry and a spiritual fellowship. Indeed our whole history has been a history of spirituality where it has had power.

The Papal Church can move as a man-made machine. The Episcopal Church can move forward for a time at least by the weight and momentum of its own machinery, even though spirituality may have died out. The Presbyterian Church may have a better chance than our own when spirituality declines. But the power of Congregationalism is the power of spirituality, and our strength today, dear friends, is in that and that only. We have no power on earth that can save us the moment we lose our spirituality. This is at the foundation of all our work and all our future success, and the moment we adopt any kind of teaching or preaching that loses sight of Christ and Him crucified, or is based upon anything other than regeneration and sanctification by the Spirit of God, our Congregational theory is but a dead body to be carried out and buried from our sight.

5. The power of Congregationalism, it may be truly said, has always been the power of generosity. We have been too generous. We have been able to affiliate, so far as possible, with every Church that owns Christ as head. Start a Church movement anywhere in a community where are Baptists, Methodists, and Presbyterians, a combination of brotherhood, and the inevitable issue is a self-governing Church. But we have given away Churches by the hundred, half as many nearly as we have kept. Indeed we have given away largely in the past our position. We have helped our Presbyterian friends not a little. We have given largely to the Presbyterian ministry from our ranks, and we have given to the Presbyterian Church and laity. And now, despite seeming boasting, in this city of St. Louis, Solomon Giddings, the founder of

Presbyterianism in St. Louis and Southern Illinois, established the first Presbyterian Church of St. Louis and a whole presbytery of such Churches in Missouri, one in Southern Illinois, and yet all the time he was under the commission of the Home Missionary Society of Connecticut, as were also most of the churches which he organized. But the Home Missionary Society of Connecticut was CONGREGATIONAL.

For thirty years, in Indiana, the Congregationalists worked, and at the end of that time had not a Congregational Church to show for it—not one in the state of Indiana—not one—and it was wrong not to say unfair work. They gave them all to the Presbyterians. Beecher said “it was magnificent, but it was not war as they said at Belaclava.” A million a year given to outside causes, to other denominational work! We have done all this and not committed suicide. It is grand!

The First Presbyterian Church of Indianapolis was formed by Congregationalists under pay from the Home Missionary Society. Such Churches really belong to us, and so does Presbyterianism in such towns, in fact.

So the First Presbyterian Church of Chicago was formed exclusively of Congregational Church members, so absolutely had Congregationalists been pervaded with the false idea that their polity would not work on the frontier. The first Congregational Church in the state of Illinois had to be imported, ready made, organized at Northampton, Mass., in 1831 and migrating in a body west. In 1833 others began to be formed on the field, including one at Jacksonville, where Illinois College now is. The First Presbyterian Church of Chicago in 1851 excluded forty-two members because of their pro-slavery attitude, or because of their attitude toward a pro-slavery general assembly; and that separation or excision gave us the first Congregational Church of Chicago—paid back the debt which the First Presbyterian Church owed to us Congregationalists, and began a recreation of the denomination throughout the state.

But while we were proceeding on a false polity in the past, Congregationalism, as has truly been said of it, was “outnumbered in Southern Ohio and Indiana;” “outgeneraled on the Western Reserve;” “ostracized in Illinois;”

accused of lax theology or none at all; and abandoned by its friends as impotent or impracticable. So it came about in the past that we yielded the field and gave to our Presbyterian brethren at least two thousand Churches in the middle and western states, laymen in great numbers, and ministers many. I do not blame our Presbyterian brethren for getting what they could out of men and movements, and especially union movements; but I do blame the Congregationalists. They ought to have believed in their own system, as they afterward saw their mistake and did, and are now moving with increasing power.

Nevertheless, and I do not say it with a boasting spirit, it was because of our generosity and not our weakness that we contributed to every cause, well nigh, under the heaven; it was because of our generosity that we lifted and carried causes which should have gone themselves and never applied to us, and cared for us largely only because we fed them. Because of our generosity we have gone into union movements where our Presbyterian, or Methodist, or our Baptist friends have reaped the harvests and carried them home with rejoicing. Still we have stood, perhaps, nearer to our Presbyterian friends than we have stood to others, although Baptists in polity are nearer to us. But a new era has dawned and Congregationalism has proved itself in the great west, not only in these river states, but throughout Iowa, Minnesota, the northwest, and the southwest, and on to the Pacific coast, and it is proving itself a denomination of progress.

I have not time to take up its missionary life; these great co-operative bodies which are the agents of our Churches; these mighty avenues, through which we are touching the nations of the world, are proof positive that God has brought back a primitive mode of carrying the Gospel of the Son of God.

To review the whole situation, then, let us say in a word—the Papal Church is a man-made machine of tremendous power. It proceeds on false theories and assumptions like these—"an infallible pope"—a Church or organization controlling the Holy Spirit. It says: "Wherever the spirit is there is the Church." It sets aside the Word of God or covers it down by tradition or the mandate of the Church. These

theories reverse Christianity, or the theories of Christianity; they fail to cultivate conscience and holiness; they can not fail to breed corruption; they cultivate superstition.

The Episcopal theory has an organization of great power and does great work, but it does not depend upon the highest intelligence or godliness for its existence of necessity. It often flourishes when these are lacking. It does not appeal to superstition; but it does cultivate sentimentality, and it often flourishes best where there are extremes of wealth and ignorance. While it has, of course, in its ranks loveliest life, it yet will not fellowship with what it knows to be Christian.

Presbyterianism, strong as it is, fails at the point of its real strength as a theory and is obliged to borrow of a theory that fellowships brotherhood. As a theory it is limited in its work.

The New Testament theory of the Church of God is a brotherhood in fellowship and government and sacraments, ordination and appointment by the great head of the Church. The New Testament Church was manifestly self-governing. But the theory of the Church as a self-governing body demands and fosters intelligence. Congregationalism must be both intelligent and spiritual; otherwise its form soon dies. I say we must be a spiritual Church to live. Other theories of Church government may perpetuate the form with the life, the Holy Spirit, gone; Congregationalism, the Church of the New Testament, can not do this. It can not lie to the Holy Ghost without meeting the fate of Ananias very speedily. We must be spiritual to live at all. We are in no wise a man-made machine.

I love the Church of Jesus Christ everywhere; and I shall be glad when the day dawns when the whole Church of God on earth shall clasp hands in an eternal union. The day for denominational extinction may not have dawned; the hour may not have struck; that day and hour *will* come; but our own branch of the Church is feeling new life and new power, and I believe has set her feet on the highway of greater usefulness in the kingdom of God on earth. I am proud of our Congregational history. But you brethren meeting with us here to-day are "Congregational."

The Congregational Church means emphatically, an open Bible, free schools, intelligence, popular government, responsibility, spirituality, *brotherhood in Christ*, and by and by the followers of the Lamb Slain, in one grand fellowship, one grand brotherhood, one congregation, one flock, one shepherd.

M. BURNHAM.

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## THE GENIUS OF CHRISTIANITY.

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.—Psalms 2:8.

That repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.—Luke 24:47.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8.

These, and similar passages, should be ranked among the most sublime portions of the Bible. True, they are not given as examples of the sublime in the text-books on rhetoric and criticism. No doubt, men's imaginations are more powerfully impressed by such bold passages as these: "God said, Let there be light, and there was light." "He arose and rebuked the wind, and said unto the sea, 'Peace, be still.' And the wind ceased, and there was a great calm." No doubt, men's imaginations are more impressed by these latter passages than by those in which the growth and sway of the kingdom of Christ are celebrated. Nor is the reason far to seek. The subjects are different; and the average man, owing to his want of spiritual elevation, is more moved by the stilling of the sea or the creation of light than he is by the preaching of the Gospel to the uttermost parts of the earth. Nevertheless, such passages as, "Go ye, therefore, and teach all nations," and "The field is the world," to the man of high moral perception, are marked by that terseness and simplicity of expression, and that grandeur of thought, which constitute



the moral sublime. The theme that such passages suggest will be the theme of this article.

First of all, we must mark yet more emphatically the grandeur of this spiritual conception. As respects its geographical limits, there is nothing narrow or particular. "The field is the world." Nor is there any limit or boundary as respects race, class, or condition. "Preach the Gospel to every creature." "He said, Who is my mother and who are my brethren? And He stretched forth His hand toward His disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in Heaven, the same is my brother, and sister, and mother." "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." The proposition thus to belt the earth with one religion—thus to embrace all mankind in one church—thus to obliterate all distinctions of birth and rank and color and culture in one vast moral fraternity—marks at once the sublimity and the divinity of the Gospel.

The majesty of this thought, as well as its originality, can be strikingly set off by contrast.

Rarely have the authors and evangelists of the religions of the world sought to give them general supremacy. Nor has the thought of universality been found in them. Commonly the religions have been confined within either ethnic or national boundaries. The heathen confined the idea of Divinity, as they did the idea of royalty, within the metes and bounds of place or race. The old Greeks held that Zeus and his retinue of divinities on Mount Olympus were the proper gods of Greece, or rather of the Greeks, but that they stood in the same relation to the Egyptians or the Persians, they never dreamed. The Latins enforced respect for their Jupiter in Italy, but made no such attempt in Gaul or Africa. And so with all the rest. In fact, in antiquity religion was a species of patriotism. The religious toleration of antiquity, of which there has been some boast, had this narrow conception of Deity for its basis. Hence the endless variety of theological

elements, and the moving panorama of rites and ceremonies, that characterized ancient heathenism. All was local and particular. Even those who claim that the universalism of Christianity is not original with Christianity, but is an older conception, do not derive it from the older religions; that would be a hopeless task. They claim for it rather a political paternity. It was not until the Grecian criticism had sapped the basis of ancient faith, and plunged the cultivated classes into an abyss of skepticism,—not until the enormous extension of the Roman power had destroyed the old political ideals based on race and place and ushered in broader views—that the obscene rites of the East appeared in Rome, and by their presence proclaimed the decay of the old ethnic religion.

Passing to Judea, the substance of what I have said still holds true. Judaism was a national faith and a local worship. True, the Jew, in his better days, did not acknowledge the legitimacy of the idolatry around him. The gods of the heathen were no gods to him. The sacrifices of slain beasts or of tender children, the smoking altars, the dripping knives, and the priestly vestments red with blood, the groves and the “high places,” were but a profane mimicry of the one true religion, and an abomination to the Most High God. Jehovah had indeed a certain jurisdiction over “the nations;” but He did not stand to them as He stood to the Chosen People. Jehovah was the God of Jushuran; Jerusalem was the place where men ought to worship. This explains in great part the Jew’s mistaken conceptions of Messiah and His Kingdom. On one point, especially—the comprehension of the Kingdom of Heaven—were his ideas dim, confused, and wavering. He read in Isaiah:

“And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.”

He read in the Psalms:

“Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.”

But how did the Jew construe these Scriptures? How did he expect these promises to be fulfilled? It is not likely that the great mass of Jews ever attempted to work out, in their own minds, the future relations of the Gentiles to the Chosen People and to the Messiah. So far as they were concerned, the prophecies relating to the nations lay uninterpreted and dead in the scrolls of the Old Testament. Some of the Rabbis appear to have thought that the Gentiles would be destroyed. The current view ran about as follows: The highest earthly destiny that the Jew assigned to the Gentiles, was his conversion to Judaism, his admission, through obedience to the law, to the pale of the Jewish Church. Here he was a “proselyte,” a “stranger within the gates,” of the Peculiar People. Even then his position was inferior, and in most respects wretched; the child of Abraham by naturalization never could be equal to the child by blood. In the words of a great scholar:

“The Jews, particularly in ancient times, never thought of spreading their religion. Their religion was to them a treasure, a privilege, a blessing, something to distinguish them, as the chosen people of God, from all the rest of the world. A Jew must be of the seed of Abraham, and when, in later times, owing chiefly to political circumstances, the Jews had to admit strangers to some of the privileges of their theocracy, they looked upon them, not as souls that had been gained, saved, born again into a new brotherhood, but as strangers, as proselytes, which means men who have come to them as aliens—not to be trusted, as their saying was, until the twenty-fourth generation.”

It is not likely that the practical difference between the born Jew and the proselyte was as distinct as the theological difference, but still it was a distinction that time only could wear out. Now, the Jewish opinion most favorable to the Gentiles appears to have been that, by and by, the latter would be proselyted. Thus, the place of the Jewish tent would be enlarged, the curtains of their habitations would be stretched

forth, they would lengthen their cords and strengthen their stakes; the coming of the Messiah would be coincident with this great enlargement of Judaism; the nations would pass over the middle wall of partition; the old distinction between the Jew and the proselyte would become dim, or even effaced, in the grand flowing together; but that the National Church would be unfolded into a Universal Church, into which no one entered as a Jew or a Gentile, and that the legal piety would make room for a worship in spirit and in truth, were thoughts that never dawned on the common Jewish mind.\* It must be admitted that, while the Jew's ideas of God were vastly superior to the Gentile's ideas, still, if possible, he surpassed the Gentile in narrowness of mind, in selfish particularism, and in fanatical bigotry.

Generally, the religions have confessed their own narrowness and particularism. In his Westminster Abbey lecture on "Missions," Max Muller divides the religions of the world into *Non-Missionary* and *Missionary* religions. He declares that "this is by no means, as might be supposed, a classification based on an unimportant or merely accidental characteristic; on the contrary, it rests on what is the very heart's blood in every system of human faith." Of missionary religions he finds but three. "As to our own religion," he rightly says, "its very soul is missionary, progressive, world-embracing; it would cease to exist if it ceased to be missionary—if it disregarded the parting words of its Founder: 'Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world.'"

Now, it was into the midst of these ethnic faiths and local worships that Christ came, and, catching the spirit of the noblest prophetic passages of the Old Testament, gave utterance to those memorable words that strike us by the energy and simplicity of their language, as well as by the largeness of their thought: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the

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\*See the writer's *The Jewish-Christian Church*.

uttermost parts of the earth." "Go ye into all the world, and preach the gospel to every creature."

This feature of Christianity refutes all attempts to derive it from previous elements. Dr. Baur, of Tübingen, had the great merit of seeing more clearly than any previous or contemporary writer, that the Gospel is not an unrelated fact; that it stands in a definite historical relation to older faiths and cultures; and that the so-called Catholic Christianity, so far from being an instantaneous creation, was progressively developed. His great mistake was in holding that Christianity was only Judaism spiritualized, and that the type of its universalism was the political genius of the Roman Empire. This second claim can never be reconciled with the fact that Jesus was a Jew, and not a Greek or Roman. What is more, He belongs to a spiritual, and not to a political, lineage. As respects the reach and compass of his thought, He stands at the antipodes of all who went before him. In the words of Theodore Parker: "He rises free from all the prejudices of his age, nature, or sect; gives free range to the spirit of God in His heart; sets aside the Law, sacred and time honored as it was, its forms, its sacrifices, its temple, and its priests; puts away the doctors of the Law, subtle, learned, irrefragable, and pours out a doctrine beautiful as the light, sublime as Heaven, and true as God."

In the second place, the effect is heightened when we pass from the work to the human agents to whom it was committed. Never before or since was there such a disproportion between the mission and the messengers. Twelve persons were to carry the Gospel to the nations. The command to them is: "Go, and preach." To magnify the work we need not belittle the men. It answers the ends both of history and of logic, to say they were not wise men after the flesh, nor mighty, nor noble; nor did they declare unto men the testimony of God with excellency of speech or of wisdom. Since the faith of the disciple was not to stand in the wisdom of men, but in the power of God, the wise, the mighty, and the noble would not answer the purpose. Neither did they go into a world that, as respects religion, was an empty void waiting to be filled. Religion is not confined to particular peo-

ples, countries, or states of culture. It is not hemmed in by degrees of latitude or longitude. It is a universal fact, common to all countries, and to all times; and in the days of the Apostles the world was full of religions. These religions were well rooted in the soil; they were intertwined with social manners and political institutions; they were hedged about with traditional habits of thought, and watched over by jealous sacerdotal orders. If any proposition could have been more absurd to a contemporary Pagan than that of spreading any religion over the whole world, it would have been that of spreading it by such instruments. But He who said to Gideon, of the two and thirty thousand, and likewise of the ten thousand, "The people that are with thee are too many," kept His own counsel; and once more was wisdom justified of her children. "Not by might, nor by power, but by my spirit, saith the Lord of Hosts."

In the third place, let us look into the religion of Jesus to see how it meets the conditions of an universal religion. First, we must inquire what these conditions are.

A religion can not become general, much less universal, unless it is marked by great simplicity. As a faith, it must contain few dogmas, and, as a culture, few rites. It must rest on nothing that is local or temporary. It must rigidly exclude any dogma, any sentiment, any office, that is an outgrowth of special conditions. It must appeal to what is common to all men; to those universal intuitive principles or beliefs which, despite a thousand differences of color, form, and mental power, proclaim in tones of thunder the unity, the moral brotherhood, and the common paternity of the human race. Deep must answer unto deep.

If proof of these propositions be called for, it can be furnished in abundance. Platforms upon which large numbers of men are to stand, must contain few planks. Creeds that are to bind together multitudes of men, must embody few articles. The narrowest creed or platform is the one that contains the most—the wider the narrower. In our Revolution, the fathers adjourned all questions that might divide them, and stood upon the single declaration: "These colonies are, and of right ought to be, free and independent states;" and in the

Civil War, the Union party insisted upon nothing but the maintenance of the union. Now, if this principle must be recognized in politics, where the field of action is a single country, a *fortiore*, must it be recognized in a religion that proposes to bind all men together in the unity of the spirit with the bond of peace. It must reject all science, for science is not, and can not be made, common to all men. It must eschew all philosophy, for the history of opinion shows that philosophy is in a constant flux. It must rest on no metaphysical theory of man, or of the Godhead; for such theories never command universal assent. No theology, that is, scientific conception of Christianity, can become universal or permanent. All the theologies contain disputed elements. So much of the common salvation as is found in Augustinianism, in Calvinism, or in Armenianism belongs to the Church Universal; but not what is peculiar to them—what a logician calls “the differencing part.”

Secondly, How does the religion of Jesus meet these conditions?

1. It is admitted, on all hands, that the confession of faith which the early disciples witnessed, contained a single article. And this was a fact, not a piece of metaphysics: “Thou art the Christ, the Son of the living God.” This was the gateway through which the early confessor passed on his way to the Saviour. Nor was this so much a faith in a dogma or article as in a person. True, time saw this simple and beautiful symbol give way to others, the work of formulists, theologizers, and metaphysicians, as the Nicenes and the Athanasian creeds; but this substitute of a metaphysical divinity for the simple Gospel of Jesus is an apostacy.

2. What is that one deepest thing in religion which may, perhaps, be said to reside in all religions? It is not an ordinance, not an outward moral act, not an article of faith. When the time comes, this deepest something manifests itself objectively in doctrine; it clothes itself in words; it expresses itself in forms, and is fed by teaching. But it may exist, and does exist in the first instance, independently of all these things. What is this deepest something in religion? It is a feeling or sentiment—that feeling or sentiment which passes by the various names of piety, devotion, worship. More dis-

tinctly, it is the recognition by the soul of its relation to Deity. It is the absolute religion. It forms the imperishable part of the great works of devotion. Its noblest expression is the Hebrew Psalter. "As the heart panteth after the water brooks, so panteth my soul after thee, O God." Without this feeling or sentiment, there can be no religion, no matter how often the creed be recited or how rigorously the ordinances be kept. This is the kernel; all else is but husk and wrapping. Here, then, we shall find the highest test of Christianity.

No religion is comparable with the Gospel as respects its conception of worship. Perhaps this was best stated by the Saviour himself, in the memorable conversation with the Samaritan woman, as He sat at noonday, weary and flushed, on the curbstone of Jacob's well. No sooner had the woman discovered that she was talking with a prophet, than she appealed to Him to settle an old Jewish-Samaritan dispute. "Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." She has the ancient idea that the essence of worship is the place where it is offered. This is the Saviour's answer: "Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet in Jerusalem, worship the Father." What is the meaning of this reply?

It can not mean, first, that *this* woman shall not worship in the mountain or at Jerusalem; that would be foolish trifling with a grave subject. Neither can it mean, second, that the worship of God should cease in these places; the thought lies deeper than their prophetic abandonment. Nor can it mean, third, that God could not be worshipped in these seats of ancient piety; that would be contrary to the fact, as well as false to the spirit of the whole narrative. But, fourth, it is a plain declaration that the time has come for these old questions about places to cease, and for men to give attention to more important matters. God proposes no more to recognize a national faith, or a localized worship. In accommodation to human weakness and to imperfect states of culture, Moses set up the Jewish institution, which contained both. But henceforth worship shall be released from such trammels. Gerizim and Moriah are put on the same footing: "Ye shall neither in this mountain, nor yet at Jerusalem, worship the Father."



That this is the meaning of the language, is demonstrably apparent from what follows. The Saviour first decides the old dispute in favor of the Jew and against the Samaritan. "Ye worship ye know not what; we know what we worship, for salvation is of the Jews." In its time, the exclusiveness of Jerusalem was well enough, but now it is to pass away and be no more. A new order of things is opening. "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him. God is spirit, and they that worship Him must worship Him in spirit and in truth." These words are an abrogation of the ethnic Jewish faith. Jehovah is no longer the God of Jushuran. He is now to be revealed, not only as the God, but also as the Father, of all men. The Chosen People have accomplished their mission; they are no longer "chosen;" nor is there any "chosen people." The wall of partition is broken down. The covenant of flesh makes room for the covenant of grace. It is now to be shown that God is able even of the stones to raise up children unto Abraham. The Lord's house is now established in the top of the mountains, and is exalted above the hills; the nations are beginning to flow into it, saying, "Let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us His ways, and we will walk in His paths." But the words are also an abrogation of the old worship. Jerusalem is now to be uncrowned. The proud city of Solomon and of the Temple, of priests and prophets, of sacrifices and feasts, of the altar and the Shekinah, takes her place with the meanest cantons of the Gentiles. Henceforth the acceptability of worship depends upon the heart of the worshipper, not at all upon the place where he worships. Wherever a man may be—in Gerizim, or in Jerusalem; on the top of the loftiest mountain, or at the bottom of the deepest mine; upon the bosom of the sea, or in the groves, God's first temples, where—

"Ere man learned  
To hew the shaft, and lay the architrave  
And spread the roof above them"—  
"He knelt down,  
And offered to the Mightest, solemn thanks  
And supplication"—

he can offer acceptable worship, if he can approach the Highest in spirit and in truth.

3. The conditions of universality are satisfied again in the fewness and simplicity of the ordinances of the Gospel. Only one is conditional for admission to the Church. This is baptism—a rite so simple that its administration calls for no professional skill or training. The element in which it is to take place is one of the most abundant in nature; water, by its very abundance, is made a symbol of the reign of Christ. “The earth shall be full of the knowledge of the Lord, as the waters cover the sea.” The remaining ordinances are the Lord’s Day and the Lord’s Supper. That the first can be universally kept goes without the saying. Bread and wine constitute the supper, and bread comes nearer than anything else to being the universal food of man.

4. The polity of the Church is in harmony with the same principle. No synodical system, no hierarchy, no priesthood, no body of canon law. The Christian congregation may be set up in the midst of any social ideas or under any political institutions. There is a ministry, of which Christ is the type. Its functions are to preach, to teach, and to rule. The spirit in which its work is done is thus defined by the Great Minister, “Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto but to minister, and to give his life a ransom for many.”

In the fourth place, we must inquire how, in the hands of the Apostles, Christianity was adapted to different kinds of men.

It would be difficult to find in history two things more unlike than the Jewish and Gentile worlds of the Apostolic age. This unlikeness, appearing plainly in most departments of life, was strongest in religion. Not only were their religions different, but their very mental habits respecting religion stood in strong contrast. The Jew looked at everything from a theological standpoint. His proper government was the theocracy. He lived

“As ever in his great Taskmaster’s eye.”

Religion was man’s great concern; there was but one true

religion—his own—and this was a distinctive national possession. The Grecian civilization, on the other hand, was purely secular. The Greek looked at things from a distinctly human point of view. His mental habit concerning religion itself has never been better stated than by Gibbon. “The various modes of worship which prevailed in the Roman world, were all considered by the people as equally true; by the philosopher as equally false, and by the magistrate as equally useful.” The Jew thought the Greek a profane person; and the Greek thought the Jew an intellectual phenomenon, both curious and detestable. Neither understood, or cared to understand, the other. Both the natural Jew and the natural Greek turned away from Christ, though for very different reasons. To the one He was a stumbling block; to the other, foolishness.

The Gospel made rapid headway both among the Jews and the Gentiles. This double progress is due, however, as much to methods of presentation as to its spirit. Two classes of sermons are found in the Book of Acts—Jewish sermons and Gentile sermons. In both it is the same salvation and the same Saviour; but the modes of presentation are as different as the characters of those addressed. To the Jew Judaism was a preparation for the Gospel. Hence the evangelist takes his departure from the great ideas of the Jew’s religion; the oneness and holiness of God, an atonement for sin, the promised Messiah. Everything centered here—the Messiah. Apollos but followed the common usage when, at Antioch, he mightily convinced the Jews publicly, showing by the Scriptures that Jesus was Christ. But Judaism had not been a preparation to the Gentile. The Law was in no personal sense a schoolmaster to him. He knew nothing about the covenants; he was a stranger even to the Scriptures; he neither expected a Messiah nor had any idea of one. Obviously, the preacher can not now take the great ideas of the Old Testament for granted. The Messiah can not be preached from a Jewish standpoint. To reach the Gentile, the preacher must begin at a new place and move along a different line of thought. He must take the Gentile where he finds him. The case is too urgent for him to expound to a raw Pagan the Hebrew Bible. Nor was it necessary, in order to conversion, that the relations

of the Gospel to the Law should be pointed out. Instruction concerning Abraham, the covenants, the types and shadows, could be handed over to the pastor of the church. But the same effect must be produced as in the other case—conviction of righteousness, of sin, and of judgment. Yet to build on the traditionary Jewish foundation was out of the question. Let us note how the Apostles proceeded in such a case.

"They had," says Prof. Fisher, "to lay a foundation in the natural intuitions and conscious necessities of the human soul, apart from all special revelation. They asserted monotheism, and affirmed that God is a spirit. \* \* \* From the exalted attributes of God, they inferred the folly and criminality of idolatrous worship. The fact of sin and guilt, and the prospect of judgment, were more or less readily recognized by the general conscience. Earnest discourse upon righteousness, temperance, or the government of the appetite, and accountability to God awakened fear in the minds of profligate men. The fundamental ideas which made up the Jewish and Christian conception of the Messiah were capable of being made intelligible to the heathen mind. The story of Jesus and of the resurrection might strike a responsive chord. The doctrine of the influence of the Holy Spirit seldom excited repugnance or skepticism among the heathen. The idea of a possible Divine influence upon the human soul was already familiar to them."

That is, the appeal is to that Divine revelation which is older and broader than the Hebrew Scriptures—the things that are made and the intuitions of the soul. Paul declares that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men; that what may be known of God is manifest in them;" that "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead;" so that the ancient heathen were without excuse. And this is an appeal that, in the long run, is never made in vain.

Two notable addresses stand out as types of these two kinds of preaching. One is Peter's sermon on Pentecost, the other Paul's sermon on Mas's Hill.

After repelling the charge of drunkenness and asserting that the speaking with tongues is in fulfillment of the prophecy of Joel, Peter declares that Jesus of Nazareth, approved of God by miracles, and slain by the wicked hands of men, had been loosed from the pains of death. He then shows that this was in accordance with the predictions of David. Next he offers himself and his co-Apostles as witnesses of the resurrection. He proclaims the exaltation of Jesus to the right hand of God, enforcing this also with a quotation. Lastly, from the resurrection and exaltation of Jesus he deduces his grand conclusion: "Therefore let all the house of David know, that God hath made that same Jesus whom ye have crucified, both Lord and Christ." Pricked to their hearts by this conviction, the multitude cry out: "Men, brethren, what shall we do?" This was all quite in the nature of things. But such a sermon never would have pricked the hearts of Gentiles, or caused them to utter such a cry. Not only had they had no part in the crucifixion of Jesus, but they knew nothing of Joel, or of David, and nothing of a Messiah. The Apostle must take the Gentile where he found him, and by such ideas as he could respond to, bring him to the cross.

Paul begins his noble discourse with paying his polite and cultured audience a compliment. I perceive that in all things you are very religious. He then takes as his text the inscription on a heathen altar: "To the unknown God." He declares that this God dwells not in temples made with hands, neither is worshiped with men's hands; that He gives to all life and breath and all things; that He has made all nations of one blood. He asserts that all men should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us. In Him, men live and move and have their being, as even the heathen poets teach. For as much, then, as they are the offspring of God, men ought not to think that the Godhead is like unto gold or silver or stone, graven by the art or device of man. Having thus subverted both the polytheism and the idolatry of the Athenians, and laid the foundation of all spiritual religion by declaring the spirituality of God, Paul proclaims that God commands all men everywhere to repent, because He has appointed a day in which

he will judge the world in righteousness by the man whom He has ordained; of which He has given an assurance unto all men by raising Him from the dead. This is quite different from a sermon to Jewish auditors. but it accomplishes the same result. Some mock, some say they will hear again, and some cleave unto the Apostle and believe.

The evangelical history as now recited shows how, in the first age, the Gospel was successfully preached both to the Jews and to the Gentiles. It is, indeed, a fact, both curious and interesting, that Jewish conversions ceased, and Christianity was left to make its great conquests among the Gentiles; but, in the beginning it was not so. The bringing in of the Gentiles, and the fact that, in process of time, Christianity was practically restricted to them, are of peculiar and solemn interest. Historically, Christianity is an outgrowth of Judaism; and, antecedently, we might have supposed that only those would accept it who were trained in the Jewish school. But not so; the Divine Spirit breathes where it lists; and often those who seem least prepared for the Gospel are prepared the best. In the case of the Gentile, the Gospel was brought into relation to what may be called native or virgin mind; and its acceptance is the most striking proof of its universality, since it shows that it is not dependent upon an artificial mind that has been built up, like the Jewish, by the slow training of centuries. Then the history presents the Apostles as consummate masters of their work; showing that they thoroughly understood its universal genius, and knew how to approach men of different antecedents and character. The method of the Apostolic preaching comes under the famous rule stated by Paul: "I am made all things to all men, that I might by all means save some. I made myself servant unto all that I might gain the more. (Unto the Jew I became as a Jew, that I might gain the Jews. To them that are without law, as without law, that I might gain them that are without law. To the weak became I as weak, that I might gain the weak.) I am made all things to all men, that I might by all means save some." Then, along with all the rest, the history shows that the universality of the Gospel can be carried out only by allowing a wide latitude of opinion, and by the practice of a

generous forbearance. It would be hard to say whether, primitively, the Gentile or the Jewish Christian was more tried by his brother. Men who expect to stand and work together, must agree to agree in a few things, and agree to disagree in many; and, for practical ends, it is hard to tell which of the two agreements is the more important.

Once more, the history of the Apostolic preaching raises the serious question whether the modern preacher has not fallen into grooves and ruts; whether he is not woefully lacking in many-sidedness; whether the range of his human and religious interest is not too narrow; whether, in his hands, the Gospel does not lack the elasticity, pliability, and adaptability that it had in the hands of the Apostles; whether, in a word, his religious philosophy, his theological studies, and his conventional homiletics have not narrowed the range of his sympathies, and given him a method of preaching that is greatly wanting in power.

Many other phases of the general subject challenge our attention. These must be passed by. Enough has, perhaps, been said to show that Christianity is not an artificial or conventional creation; that it is not dependent upon a particular civilization; but that it is universal, because it appeals to what is universal in man. It would be easy to show that no other religion known to history can obtain an universal currency. Judaism was adapted only to a small nation and to a narrow country. Its exclusiveness was an impassable bar to the nations. Besides, men in large numbers never could cross the seas and continents to attend the solemn feasts in the City of David. And so with the other religions; there are insuperable objections to all of them. One is loaded down with a false science, another with a false philosophy, a third with sacred shrines or a holy city. But the Gospel indorses no science or theory of nature. It contains no metaphysics. It has no shrines save those that are consecrated by the devotion and nobility of men. It has no Holy City save the New Jerusalem. We talk, indeed, of the pulpit as a "sacred desk," and conventionally this is well enough; but whether the preacher's desk is "sacred" or not depends upon who the preacher is, and for what purpose men gather about him.

It remains to sum up the main thoughts that have been presented:

1. Christianity is marked by a grandeur of conception that separates it by the distance of the poles from all other religions.

2. This conception is made all the more impressive when we consider the human instruments employed to propagate the Gospel.

3. Christianity meets the conditions of a universal religion by the simplicity of its faith and polity, the spirituality of its worship, and the fewness of its ordinances.

4. The universal character of the Gospel is evinced again by the marvelous successes that attended the preaching of the Apostles in the first age of the Church.

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#### THE SOCIALISM OF GEORGE ELIOT.

**I**F socialism be regarded narrowly and technically as defined by Held, Schaffle, and Rae; as taught by Owen, Louis Blanc, Karl Marx; as illustrated in Hindoo Village Community, Spanish and Russian Communal System, Brook Farm Experiment, then George Eliot was no socialist at all. In the larger sense, however, in which it was understood by Maurice, Kingsley, Robertson, she was not only a socialist but the prophet of socialism. At the present time when that sadly abused word, sociology, looms so large, the teachings of this great novelist may be worth our consideration.

Socialistic threads run through all George Eliot's books, but as her views as a whole are set forth in labored and systematic way in *Felix Holt* we shall in the present study confine ourselves to this book.

*Felix Holt* is beyond question the stupidest of all George Eliot's works. The reason is not hard to find. Mrs. Lewes in this work sets herself to the exposition and defense of her socialistic views, and art is altogether subordinated to a tasteless



didacticism. As a manual for a Positivist school room it would be a success, but as a work of fiction, although not without flashes of genius here and there, it is a failure. At any rate, say, a failure for George Eliot.

From cover to cover it is chock-full of preaching and from the lips of very disagreeable people. With the exception of old Mr. Lyon and his daughter, Esther, the *dramatis personae* have no winning quality.

You meet people here whom you don't care to meet again. Old Mr. Transome is a harmless fool. Mrs. Transome somehow so jars upon you that you can't feel much sorry for her, even in that awful hour when the veil is torn from her and in her unendurable shame she stands revealed before her son. Harold Transome, with his bluster, coarseness, sensuousness, you can not abide and you reproach yourself that neither do his misfortunes move you. The supremest tragedy of his life seems somehow mean and removed from all nobleness. Mr. Jermyn is the villain of the story, a clean-shaven, smooth-voiced villain, but an exceedingly commonplace villain, hardly ever reaching up to the dramatic, save when, in a tense moment he hurls into the face of Harold Transome this: "Strike me if you will, fool, I am your father." Old Mrs. Holt tortures you as she did the Rev. Mr. Lyon. To be relieved from her garrulity, you would be almost willing to swallow all those medicines upon whose magical virtues she is ever expatiating.

The hero of the book, despite all the novelist's praise, refuses to be a hero. You do not like Felix Holt. What with his boorishness, his coarseness, his conceit, his high air, his unwarrantable patronizing of Esther, he is to my thinking, an altogether unheroic figure. He refuses to be a hero even when the stupendous fact is thrust upon you that he *wears no collar*. You are moved to think that even had his republican simplicity induced him to discard that other and more utilitarian adornment—a shirt—he would still be a very unlovely hero. From the start you draw away just a little from this monumental uncouthness. When he meets us first he is talking to that quaint, dear old Mr. Lyon about his "conversion" and proceeding in this delicate (?) way: "If I had not seen that I was

making a hog of myself very fast, and that pig wash, even if I could have plenty of it, was a very poor sort of thing, I should never have looked life fairly in the face to see what was to be done with it, I laughed out loud at last, to think that a poor devil like me in a Scotch garret, with my stockings out at heel and a shilling or two to be dissipated upon, with a smell of raw haggis mounting from below and old women breathing gin as they passed me on the stairs, wanting to turn my life to easy pleasure. Then I began to see what else it can be turned into."

The result of his inlook and outlook was that he concluded that though others might lie and steal, he wouldn't. "And this," he proudly says to Mr. Lyon "is the upshot of my conversion."

I call that experience coarse, transfigured by no loveliness, no noble aspiration, no great vow, no mighty purpose. It is but an animal deliberately resolving to eschew pig wash. But abstinence from pig wash does not stand for heroism. And why is he supercilious toward Esther? Why does he lecture *her*? Why does the author *let* him talk to this cultured young woman—a young woman of the finest fiber—in his coarse would-be lofty way, haranguing her, taking unpardonable speech liberties with her, and then when he leaves the room, depicting Esther's heart as strangely troubled. What is there in Felix Holt to stir the pure depths of a virginal love? He should never have had to do with love. It was a literary blunder to marry him. He should have been killed while haranguing a mob, and then the rough dignity and tragedy of his taking off would have comported with his life's aims and works. But to consign him to the bliss of being loved, and by Esther Lyon, is a colossal blunder. Felix is not without his good traits and a certain epic nobleness; in some of his poses he is almost admirable, and on the whole you may cultivate a liking for him—at a distance. But it must be at a distance, and the liking must be cultivated. Now this may be a very ungracious estimate, a very churlish preface, but from the writer's viewpoint it does not miss the mark very far.

Felix Holt, then from the purely literary standpoint, may not have for us the largest interest, but it has a large informational value as a description of the conditions of Eng-

lish life in the thirties and forties, as a history more or less striking of the industrial affairs of that period, as a picture in a word of English radicalism and an exposition of George Eliot's attitude toward this phenomenon.

The story has not the dramatic power of Kingsley's works nor the reportorial sprightliness of Dickens' portraitures, yet as a serious contribution to socialistic thought it is not to be ignored.

With what type of socialism does this book deal? This is no easy question. The answer is not simple, but complex. We shall have to do with varied economic and political affairs. To answer this question with any sort of thoroughness, would require volumes; it would be to depict the social, political, industrial, religious life of the England of the nineteenth century. For us then is possible only rudest outlines.

English radicalism had its roots in the French Revolution. That horrid nightmare of the centuries, that carnival of crime, that dire inferno was not local in its nature, nor passing and temporary in its effects.

That blind, wild *protest* there in Paris was to live in resounding reverberations in far off years. That passionate outburst was not a powder flash merely, but a devouring flame destined to draw in its awful holocaust ancient wrongs in other lands than France. This sense of injustice of wrong, roused into a demon fury in Paris and sending forth ominous growls from its barricaded lairs was in other lands, and in more sluggish veins, to leap into passionate, though unarmed, revolt. The same abuses that brought on the French Revolution with its reign of terror and Saturnalia of crime were to arouse in other lands revolutions terribly tense, though sometimes bloodless.

Here, then, is our starting place. The French Revolution is English radicalism, writ large and writ in blood. The Parisian outburst helped the English peasant to find his voice; it put articulately his protest. He had always suffered—he was weak and what is the life of the weak but a life of suffering—but by the light of the French Revolution he recognized this suffering and the injustice of it; had quickened within his dull consciousness a sense of wrong; was moved in

a blind, ignorant way to seek the redress of his grievances, the righting of his wrongs; and these economic and political phenomena—chartism, radicalism, and what not, are the hot lava breathings of his volcanic heart.

What Richter calls the “seed grains” of revolutionary doctrines had been blown across the channel and here in old England’s soil they were to fall and die, and bye and bye rush to the harvest. The genesis of this English agitation goes back at least to the Reform Bill of ’32. This bill, while in the judgment of sober historians, averting a revolution through its concessions, the abolition of rotten boroughs and conferring the right of representation upon many towns and increased representation upon many of the counties, did not go far enough. It left the working classes almost altogether without the franchise. The middle classes received largely from it, but the working classes nothing at all and for them there was no hint of political emancipation. Here was ground of discontent. The toilers of the nation had been duped into the belief that the Reform Bill would redress all their wrongs, confer upon them all dreamed of rights, and they wake from their delusion to find themselves cheated. Nothing had been done for *them*, more than that, nothing would be done for them. The so-called Liberal party feared that already it had gone too far in its demands and would not go one inch farther, indeed looked only toward reaction. Disgusted with their burdens the working men resolved to take the cause in their own hands and a few weeks after the coronation of Victoria a monster meeting was held in Birmingham and a manifesto adopted which afterward came to be known as the chartist manifesto. “There’s your charter,” said O’Connell to the secretary and that powerful phrase, the “people’s charter,” was launched into being. There and then if English radicalism did not begin to exist, then and there at the least it first found a voice. Its voice at this distance does not seem a savage one. The demands of the charter were six. 1. Universal suffrage. 2. Annual parliaments. 3. Vote by ballot. 4. Abolition of property qualifications. 5. Payment of members of parliament. 6. The division of the country into equal electoral districts.

This was the famous charter, the most revolutionary program ever mapped out by English radicalism, and yet tame almost to commonplaceness. To see how little sympathy the working classes of England have ever had for all continental communism, nihilism, and all other revolutionary movements, you have but to compare the programs of socialism with these temperate demands. This charter contemplates no root and branch work, no overturning of things, no undermining of Church and state, no acts of hostility to the throne. On the contrary, it desired through the reaching of law to work out certain economic and political reforms.

Now it is quite evident that the radicals, those who felt themselves most aggrieved, were not always clear in their own thinking upon two matters. 1. What they wanted. 2. How to get what they wanted. Like all other labels this word radicalism stood for a variety of things. There are in George Eliot's book at least five conceptions of the term.

First there is the old-fashioned Tory who divides all opinions into two classes, "my idea" and "humbug." To him radicalism stood for humbuggery, pure and simple.

Then there was Harold Transome to whom radicalism meant nothing but a wagon in which to roll into parliament.

His old uncle, Jack Ligon, the parson to whom he is confiding his scheme somewhat nervously, asks Transome what radicalism means. What he proposes to do in parliament if he should win. "You'll not be attacking the Churches, the institutions of the country. You'll not be going those lengths; you'll keep up the bulwarks, will you not?"

"Oh, no," replies Harold, "I sha'n't attack the Church, only the incomes of the bishops. I am a radical only in rooting out abuses." "Abuses! that's the word I wanted, my lad," said the vicar, slapping Harold's knee. "That's a spool to wind a speech on. Abuses is the very word." Such was radicalism to Parson Jack. A peep into the servant's room in the mansion of Sir Maximus Debarry and a minute's eaves-dropping. "I heard Sir Maximus say at dinner to-day that this radical candidate, Young Transome, would be excommunicated." Said Mr. Scales, "What does 'excommunicate' mean, Scales?" said Christian, who was always teasing Scales.

"Aye, what's the meaning?" insisted Chowder. "Well, it's a law term—speaking in a figurative sort of way—meaning that a radical was no gentleman." In truth Scales had blundered upon Sir Maximus' real thought. To him a radical was negatively, "no gentleman."

Mr. Johnson, one of the radical candidate's agents, has another humorous contribution to our knowledge of radicalism. Speaking to the coal miners at Sproxtton, he says, when we fellows win "bad liquor will be swept away and all other bad things, and the country will prosper. I pledge you my word, sirs, this country will rise to the tiptop of everything, and there isn't a man in it but what shall have a joint of meat in his pot and his spare money jingling in his pocket."

This deliverance very much enlightens us. A coatless man is addressing the crowd at Duffield. Maybe we can get light from him. He is evidently in earnest and is clearly no fool; his words are biting. "The aristocrats govern for their own benefit. They build Churches and endow them that their sons may get paid for preaching a Savior and making themselves as little like him as can be. If I want to believe in Jesus Christ, I must shut my eyes lest I should see a parson. And what's a bishop? A bishop is a person dressed up who sits in the House of Lords to help and throw out reform bills. And because it's hard to get anything in the shape of a man to dress himself up like that, they give him a palace for it and plenty of thousands a year. The rich want a monopoly even in religion. They will supply us with our religion, like anything else, and get a profit on it. They'll give us plenty of heaven. We may have land *there*. That's the sort of religion they like, a religion that gives us working men heaven and nothing else. But we'll offer to change with them. We'll give them back some of their heaven and take it out in something for us and our children in this world." And how are things to be bettered? Continues the speaker, "To get a man's share we must have universal suffrage, and annual parliaments and the vote by ballot and electoral districts."

These are the very items of the chartist's petition. Felix Holt's views are at variance with any of these, at least so far as the remedies go, and are very noble and convincing. He

sees not less clearly than others the wrong, the deep reaching hurt, but he sees what other radicals do not see—that all the surface reforms longed for will of themselves bring no permanent good. Following the harangue of the Sproxtton orator Felix addresses the crowd in vigorous and effective, if in rough way. “If a workman expects a vote to do anything for him, he’s a fool. Getting the suffrage, the vote by ballot, the annual parliament, will not make anything right. All the schemes about voting, and districts, and annual parliaments, and the rest are engines, but engines are powerless in themselves. What the engine needs is water, steam, and where can the water, the steam, the force to work the engine with come but out of human nature—out of men’s passions, desires, feelings. Whether the engine does good work or bad depends on these feelings, and if we have false notions here we are like the idiot who thinks he can carry milk in a can without a bottom. “I’ll tell you,” continues Felix, and he is almost eloquent here, “that the greatest power under the heavens is public opinion—the ruling belief in society about what is right and what is wrong, what is honorable, and what is shameful. That’s the steam that is to work the engines. How can political freedom make us better if people laugh and wink when they see men abuse and defile it? How, while public opinion is what it is; while men have no better beliefs about public duty; while corruption is not felt to be a damning disgrace; while men are not ashamed while in office and out of it, to make public questions, which concern the welfare of millions, a mere screen for their private ends; I say no scheme of voting will much mend our condition.”

There can be no doubt but that this tribute to the might of public opinion is well deserved and that the genesis of all political power is here. The time had come in the affairs of England when public opinion was to prevail over governments and parliaments. Protean in form, now manifesting itself in chartist petitions, now warring against the corn laws, now throwing its energies in the building up of trades unions, Public opinion is ever getting its wishes into laws. It is not the purpose of this paper to depict these varying phases, but

to note George Eliot's attitude toward this complex, half understood, misunderstood industrial phenomenon.

That she recognized it, that like Dickens, and Kingsley, and Maurice, she was moved to study it, to give it a voice, is to her praise. The conditions of the poor were wretched enough. To them the times were all out of joint. This world for them no home, but "a dingy prison-house of unthrift, rebellion, rancour, indignation against themselves and against all men. The world to them no green, flowery world, with azure everlasting sky stretched over it. The work and government of a God but a murky, simmering Tophet," created by a demon, governed by a demon, dark and baleful like a Dantean hell. The time had come when, as Carlyle says, they must either be exterminated or improved *just a little*. England, averse to extermination, begins to consider how they may be improved just a little. All sorts of nostrums are advocated, all kinds of doctors prescribe, among them the wife of George Lewes. We shall note her prescription. The patient is sick, she informs us. Really, seriously sick. And the patient needs—what?

First, as we have learned to get public opinion sane. This is primary, says Felix. Public opinion is the steam for the engine, or, if we may change the figure, the medicine for the sick man. Is not this advice which I have already pronounced noble, a very blundering kind of nobleness? Does it not make the not uncommon mistake of putting the cart before the horse? How can ever public opinion get right before individual opinion is gotten right? How can the crowd be converted without converting the individuals that compose it. By emphasizing the body rather than the individuals that make it, your philosophy becomes a thing of air, your would-be reforms but the idle tinkle of bells.

The sick man has a right to growl at such a doctor. *He* wants something. Something should be done for *him*, and now. No use to preach to him that what is needed is a nation of well men. "Cure me," he cries, "cure the other sick man and the other, and your reign of health will have begun." Beneath all these fine words of the young radical you see the impractical. They do not satisfy you. They seem to be



phrases brilliant enough, but unsatisfying. Whether you shall inveigh with De Tocqueville against public opinion as a tyrant, or with George Eliot laud it as the Savior that is to be, do not forget that there can be no *public* opinion until there is first a *private* opinion, that the nation can not be sound and whole until first the individual is sound and whole.

Another bit of advice is wiser than the above. Reforms, says George Eliot, must be rooted in the past. You must not break with the past. With all her radicalism George Eliot was a Tory, a conservative. Iconoclasm had for her no charms. The present must ever, she declared, go to school to the past. We are heirs of all the ages, and foolish would we be to discard their riches. Only the idiot will make light of glorious ancestral inheritances. It is true we must not stop where we are, we must go forward, but we must go forward by the light of the past; we must advance, but along the paths foretold by the prophets. She believed that the dead rind of the yester-days can not hold the living sap of the to-morrow, that all thing are in a state of flux, that as Lowell sings:

"New occasions teach new duties,  
Time makes ancient good uncouth;  
They must upward still and onward  
Who would keep abreast with truth."

But she believed also most strenuously that all future good is rooted in the rich soil of the past, that no reform is worth the having that is not grafted upon the years that have been.

In a later essay she puts these words, in which this belief is richly set forth, in the mouth of Felix Holt: "But I come back to this; that in an old society there are old institutions—such as classes. Just as in that case I spoke of before, the irrigation of a country which must absolutely have its water distributed or it will bear no crop; these are the old channels, the old banks, the old pumps which must be used as they are until new and better have been prepared or the structure of the old has been gradually altered. But it would be a fool's work to batter down a pump only because a better might be made, when you have no machinery ready for a new one. It would

be wicked work if the villagers lost their crops by it. Now the only way by which society can be steadily improved and our worst evils reduced, is not by any attempt to do away directly with the actually existing class distinctions and advantages as if everybody could have the same sort of work or lead the same kind of life \* \* \* but by turning class interests into class functions or duties, \* \* \* each class should be urged to perform its work under the sense of responsibility to the nation at large, \* \* \* class distinctions must represent the varying duties, and not the varying interests of men. Nothing will come of impatience. Day will not break the sooner because we get up before the twilight." The millennium will not come through our getting the franchise. Our getting the franchise will hasten that day only as everyone of us has the knowledge, the foresight, the conscience that will make him well-judging and scrupulous in the use of it."

Not to destroy, then, but to improve, to regenerate, these were noble words. In Tennyson's familiar words, England had been

"A land of settled government,  
A land of just and old renown  
Where freedom broadens slowly down,  
From precedent to precedent."

This was also the ideal of our author.

There can be no mistaking this attitude. It runs through all her writings. In the "Spanish Gypsy" she makes Don Silva say:

"The only better is a past that lives  
On through an added present stretching still  
In hope unchecked by straining memories,  
To life's last breath."

And in the "Mill on the Floss" Maggie Tulliver says:

"If the past is not to bind us where can duty lie? We should have no law but the inclination of a moment."

I think we can understand all this. George Eliot was ever at heart religious, and when she gave up her Bible and its imperial Christ, she saw no authority anywhere save the authority of precedent. Something she saw the world must have, some

stake to cling to in the flux of things; and so almost in terror lest all support give way, she throws her arms round the past. She will keep that. The past shall be her guide, her teacher, her God. She will not break with that. And this colors all her thoughts and works.

If rigidly true to her philosophy in the framework of this book, we have a kind of grim satisfaction in noting how she trips in her portrayal of Felix Holt, shattering by his creation one of her great philosophic beliefs, the omnipotence of heredity. That Felix shatters this doctrine as George Eliot held it, there can be no doubt.

You need not be reminded that Mrs. Lewes gave large play to this doctrine in the development of her characters. Heredity shapes the destiny of Tito, Romola, Fedelma, Maggie Tulliver, Will Ladislaw, Gwendolin Harleth, and many another of her characters.

Now that there is much in the doctrine of heredity no thinker can deny, but that it is all powerful, as George Eliot holds, we will not believe. The proof is here. Harold Transome is his mother's son, Esther is like the lost Anette, but this great, boisterous Felix is not to be explained by an examination of his pedigree. He holds not one thing in common with his mother, his father. He is a strange plant in this homely garden. Felix's father had invented a quack medicine, and while "ignorance is not so damnable as humbug, when it prescribes pills it may happen to do more harm." Of Felix's mother it may be said that she had "a plentiful stupidity against which we have never yet had any authorized form of prayer." Given such a mother, such a father, as factors in your scientific problem, and see if you can work out a Felix.

Then there is another of her doctrines that comes to nought. She would have us believe that the sources of life are not inward, but outward; not dependent on the deep affirmations of individual reason or on the soul's capacity to see what is true, but on the effect of environment and the results of social experience. Man is not related to an infinite world of reason and spiritual truth, but only to a world of universal law, hereditary conditions, and social traditions. But again

Felix Holt refuses to move to the touch of the springs of this philosophy. He refuses to be accounted for by traditions, by environment. As for traditions, he had none, and as for environment, pray tell what there is in his whole career from the time he woke to reason in his cheerless attic to the very going down of the curtain that would make a hero of any man. "Ah," but you say, "Esther did it. It was a woman's work. She wrought the charm. Hers the spell." I wish it were so. My estimate of Felix Holt would be greatly heightened thereby; but alas, and alas! Felix owes nothing to Esther. She was to him a fine lady, and a "fine lady," as he courtteously observed to Esther, "is a squirrel-headed thing with small aims and small notions about as applicable to the business of life as a pair of tweezers to the clearing of a forest."

Owe anything to Esther? "You don't care," he said to her, "to be better than a bird trimming its feathers and pecking about after what pleases it," and when in some sort of a remonstrant way she tells him of vague inspirations that stir her heart and the sense of the infinite that comes to her, with beautiful politeness and tender grace of speech he says: "Ah, yes; the dunce who can't do his sums always has a taste for the infinite." It is hard for to keep one's hands off this young barbarian. Owe anything to Esther? Why, with delicious delicacy he tells her that the great grief of his life is that she is not noble enough to stimulate him!!

And yet there is something in Felix, though we are not in love with him, and these fine characteristics are not even faintly suggested by his surroundings. There is just one way out of it—ignore the doctrine. The throne which George Eliot builds for Felix Holt rests upon the shattered fragments of her two pet scientific doctrines—the omnipotence of the forces of environment and heredity.

And now our final criticism. Mrs. Lewes recognizes the essential justice of the plea of the radicals. There is need of reformation. This reformation is, as we have seen to be logically grafted upon the past. Just what that reformation is precisely, we are nowhere told, but whatever it is, it must grow out of the past. The force by which the reform is to be

brought about is public opinion. But how is public opinion to be shaped? What are the motive forces here? At this point it seems to me the brilliant novelist utterly breaks down. The world rests on the tortoise, but what does the tortoise rest on? At some time in our thinking we must come to that. This great world of philanthropic endeavor, what shall it rest on? Bear in mind there is no under-valuation of a sacrificial work. Society must be saved. At bottom reformation and salvation are one. And the world must be saved through sacrifice. Here is clear seeing. Only through the play of the sacrificial element is there reform, progress, advance anywhere, ascent either of the world or man. George Eliot accepts this in all its furthest reaches. Indeed, so anxious is she to set this principle in a fair light that she brings her characters perilously near the Quixotic and the whimsical. Here are her two chief characters who are set to the display of the workings of this principle. In truth, they almost make a hobby horse of sacrifice or it of them. Esther gives up her interest in the Transome estate, not so much because she feels that she has no moral, only a legal, right to it, as because of a poetic and rhapsodic idea that she must give up something and cease to be a fine lady in order to be worthy of Felix. He demands a sacrifice. Felix, too, in chivalric way, has much to do with sacrifice. Whether he is binding little Job Tubbs' finger, giving up his evenings to the education of Sproxtton miners or dramatically leading a mob and imperiling his very life for the sake of others, he is always treading the martyr's path. Granted that he is a somewhat bearish martyr, he yet reaches up, though sometimes almost bizarrely, to the statue of the heroic.

Now what force is there that can drive all this machinery? In what soil will the flowers of sacrifice bloom all over the world?

The answer brings us to a consideration of George Eliot's religion. As is known by all, she was a thoroughgoing Comtist. Like her great teacher she worshiped not God but Humanity. Like him she took for her motto, "live for others;" like him she railed against what she was pleased to call a Christian egoism and in its stead would stress that word

imported from the French, altruism. This word is opposed to egoism and signifies the principle according to which a man lives, not for his own pleasure or good, but the good of others. This, it may be said, is not the exclusive doctrine of Comte but the revelation through Christ. This fine ethical teaching has been filched bodily from the Nazarene. To live for others that we may live in others is a noble thought, but Comtism derives it from Christianity. "To live for humanity" says Comte "makes the principal satisfaction of each to consist in the fact of helping to bring about the happiness of others." The gospel declares the same truth only in a better way, and Comte's dictum is but a re-statement of the Christian duty of brotherly love.

This vaunted altruism is but Christian truth tricked out in the arbitrary and picturesque nomenclature of Augustus Comte. But there is a question yet. How can this altruism be set to going? What motive force is there that will turn the wheels? Your doctrine is but the channel along which the world will be driven, but power is needed to drive the world. What will cause Felix Holt to become an altruist even though his reason champions it's cause? Your fine enthusiasm for humanity; how will it come about? What divine voice will speak to the sordid millionaire and open his eyes and ears to the sufferings of the poor? What spirit will so move upon our social world that all men grown sympathetic and brotherly will have entered upon a Paradise regained? Men are selfish, set that down as a stubborn fact; how shall they be led out of selfishness into selflessness?

What power will enable men to translate a vague yearning into a heavenly reality? How shall the dull English mine owners and ship builders and possessors of mills be awakened into beautiful longings to serve the world and how shall they be translated from a curious unconcern about the men—mere hands—who work for them into the quick sympathy of brotherliness? Here is the rub—and it is a hard rub. It is more than a rub—it is a wall. With George Eliot's philosophy, it is not merely a difficulty, it is an impossibility. We begin very low. Here are two pigs for instance, as Mr. Mallock says, who have only a single wallowing place and each would like

naturally to wallow in it forever. If each pig were in turn to rejoice to make room for his brother and were conscientiously to regulate his delight in becoming filthy himself by an equal delight in seeing the other become filthy also—there you would have altruism—a pig altruism. Humanity according to Spencer and Comte, whose disciple George Eliot is, begins just there. It is wholly animal. Now is it not quite obvious that this gossamer altruism which finds no motive for altruism save a delight in seeing others happy, is quite insufficient to lift the world out of such steaming animalism. Granted that for a few exceptional souls this motive would be all powerful, would it reach the masses on the low levels? Will it reach the pig? Will the pig be tortured by any burning desire to be a “cup of strength to others,” and so “join the choir invisible?” Restrain men’s passions by such refined sentimentalism? As well attempt to leash with cobwebs the mighty waves of the sea. This whole system of our novelist is like, as Mr. Mallock observes, “a drawing of a great cathedral which looks magnificent at the first glance but which a second glance shows to be composed of structural impossibilities, blocks of masonry resting on no foundation, columns hanging from the roof instead of supporting them.” Such is George Eliot’s socialistic system, such her scheme of reform. One closes the book with a sense of disappointment. No questions have been answered, no needs met, no constructive work done. Had George Eliot only gone to Calvary as well as Parnassus!

GEORGE H. COMBS.

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#### THE DUKE OF ARGYLL AND HIS WORK.

NOTHING in this age is more significant of progress than the devotion of strong minds to special lines of investigation. To move freely over a field of thought, with sharp outlines and exhaustive sweep, one must have penetrated to the center of his subject, and still beyond to the distant rim. It is only he who has been through the woods who is able to

guide the prospector to the open day. With some such sentiment we take up for consideration the matter now presenting itself.

In the Duke of Argyll we have an ideal champion of Christian truth. Thoroughly informed upon what he attempts to set forth both by patient thought and careful experimentation, a biologist of no mean proportion, with an enthusiasm for every genuine discovery, and with generous concessions to his opponent wherein the facts justify it, one has a right to expect good results from his pen. It is now thirty years and upwards since his first book, "The Reign of Law," was given to the world. That was an age of disputation. Darwinism had already set in, in grim earnest, and the Church, naturally alarmed, rushed to her armory, selected her weapons, and met the challenge. She believed there was a direct attempt at the unsettling of faith. The argument for design was assaulted with all the vigor which such giants as Tyndall and Huxley could readily command. Miracles were relegated to a superstitious age. It was held that all which was essential in the Bible could be explained upon natural principles. Indeed, the teachings of nature were interpreted by many as the only true voice of God, while her laws and forces were held to be the only ruling will. Presented as it was, it was subtle in its touch. The leaders in the new movement were scholarly investigators with apparently no vicious motive as respects Christianity. Indeed, some of them were intimately associated with the most reverent of the English bishops. They were busy in their laboratories and professed simply to give results. Everything they had delved into thus far was explicable upon their adopted hypothesis, or, if not, the thread was in their fingers that would guide them to a correct solution. The promise and potency of existence, in its origin, was within their reach, and no trace of God was as yet discoverable.

It was at this juncture that Argyll stepped to the front, and it was no child's play he intended, either. In his "Reign of Law," he laid down as fundamental positions, truths the very spirit and purpose of which was to disclose a region in which all unsettled minds could meet and harmonize. With



what clearness of vision, and relish to the aspiring soul does he get at the root of the matter. He will have no obscurities of thought, hiding and breeding under obscurity of language. There will be perplexities enough at the best for one who deals with the high things of God. Let there be simple, palpable definitions, not of a sort that jumbles ideas which, in truth, are quite distinct. It is not for the friends of theistic cosmogony to place themselves in the power of their opponents by using false definitions. Better be defeated in the right than to do violence to the facts. If in the estimation of men the natural is to cast out the supernatural, how can this be easier begun than by confounding the terms "superhuman" and "supernatural?" What is there, really, in nature that is not superhuman? How many visible things can one account for, as to their origin, or resist, as to their energy? No! There is more in the question than this. Beyond the visible, which all accept, there is good stuff that is debatable, and to be held on proper terms. The mere ticketing and orderly assortment of external facts is no explanation of origins. There is a higher truth to be found before we can get natural phenomena under its right head.

Such is the spirit in which this master works at his problem. But let him speak for himself. "The notion that the uniformity or invariableness of the laws of nature can not be reconciled with their subordination to the exercise of will is a notion contrary to our own experience. It is a confusion of thought, arising very much out of the ambiguity of language. For let it be observed that of all the senses in which the word law is used, there is only one in which it is true that laws are immutable or invariable; and that is the sense in which law is used to designate an individual force. Gravitation, for example is immutable in this respect, that, so far as we know, it never operates according to any other measure than "directly as the mass, and inversely as the square of the distance." But in all the other senses in which the word law is used, laws are not immutable, but, on the contrary, they are the great instruments, the unceasing agencies of change. When, therefore, scientific men speak, as they often do, of all phenomena being governed by invariable laws, they use it in a sense which covers

an erroneous idea of the facts. There are no phenomena visible to man of which it is true to say that they are governed by any invariable force. That which does govern them is always some variable combinations of invariable forces. In this sense law is not rigid, it is not immutable, it is not invariable, but it is, on the contrary, pliable, subtle, various." (*Reign of Law*, 97-8.)

Here then is a man who gives promise of furnishing us, if any one can, with the key to the conditions of existence. A student of the most profound order, he is as capable as any one of providing a tabulated cosmic history, and yet his modesty protests against such vain attempt. He sees real difficulties where others slur them over. With him there are chasms which can be bridged only by the Divine hand. If there is "an orderly sequence depending upon fixed conditions," there is also a recognized end and a necessary co-operation of heaven and earth to achieve it. This truth throws him back upon that other old one, which is still the primary truth, that there is one God, creator of all things. There is, of course, visible phenomena, but behind are invisible forces, and still behind these the invisible, personal God. He reasons thus:—"We may know nothing of the ultimate nature or the ultimate seat of force; but we do see that there is a complete analogy between our own adaptations of means to ends, and the processes which are traced in nature. Whatever difficulty there may be in conceiving of a will not exercised by a visible person, it is a difficulty which can not be evaded by arresting our conceptions at the point at which they have arrived in forming the idea of laws or forces. Science is the expression of intelligence within the visible world; it implies an intelligent source of movement in the world. Either we must say that there is no science, because there is no orderly combination of forces and of results, or, in saying that there is an orderly combination and a science of natural procedure, we say that intelligent potency appears in all natural phenomena, and that material forces and spiritual power are ever united in nature." (*Reign of Law*, 122.)

Our author has a great reverence for life in its origin. With him it is not a creature of law, nor begotten of mere

force. The phenomena of life is not traceable thereto. To be sure, it may be defined as a kind of force, or even a combination of forces, and yet we know nothing of these forces in the same sense in which we know something of gravity, or of magnetism, or of electricity, or of chemical affinity. These are indeed not known in their ultimate nature, but rather in respect to certain methods and measures of their operation. But no such knowledge exists in respect to any of the forces which have been concerned in the development of life. No one can pretend to have had such a view of them as to enable him to apply to them the instruments of his analysis. Neither variation nor selection reaches the case. These may serve as an explanation of transformations, but they fail to cover the matter of origins. Nor will it do to say that ordinary generation has somehow been producing from time to time extraordinary effects, and that a new species is, in fact, simply an unusual birth. Such a course is merely to make one's appeal to a process which, however plausible it may seem, is actually undemonstrable, and therefore should not be any more satisfactory to a man who boasts of reasonableness than the traditional conception.

It is very evident that with the Duke of Argyll one vast, persistent mind controls the workings of the universe, and that this mind sees the end aimed at. This he is not ashamed to assert or defend. Contemn the idea as one may, say that it lowers the Creator to a mere artificer, say that the theory is a disparagement of sentient, evolving nature, in that it reduces a cosmic growth to a mechanism, yet the author is ready with substantial answer. "Man produces manufactures; the Divine mind produces growth and development. His work is more majestic than man's. The difference is palpable. Only an incomplete analysis will confound the high functions of a conceiving mind with the far lower functions of an executive mechanic. The conception of the difference between divine and human working does not dissipate the impression that mind works in nature. There is a distinction in man's workmanship between the mental conception and the mechanical execution. This is a real and constant distinction. In nature this distinction disappears, but the important question here is:

“Is the conceiving mind lost in the mechanical artificer?” This is precisely what does not happen. In the slow, orderly, and well-directed processes of nature it is the lower—the artificer—action which vanishes; the evidence of the ruling mind remains unimpaired.”

But we must pass on to take a glance at his second book, entitled, “The Unity of Nature.” This work appeared in 1883 and was written, the author tells us, in order to establish some method of inquiry and to find some secure avenue of approach to the great and ultimate truths pertaining to the reign of law and the realm of mind. Modern doubt had called in question not only the whole subject of Christian inquiry but also the whole faculties by which it could be pursued. Argyll believed the problems before us were soluble and soluble in the light of the unity of nature. Or, if not soluble by this, at least they would be broken up into fewer and simpler forms. To his scientific eye there appeared a great cycle of forces, constituting, as it were, an endless chain, every link of which is in one sense separate from, and in another sense, united to the rest. This it is, he believes, that secures the unity. He advocated the correlation of forces, as heartily as Tyndall or Spencer, although he dissented from their conclusions.

The present writer never takes up “The Unity of Nature” without being amazed at the wealth of thought it contains. There is no book to compare it with unless it be Darwin’s “Origin of Species.” Both, alike, are massive and masterly; but while the naturalist deals with animals and their life and habits, classifying and harmonizing them, Argyll has to do with nature, man, animals, knowledge, literature, ethics, and religions. All, with the latter, unite in one vast system whose “body nature is and God the soul.” This nature is not a part but a whole, inclusive of heaven as well as earth, of God as well as man. Everything we think or do, will or wish for; our hopes and our fears; our yearning and our protests; things ethical or religious, as well as mental or physical—all that concerns or engages spirits here, or spirits departed, is to be included in that vast and complex organism we call the universe.

The Duke of Argyll sees a clear sign of unity in the ties by which this world of ours is bound to the other worlds around it. He thinks there is no chance for mistake here. He instances gravitation, light, and heat, as forces which reach in all directions, acting under the same laws, and giving the same results, so far as research has been able to verify facts. It may seem to some that this is unquestionable, on any theory, and hence not a fair proof for the Duke. But we must remember that our author is not so much a disputant as a discoverer of the limit of law. The chief concern is for truth as a whole. His is not so much a warfare as a work. In order to possess clear conceptions analogies must be drawn and conclusions tried. The traditional view had been called in question and it remained to give it a thorough examination. Is Paley and Butler to go to the wall at the beck of the naturalists? Not, at least, precipitously. Argyll is a bold believer in teleology and he is busied in defining and comprehending the worlds beneath and about him, together with all they are known to contain from the view point he has chosen. Thus he not only finds a place for man's body in the world, but also for his spirit, and this, he holds, can not be done by the evolutionist.

"In order to exclude from nature what they call the supernatural, it is absolutely necessary that they should in the first place exclude man. If nature be nothing but matter, force and mechanical necessity, then man belongs to the supernatural, and is, indeed, the very embodiment and representation of it." Mr. Tyndall is quoted as saying, "If Mr. Darwin rejects the notion of creative power acting after human fashion, it certainly is not because he is unacquainted with the numberless exquisite adaptations on which the notion of a supernatural artificer is founded," on which our author thus comments: "Here we see that the idea of acting after human fashion is treated as synonymous with the idea of a supernatural artificer; and the same identification may be observed running throughout the language which is commonly used to condemn what is sometimes called anthropomorphism, and at other times is called the supernatural. The two propositions, therefore, which are really involved in

the thorough-going denial of anthropomorphism and the supernatural are the following: *First.* That there is nothing except man which is above or outside of mere matter or force in nature as we see and know it. *Second.* That in the system of nature as thus seen and known, there are no phenomena due to mind having any analogies with our own."

"Surely these propositions have been refuted the moment the definition of them has been attained. We have only to observe, in the first place, the strange and anomalous position in which it places man. As regards, at least, the higher faculties of his mind he is allowed no place in nature, and no fellowship with any other thing or any other being outside of nature. He is absolutely alone—out of all relation with the universe around him, and under a complete delusion when he sees in any part of it any mental homologies with his own intelligence, or with his own will, or with his own affections. Does this absolute solitariness of position as regards the higher attributes of man—does it sound reasonable, or possible, or consistent with some of the most fundamental conceptions of science? How, for example, does it accord with that great conception whose truth and sweep become every day more apparent—the unity of nature. How can it be true that man is so outside of that unity, that the very notion of seeing anything like himself in it is the greatest of all philosophical heresies? If, according to the latest theories, man is himself a product of evolution, and is, therefore, in every atom of his body and in every function of his mind a part and a child of nature, is it not in the highest degree illogical, so to separate him from it as to condemn him for seeing in it some image of himself? (*Unity of Nature*, 165). This is a good thing to reflect over, and especially in the light of the wondrous growth which Christianity is taking on itself since this was written. The fact is that on this subject the world is divided, with a good deal the larger half in sympathy with Argyll. Is personal characterization the best answer to be given by Haeckel's disciples?

"The Philosophy of Belief" is our author's latest production, and although the last of a series it is independent in treatment. As a recent critic puts it: 'The Reign of Law'

had an enormous circulation. It dealt with the question whether physical laws are sufficient to account for nature as we know it, or, whether mind and will are seated on the universal throne. This was followed by 'The Unity of Nature,' in which the competency of our human faculties to give us adequate and trustworthy knowledge of nature was investigated. The present volume extends the reasonings and conclusions of the two previous works, and examines the relation in which this great conception of natural law, when properly understood, stands to religion in general and to Christian theology in particular."

In this series we find the best proof of the truthful habits of the author. The expression of his thoughts is calm and inspiring. He writes like one who rejoices in the things which are of good report. His grasp is ever loosening as respects ideas which stand in doubt, while it is more than ever riveted upon those which are immutable. Whatever is of value to him in the theory of evolution he utilizes. Indeed, one observes here and there adjustments, and yet no catering to a growing popular conclusion. However, the mass of scientists may found themselves upon the unproved hypothesis, he finds good foothold in his own field. His eyes are to the front as before, and he has a front worthy to be gazed upon. He still loves nature and all who love it. He sees in all life a largeness and a mystery, but in the life of man, as related to God, a portion of the divine. In all his researches he has seen no cause to renounce will as operative throughout nature. God has ever been and is still in his world. Even though the evolutionists were correct in asserting that all life has developed from a few primary germs, it seems to us that it can not seem rational to unprejudiced minds, therefore, to exclude a personal will from our thoughts of nature. For consider: However, some scientists may yet conjure up remote data and details, straining to bridge the chasm; the gap between dead and living matter is yet to be filled. Facing it, the really profound scientists are brought to a halt. How shall the clock be started when there is no mainspring? Here then is business for the Builder and Argyll is right in predicating—God.

Whatever the theory of life, in its origin, there is still to the materialistic evolutionist the unsolved mystery, and still, for the theist, a rational act in placing the creator in the van. Further, it is patent to any thoroughly informed man that the exclusion of God from His works, so far as theories are concerned, did not begin with the English scientists. They halted before making their decision, but probably were awaiting the manufacture of a foreign sentiment which should aid in forming a conclusion. Unfortunately, so far as Germany is concerned, the balance went against God on the part of the Darwinian scientists. Haeckel, whose writings have had more weight with English and American evolutionary thinkers than perhaps any two others of any nation, unless it be Spencer, gives the evolutionary world its cue when he declares that "Creation, as the coming into existence of matter, does not concern us at all. This process, if indeed it ever took place, is completely beyond human comprehension, and can, therefore, never become a subject of scientific inquiry. Natural science teaches that matter is eternal and imperishable, for experience has never shown us that even the smallest particle of matter has come into existence or passed away. Such a conception of an immaterial force, which at the first creates matter, is an article of faith which has nothing whatever to do with human science. Where faith commences, science ends." (History of Creation, I, pp. 8, 9.) We should also say that Spencer holds similar views, with the exception that is made to the last statement, treated by us further on.

This is clear, and the issue is before our readers. It is the old hobby of "experience" pressed so persistently by Hume, and assumes, of course, that human experience has been everywhere, at all times, and also throughout eternity. For, if not, who knows but that some time previous to the beginning of human experience matter began also. Science abhors metaphysics, it is said, but still I think we may possibly find some bad metaphysics at the bottom of this position. What is this thing called matter? Science says it is that which is composed of ultimate atoms. And what says the atomic theory (the necessary correlative of the nebular hypothesis, and without which this whole system falls)—what says it concerning atoms? That these atoms are invisible.



Ah! Here is ground for faith, then, and so, according to Haeckel, science is at an end. The domain of the invisible belongs to faith, and invisible things as much belong to science as to faith, say what men will, and what is more, many of these are not half so sure as those of the theist. Haeckel deals with eternity, and he who attempts this makes poor progress in the application of science. It is entirely too long a stretch for science to move surely over. Faith is insistent in the realm of the eternal, and not less so with the scientist than with the theist. For example, he must not only accept the idea of the invisible atoms, but he has to get them into motion—self-motion, remember,—as against the law of inertia. Then he has to deal with them as an aggregation and to show how they can thus exist as a resisting body by means of mere attractions and repulsions. How they can operate of themselves, prevent change of form, or so change as to give proper combinations. Whether matter is divisible or indivisible; whether solid or not; whether its constituents are centers of force, and if so, have they either extension or cohesion; these are the tough questions that lead Spencer to the conclusion that “matter, in its ultimate nature, is as absolutely incomprehensible as space and time. Frame what suppositions we may, we find, on tracing out their implications, that they leave us nothing but a choice between opposite absurdities.” It will be worth any reader’s while to turn to Spencer’s “First Principles of Philosophy,” pages 50–61, that he may learn why it is that this great philosopher finds a place for religious truth.

No theorizing about the eternity of matter can remove these, and many other difficulties, and no experiments in the laboratory either of the physicist or chemist, where there is mind to direct and hand to shape can be deemed the equivalent of the action of matter as respects its condensation or conformations, where it is said no mind or hand exists. Further, in considering the cosmos we have to do with primitive periods—periods involving chaotic and gaseous conditions which can only be traversed by thought in hypothesis. Both astronomy and geology tell us of a time when the heavens and the earth were a weltering mass of formless matter—a cloud of atoms, star-mist, fire-mist, etc. It has not always been a world of

life and growth and fruitage. Science transports us back to eras situated at the utmost reach of discovery, where the question instinctively arises—What lies beyond? There is then no explanation profound enough to exclude the question—What is the explanation of that explanation? Herbert Spencer calls attention to this and says that the mind thus transcending knowledge necessitates a place for something in the nature of religion and that this “religion is a constituent of the great whole, and being such, must be treated as a subject of science with no more prejudice than any other reality.” Further on he adds, “Every theory tacitly asserts two things: First, that there is something to be explained; secondly, that such and such is the explanation. Hence, however widely different speculators may disagree in the solutions they give of the same problem, yet by implication they agree that there is a problem to be solved. Here, then, is an element which all creeds have in common. Religions, diametrically opposed in their overt dogmas, are yet perfectly at one in the tacit conviction that the existence of the world with all it contains and all which surrounds it is a mystery ever pressing for interpretation. On this point, if on no other, there is entire unanimity. Thus we come within sight of that which we seek. In the last chapter reasons were given for inferring that human beliefs in general, and especially the perennial ones, contain, under whatever disguises of error, some soul of truth; and here we have arrived at a truth underlying even the grossest superstitions.” (First Principles of Philosophy, pages 16, 17, 21, 44.)

It is not wise to press a theory which is really serviceable to untoward lengths. That the doctrine of evolution has done good, and can still do so, while every respect is had to its necessary limitations no one rejoices in more than the writer of this review. To this he feels free to attribute the large advancement in cosmic knowledge attained during the last half of this century. By means of it we have been enabled to correlate many facts hitherto out of unity. Even the atomic theory has done good, purely speculative as is its character. While recognized as merely an hypothesis it can do no harm, but there is danger in giving it, or anything else, a credit which does not belong to it. It is not basal, but provisional. It does not assert what *is* or *has been*. It fills a place where

we know nothing, and, therefore, do not know what may not have been. It is a feeler along an unknown way, and as such seems to be helpful to scholars in their researches. Though predicated upon the indivisibility of atoms, it has enabled us to foresee phenomena, and thus has given unity to knowledge. So far, one can readily honor it. But when the material forces of nature, deal with them as we may, are seen holding on an upward course for an untold number of years, ever climbing to higher forms, and giving birth to growing harmony and adaptation, the only supposition which at all accounts for the fact is that there is a controlling purpose at work which guides these powers to a foreseen goal. Darwinism, to win its way among Christian people, can not afford to overlook this demand. It will find it much more profitable to sound knowledge to to accept the divine fact, and may I say it, more becoming, than to venture a sneer at those who are simply exercising the same principle of faith as the scientist on what seem to many, more substantial objects.

How much more satisfactory the prospect from the viewpoint of Argyll! Thoughts of God came to the Hebrew before philosophy, as the thought of the unity of nature was antecedent to science. Testimony confirms this, and this testimony is equally valid, whatever its field of fact. There is a validity in natural as well as in revealed theology, on the ground that both are natural to thought, and, as has been already shown in this article, fill a necessary place. That there are limitations to this knowledge does not affect its truthfulness, or our just confidence in its certainty. The very existence of self-evident truths has a direct bearing upon theology which it has not on any other science whatever, because it throws a special and far-reaching light on the possibility of further knowledge, being arrived at through means which are strictly analogous. "The instructive and intuitive perception of any truth is in the nature of what we call inspiration, that is to say, it is not the result of conscious reasoning. On the contrary, it is the basis on which all such reasoning itself reposes. There are some truths, which, when clearly seen, and firmly grasped, have a power over our conceptions out of all proportion to the mere logical consequences which are apparent at first sight. This power lies not merely in the cognate ideas which such

truths render familiar, but especially in the antagonistic ideas which they repel. They reverse, as it were, the whole attitude of the mind on certain subjects. They open it to perceptions which had been before asleep, and they close its doors against adverse preconceptions which had been only too active. The sense and the conviction that both in what we call external nature, and also in our own internal nature we are in the constant presence of a personal mind other than our own, is one of those powerful truths."

This same thought attaches to the Scriptures. It is not only manifest in the teaching of the one only God, but also in the prophetic utterances concerning Messiah. "It is impossible to deny the sublimity of this conception. It is impossible to deny the solitary place it occupies in the history of human thought. No other literature—no other philosophy—no other religion, presents us with anything even like in kind. It casts down to the ground all pride of race. It sees some distant future in which the Hebrew people were to be little more than a passive instrument in a new and wide illumination of the world. It is the idea of a kingdom which was to be everlasting, governed by righteous purposes, working out their results through intelligible laws."

One can now see what the Duke of Argyll's work is. If there is any importance attaching to anything higher than a material, perishable life, he has a worthy cause. So far as one is able to grasp a logical conclusion, one has only to make choice between bald materialism which knows no God, angel, nor spirit, and a philosophy broad enough to embrace the distant goal of man and the divine life. Haeckel and his coadjutors offer us one; Argyll and all theists the other. The effect of the decision must rest on him who makes this choice, and if the diagnosis taken from the earnest souls who have struggled on, hoping to catch at some permanent vitality for a nobler manhood, be a correct one, little consolation is to be afforded from the views of Haeckel. There is, at times, to be sure, a gray mildness of promise in this scientific sky, giving occasional hope of a possible sun-burst, but ever and anon the firmament shades away into gathering darkness, with the final result, for a spiritual nature, as cheerless as death and as barren as a field of salt.

J. W. MONSER.

## EXEGETICAL DEPARTMENT.

## WHO ARE THOSE WHOM GOD FOREKNEW?

Romans 8:28-30.

## TRANSLATION.

But we do know that, to them that love God, all things are working together for good—to those who have been called according to purpose. For whom He before approved, He also before marked out, conformable to the image of His son, that He might be firstborn among many brethren; but whom He before marked out the same He also called, and whom He called the same He also justified; and whom He justified, the same He also made glorious.

This Scripture has long been the crux of theology. Anyone who will look through the standard commentaries will find that most of them do not attempt any exhaustive exegesis of the passage, while some of them acknowledge inability to understand the meaning of the apostle. However, it is well known that the passage has frequently been a sort of battle ground for Calvinistic and Arminian pugilists, the former contending that the doctrine of foreordination and election, as generally understood, is practically set at rest by this great proof text.

Now, I have no hesitation in saying that the passage, when properly understood, makes no reference at all to anything involved in the controversy between Calvinists and Arminians. On the other hand, it teaches one of the most precious, loving, tender, and practical lessons to be found anywhere in the word of God. Indeed, the passage has no theological bearing whatever, but is supremely comforting in its assurance of divine assistance in our struggle with the evils of the present life, while it offers a double assurance that the saints of God shall come off “more than conquerors through Him who has loved us and given Himself for us.” I shall endeavor to show that this is the whole, legitimate import of the passage.

In order to understand this passage, we must first of all consider the stand-point of the apostle, and then the *terminus ad quem*, or the end to be secured. Evidently the apostle is contemplating the position of the Christians at Rome from the point of view of certain trials to which they were subjected; and he is seeking to encourage them to bear all these trials, because, in the end, they shall come off more than conquerors through Him who has loved them. In short, he is urging

the comforting assurance that "all things are working together for good to them that love God, to them who are the called according to His purpose."

In presenting the whole argument the apostle gives at least seven reasons why Christians should not be cast down, but encouraged. These reasons are as follows:

(1). Christians are no longer under the dominion of the flesh, consequently should not be cast down if the flesh has to suffer.

(2). Even if persecution should end in death, there need be no concern, for if the Spirit of Him that raised up Jesus from the dead dwell in the Christians, then they can be sure that God will quicken their mortal bodies, or raise them from the dead. Hence, even death need not discourage.

(3). The Spirit itself bears witness with our spirit that we are children of God; and if children, then we are heirs of God and joint heirs with Christ. Consequently our suffering with Him is only a proof that we shall be glorified with Him.

(4). In any case the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us. We are, therefore, saved by hope, for we are looking toward the great recompense of reward, and this is an anchor to the soul both sure and steadfast.

(5). The Spirit itself helpeth our infirmity by making intercession for us with groanings which can not be uttered.

(6). God's dealings with His saints under former dispensations is positive proof that he will not forsake us when our trials come upon us.

(7). As if to crown all the foregoing considerations with an argument which can not be for a moment gainsaid, the apostle says, "He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things."

. At this point the apostle reaches the triumphant conclusion that no one shall successfully lay anything to our charge, nor shall anyone condemn us, nor shall anything separate us from the love of Christ; for if God be for us, who can be against us? Consequently "neither death nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creation, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." This is the triumphant, comforting, hopeful, yea, inspiring conclusion to which the apostle arrives by a line of argument which reaches its climax in the love of God, which spared not His own Son, but delivered Him up for us all.

We are now prepared to study carefully the particular passage under consideration, and nearly everything will depend upon the meaning of the word "foreknow" in the twenty-ninth verse. Surely it can not refer to God's omniscience, in the usual understanding of that term; for in that case the passage would prove universal salvation instead of particular election. In the sense of omniscience God surely did foreknow everyone, and, since all those whom he foreknew he predestinated, called, justified, and glorified, then it would follow with irresistible force that He glorified the whole human race. This proves too much for Calvinists, and therefore the passage proves nothing for them.

In the second place, it should be noticed that all this foreknowing, foreordaining, calling, justifying, and glorifying is in the *past* tense (Greek, aorist) and has no reference whatever to the future. The apostle speaks of every act as something already accomplished, and makes no reference whatever to the fact that what was done was in the counsels of God before the world was. Every Greek scholar knows that the *aorist* tense expresses an action as completed in past time, but leaves it, in other respects, wholly indeterminate. Hence the exact particular time, referred to in the present case, must be determined by other considerations than the force of the aorist tense. The only thing that the aorist fixes with absolute certainty is that there is not even a hint in the passage that refers to the future, except so far as the lesson of the past is an assurance with respect to the future.

What, then, is the true meaning of "foreknow," or *proegnoo*, as it is in the Greek? The Greek is from *proginosko*, and this word is found only five times in the New Testament, while the noun *prognosis* is found only twice. In all these cases there is only one where the time referred to is definitely fixed, and that is I Peter, 1:20. In this passage it is stated that the foreknowledge was before the foundation of the world; but even here the meaning of "foundation" and "world" must be clearly understood before any use can be made of *prognosmenou* in defense of Calvinism. There are only two references to *proginosko* in Romans. One in the passage we have under consideration and one in chapter 11, verse 2. In the latter passage the meaning is perfectly clear, if we substitute "foreacknowledge" or "foreapproved," and this harmonizes exactly with the meaning we have given to the word in Romans 8:29.

Our conclusion, therefore, is that, in the latter passage, as well as in the former, the apostle is referring to a long line of worthy saints whom God, under former dispensations, had acknowledged or approved, and having approved them He marked them out, called them, justified them and made them glorious. Some of these old heroes are mentioned

in the eleventh chapter of Hebrews, who through faith were able to triumph over all opposing influences, because God was with them and sustained them in all their trials. To sum up the whole case, this *foreknowledge* of God is simply his acknowledgment of real historic characters whose faithfulness in the past is referred to as proof that even now all who love God will secure his help and final victory, provided they continue in the grace which God has so abundantly provided.

This view at once lifts the passage entirely out of the region of theological controversy and makes it one of the most practical and comforting Scriptures to be found in the Bible. In the ascending scale of the apostle's great argument this reference to God's faithfulness toward his ancient saints is placed next to the climax, and is, therefore, evidently regarded by the apostle as a strong reason why the saints should, in all succeeding generations, have confidence in God's providential care, however great the trials may be to which they are exposed. For if God did not forsake the saints of the patriarchal and Jewish dispensations, or those whom He acknowledged under those dispensations, neither will he forsake those whom He acknowledges or approves under the Christian dispensation; and if He is for us, who can be against us? Surely we shall come off more than conquerors through Him who has loved us and given Himself for us.

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#### THE WITNESS OF THE SPIRIT.

"For as many as are led by the Spirit of God, these are sons of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry Abba, Father. The Spirit Himself beareth witness with our spirit, that we are children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified with Him."—Romans 8:14-17.

The point before us especially is to ascertain as far as possible the meaning of the sixteenth verse in the above passage. In seeking to do so, let us discard preconceived theories and ask simply for the meaning of the passage in the light of the text and of parallel passages.

By "the Spirit Himself," we are to understand, of course, the Holy Spirit, the emphatic form being here used perhaps to distinguish the word from its impersonal use in the same connection.

It is asserted of the Holy Spirit that He "beareth witness," or testifies "with our spirit." This form of expression indicates a joint testimony of two witnesses, namely, the Holy Spirit and our own spirit.

The fact to which the testimony is directed is "that we are children of God," that is, that we have been renewed, forgiven, and accepted or adopted as children of God. There are not two facts testified to by the



two witnesses, but one fact supported by the joint testimony of two witnesses.

This sixteenth verse must be studied in the light of the preceding verses, especially of the fourteenth and fifteenth. The apostle has declared very emphatically that those and those only who are led by the Spirit of God are the sons of God. It is not enough to rely upon some change that has taken place in the past, as in baptism, for instance, as Chrysostom suggests; there must be the present and continuous following of the guidance of the Spirit in order to claim the title and privileges of sonship. He then reminds these brethren at Rome that the Spirit which they have received is not the spirit of bondage or slavery which sin imposes and which leads to fear, but that it is the spirit of adoption which is essentially a spirit of freedom because it is a spirit of sonship. It is by this spirit of adoption that we cry "Abba, Father." In other words, it is the spirit by which we become conscious of our sonship.

The word "cry" in this and the parallel passage in Galatians iv:6, denotes intense earnestness in prayer. This harmonizes with the statement of the apostle in the twenty-sixth verse of the same chapter, where it is declared that "the Spirit also helpeth our infirmities; for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which can not be uttered."

In what way does the Holy Spirit "bear witness" with our spirit that we are children of God? This verse is an analysis of the preceding one, explaining, as the Bible Commentary states, "what takes place when we in the Spirit cry 'Abba, Father;' there is then a two-fold but united testimony; we cry and the Spirit cries in us. (Gal. iv:6.)" The apostle puts himself with the Roman brethren in this common experience and declares that he is conscious of the fact that this impulse which leads him to cry "Abba, Father" is the cry of his own spirit, "acting under the influence of the Holy Spirit and in concert with Him." This internal witness of the Spirit is the basis of the soul's highest certitude, both of the truth of Christianity and of its potency in bringing our spirit into harmony with God.

This interpretation of the passage does not exclude the testimony of the Spirit in the word of God. As Wesley has said, "The witness of the Spirit is a consciousness of our having received in and by the spirit of adoption the tempers mentioned in the Word of God as belonging to his adopted children—a loving heart toward God and toward all mankind; hanging with childlike confidence on God our Father; desiring nothing but Him; casting all our care on Him. \* \* \* It is a consciousness that we are inwardly conformed by the Spirit of God to be the image of His Son, and that we walk before Him in justice,

mercy, and truth, doing the things which are pleasing in His sight.” (Quoted in Lange’s Commentary.)

The interpretation of this passage, which makes the witness of the Spirit referred to, to be those portions of Scripture which tell us how we may become children of God while the witness of the human Spirit relates to our compliance with the conditions upon which we become God’s children, is untenable. It misses the point which the Apostle is making on the internal witness of the Spirit, causing us to be conscious of our sonship, and to cry “Abba, Father.” This testimony satisfies the soul as no external testimony, even by the Spirit of God, can satisfy it. It does not displace, but supplements the testimony of the written word.

J. H. GARRISON.

### THE BAPTISM IN FIRE.

MATT. 3:11.

Usually the context is a guide to the correct interpretation of the text, but in this place it seems to have led many expositors away from the true meaning. I, myself, at any rate, do not think that the burning up of the chaff with unquenchable fire, mentioned in the twelfth verse, is explanatory of the baptism in fire in the eleventh. The word baptism, in Scripture usage, always, I believe, points to good and not evil, to blessing, not doom. The Savior certainly employs it to describe his own intense sufferings, but they were sufferings which were to ultimate in eternal felicity and glory. The Apostles, too, were to be baptized with the same baptism; and when it came, they received it as a token, not of his displeasure, but of his favor, rejoicing even in the hottest fires of persecution and affliction, that they were counted worthy to suffer with Him, and like Him, and for Him. They seemed never to forget the beatitude, “Blessed are ye, when men shall persecute you.” “Rejoice and be exceeding glad, for great is your reward in heaven.” Hence Paul took “pleasure in reproaches, in necessities, in persecutions, in distresses for Christ’s sake,” for he recognized the *purifying* effect of these *fires*, and he looked forward to the glory that should follow.

If we may thus understand our passage, and certainly the prevailing tone of Apostolic teaching seems to harmonize with it, as does the whole spirit of primitive martyrdom, we see at once that the baptism in fire as well as the baptism in water is salutary and not punitive; it is the *precious* trial of faith—more precious than of gold that perisheth though *it* be tried in the fire.

We can not fail to be reminded in this connection of the solemn declaration that every man’s work, in building persons (not doctrines) on the one foundation, shall be revealed by fire; “and the fire shall try every man’s work of what sort it is.” And though the builder may

suffer loss, still if he has been faithful, "he himself shall be saved, yet so as by fire." (I Cor. iii:13-15.) This passage, is, perhaps, not in all respects parallel with the language of the Baptist, and yet it may serve to indicate the New Testament sense of fire when used with reference to the people of God—a searching test and proof of the divineness and indestructibility of their nature. It is the "refiner's fire" of the prophets. (Zach. xiii:9; Mal. iii:2.) And was not this the fire that Christ came to send on the earth (Luke xii:49), the fire in which His followers were to be baptized? If so, we see the appositeness of the next verse, "*I have a baptism to be baptized with.*" It is not only they who shall be immersed in fire, but I myself also.

Finally, over and above the exegetical reasons, which I have in part, and only in part, suggested, the foregoing interpretation of the Baptist's language is strongly confirmed by the deep significance of affliction and suffering which is seen in the whole economy of grace. Into this, however, I shall not here enter. J. S. LAMAR.

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#### THE TYPE AND ANTITYPE.

1 Peter, 3:21.

"Which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God."\*

Knowledge of what an author says, to exactness, is necessary to correct exegesis, and, in my judgment, Dr. Samuel Davidson's translation of the foregoing passage is truer to the original than any other known to me: "Which also in antitype, baptism, now also saves you (not a putting off of the filth of the flesh, but an inquiry of a good conscience after God) by the resurrection of Jesus Christ."

According to this rendering, which is about as lucid as light, the water of the flood by which eight souls were saved temporarily, was a type of baptism by which we are saved spiritually. Davidson's use of the parenthesis elucidates the proper connections of the passage, and makes prominent the thought that the antitype baptism saves us by the resurrection of Jesus Christ. That is, in baptism we are buried with Christ, and with Him raised into the new life in which salvation is enjoyed. In baptism we pass out of the kingdom of darkness into the kingdom of the Son of His love; or in baptism as an act of consummation we enter into Jesus Christ, in whom we "have our redemption, even the forgiveness of our sins." By faith Noah built the ark in which he was saved by the water, in that it carried him over to the shores of the new world. By faith in Jesus Christ we are baptized and thus accomplish the final act of the process which brings us to the enjoy-

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\*Revised version.

ment of the salvation promised in the gospel—all of which depends upon the *lordship* of Jesus Christ, and *that* depends upon his resurrection. “And being found in fashion as a man, he humbled himself, becoming obedient even unto death; yea, the death of the cross. *Wherefore* also God *highly exalted Him*, and gave unto Him the *name which is above every name*,” etc. Hence baptism saves us by the resurrection of Jesus Christ. But for his resurrection neither baptism nor anything else would accomplish salvation through Him. Apart from the resurrection of our Lord baptism would be meaningless and valueless, but in connection with that glorious event which it symbolizes, it holds a very important place in the divine plan of human salvation.

The parenthetical part of the passage deserves careful study. The apostle seems to be bent upon lifting holy baptism far above the plane of outward ceremony. It is something which pertains to the conscience. It is the inquiry of a *good conscience*. A good conscience is one that desires to know and obey God. One with a good conscience may grievously err, as Paul did when he presented and wasted the Church of God. What he did was wrong, but in doing it he had a good conscience. Such a conscience does not necessarily imply remission of sin. Only a person having a good conscience can successfully seek the forgiveness of sin. Only one who has a good conscience is fit to be forgiven. The passage does not mean that one seeks a good conscience through baptism. The construction is that of the genitive of origin, showing that the inquiry springs from a good conscience. “The genitive is acknowledged to be the *whence-case*—the case denoting source, departure, or descent.”—Winer. Conscience is in the genitive case, showing that it is the source of the inquiry.

Let it be observed that it is an inquiry after God. In baptism a good conscience inquires after God because God has promised to be found in that way. A good conscience desires to obey God at all times and in all things. When God says, “He that believeth and is baptized shall be saved,” “Repent, ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins,” “Arise, and be baptized, and wash away thy sins,” etc., the good conscience “makes haste and delays not to do his commandments,” thus inquiring after God because He has promised thus to be found. The penitent believer, prompted by a good conscience, and trusting in the promises of God, is buried with the Lord in baptism and arises in the new life to go on his way rejoicing, and thus his baptism saves him “by the resurrection of Jesus Christ.” The passage clearly limits baptism to believers—to people who have good consciences, and excludes from baptism all who do not believe—all who are not prompted by a good conscience.

J. B. BRINEY.

## LITERARY REVIEWS.

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### *ENGLISH AND AMERICAN.*

1. *Critical Commentary on Luke.* By the Rev. A. PLUMMER, D. D. (Edinburgh: H. T. Clark; New York: Chas. Scribner's Sons).

This is the fifth of the series of commentaries, in course of publication, under the joint editorship of Professor C. A. Briggs and Professor S. R. Driver for the Old Testament, and of Dr. Alfred Plummer for the New Testament. Of the volumes thus far published, two are on the Old Testament, viz.: Driver on Deuteronomy and George T. Moore on Judges; while three are on the New Testament, viz., E. F. Gould on Mark, William Sanday on Romans, and Alfred Plummer on Luke.

From the well known position of Professors Driver and Briggs on the higher criticism, it was expected that the volumes under their supervision would advocate the critical theories with which their names are so intimately associated; and this expectation has been fully realized thus far. It might have been expected, also, from the more conservative attitude of Dr. Plummer on critical questions, that the volumes under his oversight would be freer from objection in this particular; and this expectation has also been realized, the volume on Romans, though written by an author in full sympathy with Driver, being the freest of all from criticism on this ground.

Like all the series, this volume is intended for scholars only. It is based on the original text as represented by the edition of Westcott and Hort, and all quotations from writers in other tongues, whether ancient or modern, are made without translation. This will greatly limit the number of persons who can profitably make use of the series, and this is well; for men of such scholarship as is required to study the volumes are those best able to judge of their merits.

In estimating the merits of a commentary on the original text, there are certain marks of excellence which should be kept in mind as a standard of judgment. These apply to the introduction as well as to the notes on particular passages. The introduction in such a commentary should discuss exhaustively the authorship of the book; the date and place of its composition; its distinctive purpose and plan; the char-

acteristics by which it is distinguished from other works of its class; and its authenticity. It is well also to give a full list of previous commentaries worthy of note on the same book, and by all means those most frequently consulted by the present commentator. Tried by this standard, Dr. Plummer's introduction must be pronounced a very good one, and the conclusions at which he arrives are, with few exceptions, those which all who have studied the Gospel of Luke with an unbiased mind, must, I think, accept. He stands unhesitatingly for Luke as the author; his conception of the general purpose and plan of the work is that usually accepted by believing scholars; he points out with clearness the features which distinguish it from the other Gospels; and he defends with vigor the general reliability of the author's representations. But on the question of date, his conclusions are liable to controversy, and his statement of the purpose is subject to qualification.

On the question of date the author effectually refutes the assumption of Bauer and his school, that this Gospel was written about the year 100 or later, and he justly remarks in this connection that "the late date has nothing to recommend it." He states very fairly the arguments in favor of the other two dates that have been advocated, that is, about the year 80, and the year 63; and he decides in favor of the former. In this decision he is supported by the critics of the school to which he is attached, but the evidence on which it is based is very far from being conclusive. His chief considerations in its favor are four in number. First. "It accounts for the omission of the very significant hint, 'let him that readeth understand' (Mark xiii: 14; Mat. xxiv: 15)."

But this omission is accounted for by the fact that Luke wrote for Gentiles, who would not be in Jerusalem when its siege began, and would not, therefore, need this warning in regard to fleeing from it. There is nothing in this reason for a late date. Second. "It accounts for the greater definiteness of the prophecies respecting the destruction of Jerusalem as given by Luke (xix: 43, 43: xxi: 10-24), when compared with the records of them in Mark (xiii: 14-19) and Matthew (xxiv: 15-22). After the destruction had taken place the tradition of the prediction might be influenced by what was known to have happened, and this without any conscious tampering with report of the prophecy. The possibility of this influence must be admitted, and with it a possibility of a date subsequent to A. D. 70 for the Gospel and the Acts." As this argument claims only to show the "possibility" of the later date, we might pass it by without farther notice; but the two grounds on which it is based are not to be admitted. The last, that the form in which Luke reports the prediction of Jesus, would be modified by a knowledge of what had taken place, whether consciously or uncon-

sciously, is derogatory to Luke as a historian; for if his representation of the words of Christ on this subject could be modified by subsequent events, so it might be on any other topic, and thus doubt is thrown on all that he quotes from the Lord. And the first ground, that there is greater definiteness of the prophecies in Luke than in Mark and Matthew, is denied. True, in one of the passages cited (Luke xix: 43-44) there is a prediction which is not found in Mark or Matthew; but for this very reason it can not be affirmed that in respect to it Luke is more definite than the other two authors. As to the predictions which they have in common, and which are found in the other passages cited, it can not be maintained that Luke is the most definite. Let any reader take up the two passages, Matt. xxiv: 7-24 and Luke xxi: 10-24, and compare them item by item, and see for himself how this is. He will find that in each there are items omitted by the other; but that in fullness of detail the advantage is really with Matthew's report rather than with Luke's. Not an item in the latter can be selected which discloses a conscious knowledge that the main event was to the writer in the past.

The fourth and last reason is expressed thus: "*Above all, such a date allows sufficient time for 'the many' to 'draw up narratives' respecting the acts and sayings of Jesus.*" But what is there in this that it should be placed "*above all,*" and be printed in italics? Would not the date, 63, which was about thirty years after the death of Jesus, allow sufficient time for many persons to draw up narratives respecting his acts and sayings? When an eminent man dies in our own day, long accounts of his career appear in the newspapers the next morning, and they are often accompanied by his picture. It is true that they had no daily papers then, no telegraphs, and no photographers; but were not men as fond of hearing the news? and did not those who had the news hasten to tell it? Why should thirty years be thought an insufficient time for many persons who had more or less knowledge of Jesus, to write out what they knew or thought they knew, and make some money by selling their little books? If this reason is "*above all,*" and to be emphasized as such, Dr. Plummer's own estimate of the other three must be low indeed. They all appear to me to be without force.

If now we turn to the reasons in favor of the early date, A. D. 63, or before, we shall find that the reasons in its favor given by Dr. Plummer himself as urged by others, possess real cogency. I copy them in full:

1. "Quite the simplest explanation of the fact that St. Paul's death is not recorded in the Acts is that it had not yet taken place. If

that explanation is correct the third Gospel can not be placed much later than A. D. 63.

2. "Again, the writer of Acts can hardly have been familiar with the epistles to the Corinthians and the Galatians, otherwise he would have inserted some things and explained others. How long might Luke have been without seeing these epistles? Easily till A. D. 63, but less easily till A. D. 80." The reader will see the force of this reason, if he has forgotten the matters in the epistles referred to, by reading afresh chapters eleven and twelve of First Corinthians, and chapters one and two of Galatians.

3. "When Luke records the prophecy of Agabus respecting the famine, he mentions that it was fulfilled (xi: 28). When he records the prophecy of Christ respecting the destruction of Jerusalem (xxi: 5-36), he does not mention that it was fulfilled. The simplest explanation is that the destruction had not yet taken place." Not only is this the simplest explanation, but when we remember that Luke's logical aim throughout his book was to prove the Messianism and divinity of Jesus, and that here was a splendid opportunity to file an unanswerable proof if the prophecy had been fulfilled, the fact that it had not been is the only explanation that is admissible.

4. "And if it be said that the prediction has been retouched in Luke's record in order to make it more distinctly in accordance with facts, we must notice that the words, 'Let them that are in Judea flee to the mountains' are in all three reports. The actual flight seems to have been to Pellæ in North Peraea; and yet, 'to the mountains' is still retained in Luke (xxi: 21)." I am sure that these four reasons, when compared with the four for the later date, are strength compared with weakness, if not something compared with nothing. But the strength of the plea for the earlier date is not fully brought out even by these cogent arguments. In the first of the four the argument turns on the failure to mention in Acts the death of Paul, if it had taken place before the writing. There is another omission which is far more potent in its bearing on the question than this. It is the failure to state the result of Paul's appeal to Cæsar. His appeal from the court of Festus to that of Cæsar is mentioned in the twenty-fifth chapter, and the rest of the book is occupied with the proceedings which resulted from that appeal; yet, after bringing the proceedings forward till Paul had been in prison two whole years waiting for his trial, the book closes without saying whether, when tried, he was acquitted or condemned. Such a conclusion of such a narrative is, I think, unknown in serious literature. A single line added would have been sufficient to say that Paul was acquitted by Cæsar, as he had been by Felix and by Festus, or that



Paul was condemned to death. To omit the result, if it was known, would have been like writing an elaborate account of a jury trial without giving the verdict of the jury; or like presenting on the stage a drama of the most exciting character, during which the spectators are all solicitous to see the outcome of the plot, and then letting the curtain drop in the middle of the last scene. This omission from Acts can not be accounted for on any rational hypothesis, unless it be that Luke was stricken with paralysis, or killed by a stroke of lightning, just as he wrote the last line; and then it would be a perpetual wonder that some other hand did not take up the pen that he let fall and add the one final sentence, which every reader would long to see, and which no human author would be willing to omit.

The learned world will yet return, I am sure, to the conclusion of the older critics and commentators, that the book of Acts was completed and sent forth from the hand of its author before Paul's hearing in the court of the Emperor, and therefore in the spring of the year 63 of our era. This being true, it would follow of necessity from the preface to Acts, that the Gospel of Luke was written at an earlier period, it may be during the previous two years, or it may be during Paul's confinement of two years in Caesarea, which two years were spent by Luke in Palestine, where the eye witnesses whom he consulted were still residing.

I have said that Dr. Plummer's view of the purpose of the book of Luke is subject to qualification, and I had reference to his statement that Luke aimed at the greatest fullness within his reach. On this point he makes several remarks of which I quote a few. He says: "In his desire to give further instruction to Theophilus and many others like him, it is evident that Luke aims at *fulness*. He desires to make his Gospel as *complete* as possible. This is clearly indicated in the prologue. He has "traced up the course of all things accurately *from the first*, (*ἀνωθεν πάντων*) in order that Theophilus may 'know in *full detail* (*ἐπεγρυψας*)' the historic foundations of the faith." Again, on the same page: "The portions of the Gospel narrative which Luke alone has preserved for us, are among the most beautiful treasures that we possess, and we owe them in a great measure to his desire to make his collection as full as possible." (Page xxxv).

Are these assertions supported by the evidence presented? It is true that in his prologue Luke claims to have traced up the course of all things accurately from the first; but this claim has reference to the *information* which he had obtained, and not to the *contents* of his book. Any historian or biographer who understands his business gathers all the information attainable on his subject before he begins to

write; but he does this in order that he may wisely select from it the parts which should have a place in his book. The fact that he had made such a search was the guarantee to Theophilus that he was competent for the task before him. And what was that task? Not, as Dr. Plummer says, that Theophilus might know "in full detail the historic foundations of the faith;" but in Luke's own words, that Theophilus might know "*the certainty*" (τὴν ἀσφάλειαν) concerning the things wherein he had been instructed. He could know this certainty without knowing all the things "in full detail." Luke had traced all from the beginning in order that he might give such information as would most successfully impart this certainty. And here I must venture the remark, not credited by Dr. Plummer, that if Luke wrote to give the certainty here mentioned, it is most assuredly implied that this certainty could not be obtained from the preceding narratives which he mentions. Furthermore, the fact that many had previously written about these things, would have been almost excellent reason why Luke should *not* write, if their writings had been such as to give the certainty desired.

That the portions of the Gospel narrative which Luke alone has preserved for us are "among the most beautiful treasures that we have," is truly and beautifully said; but the statement that we owe them in a great measure to his desire to make his collection "as full as possible," may well be doubted. Why not suppose that he was guided by the Holy Spirit to preserve these treasures, lest they should be lost? And if he desired to make his collection as full as possible, why is it that he makes it only a very little fuller than Matthew's? For a printed New Testament which gives 61 pages to Matthew, gives only 67 to Luke. And are there not conclusive proofs that such was not Luke's desire? He had traced up the course of all things accurately from the first, and therefore he must have known many things recorded in Matthew and Mark which he has omitted. He was in company with Mark long enough to have learned from him everything which Mark put into his Gospel, or which he knew; why, then, did he omit so large a portion of it? He was with Paul long enough to have learned from him or from his informants the facts about all the appearances of Jesus to His disciples after the resurrection which Paul mentions in First Corinthians; and he had also read that epistle; why, if he desired the utmost possible fullness, did he leave out three of those appearances? Finally, if it is true as John says, after making all allowance for hyperbole, that had all that Jesus did been written, the world itself could not have contained the books, and if, as Luke says, he had traced the course of all things accurately to the very first, why did he only write enough to

fill 67 pages in a small octavo New Testament? Surely Dr. Plummer is very wide of the mark in saying that he desired to make his collection as full as possible. The truth is, that the smallness of Luke's book, though the largest of the four, can not be accounted for except by the supposition of an overruling power which prevented him from making it larger than it is. No man can wisely comment on any one of our Gospels, who does not recognize both the guiding and the restraining power of the Holy Spirit as being constantly active within these writers. This, Dr. Plummer seems to ignore, although he credits Luke with inspiration.

I am here led to speak of what I must style Dr. Plummer's loose ideas of inspiration. This looseness is not conspicuous in the commentary, yet it is visible both in the introduction and in the body of the notes. Thus he says in the Introduction (xxxvii): "Perhaps some of his chronological arrangements are not correct." Why throw out such a surmise when not a single instance of incorrect chronological arrangement has been made out? This is to create doubt by mere conjecture—not a commendable way to deal with any writer, much less with a writer who is confessedly inspired. Again, on page five of the notes, we are told in reference to the prologue: "In any case we have an inspired historian telling us in his inspired writings that he is giving us the results of careful investigation. From this it seems to follow that an inspired historian may fail in accuracy if his investigation is defective." Why should this follow? Why not rather suppose, that if an inspired historian had obtained defective knowledge about a certain matter, he would be guided by the Holy Spirit to omit that matter? Who knows but that Luke omitted many things because of the very fact that his knowledge of them was defective? Did not Dr. Plummer leave out some things from his commentary on this account? And if his own desire for accuracy led him to do so, why would not Luke, or the Holy Spirit guiding him, be led to do the same?

There are certain passages in Luke to which one naturally turns when he takes up a new commentary, and by the treatment of these the commentary is largely judged. The first of these is perhaps the account of the enrollment connected with the birth of Jesus. Dr. Plummer gives a brief but very good summary of the evidences on this point. He says it is quite possible that Zumpt and others are right in claiming that Quirinius was governor of Syria at the time, and yet he adds: "It seems impossible to find room for him between B. C. 9 and the death of Herod; and, unless we can do that, Luke is not saved from an error in chronology." This appears to be a self-contradiction; but apart from this, the impossibility of our being able at this

late date to find room for Quirinius at the time in which Luke locates his governorship, is by no means proof that Luke made an error in chronology; for the impossibility may arise from our meager information; and so long as that may be the case, a case of error is not made out against Luke.

Turning the pages, we next come to the account of John's baptism, and to the vexed question about the form of it. Here Dr. Plummer, like the scholars of the Church of England in general, speaks out plainly in favor of immersion. He says that John's selection of the valley of the Jordan as his sphere of work "was partly determined by the need of water for immersion" (86). Again, after stating that John's baptism was something exceptional and not an ordinary purification, he adds: "Its exceptional character consisted in (1) its application to the whole nation, which had become polluted; (2) its being a preparation for the more perfect baptism of the Messiah. It is only when baptism is administered by immersion that its full significance is seen" (88). In regard to the design of baptism he says: "John's 'repentance baptism' was *εἰς ἄφεσιν ἁμαρτιῶν*. This was its *purpose* assuring the penitent of forgiveness, and of deliverance from the burden, penalty, and bondage of sin (Comp. Luke 1: 77.; Acts 11: 38; Heb. x: 18)" (86).

In reference to the genealogy of Jesus our author takes the ground common with English scholars, that both Matthew and Luke give the genealogy of Joseph, and that it is a mistake to suppose that Luke gives that of Mary. Why not suppose that both of them give, as they both profess to give, the genealogy of *Jesus*? The only reason why any genealogy at all should be given is for its bearing on the claims of Jesus; that is, to show that he was a lineal descendant of David. By Matthew's list he is proved to be the heir of David, having been born in wedlock to an heir of David though not the fleshly son of that heir. This is all that Matthew's list shows. If we had it alone we should not have genealogical evidence that Jesus had any blood relationship to David. If, then, Luke's list does not show what is lacking in Matthew's, it is worthless, for it fails to show what Matthew's does, that he was David's heir. The inheritance could not come through David's son, Nathan, from whom Luke's list is derived; for the throne did not pass from David to Nathan. But the blood of David passed along Luke's line to Heli, and if Joseph was Heli's son-in-law, which Jewish usage permits, then Jesus received the blood of David through Joseph's wife, the Virgin Mary. (For an elaborate statement and defense of this view of the matter, see my "Credibility of the N. T. Books.")

The vexed question whether the sermon in the sixth chapter of Luke is another version of the Sermon on the Mount, or a different dis-

course, delivered on another occasion, but containing some of the same utterances, is decided in favor of the latter view by Dr. Plummer; and I have not a doubt that it is decided correctly. The differences between the two discourses are altogether too great to permit us to believe that Luke, in giving the one, was aiming to reproduce the other; and the difference as to place is stated in the plainest possible words.

There are several other passages in this commentary whose merits it would be interesting and perhaps profitable to discuss, but it is time to draw this article to a close. I must say in conclusion that with a few exceptions, in addition to those which I have mentioned, the commentary seems to me to be one of the best that I have ever examined. The writer everywhere expresses himself with the utmost clearness, and he wastes none of his space in circumlocution or unnecessary quotations. His references are made with the greatest possible brevity, and the headings of paragraphs and sections help the reader to keep in mind the thread of the inspired author's discourse. Anyone not already familiar with Luke's Gospel, will more highly appreciate this that Renan has pronounced "the most beautiful book in the world," by studying it in the light of this commentary.—J. W. MCGARVEY.

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2. *The Permanent Message of the Exodus and Studies in the Life of Moses.* By REV. JOHN SMITH, D. D. (London: Hodder and Stoughton.)

This volume calls attention to a most important feature of the Pentateuch. The author does not undervalue the work of the higher critics. He says: "We have much to be thankful for in the labors of criticism. Into what vivid light they have brought the men, the events, the teachings of the prophetic era! But it is equally manifest that the province of criticism is external and subsidiary. It can not alter the problem to be investigated. It must take the Old Testament in the full range of its contents, implications, and effects, into account, before it embarks on conjecture and analysis and inquiry, else it has not fairly stated the question, and can hardly hope to find the adequate answer." The main effort of the author is to establish the unity of revelation throughout the whole Bible, and this unity, he contends, counts for much more than verbal inaccuracies, even if these are found to exist to a very considerable extent. In short, he utterly refuses to allow that the contentions of higher critics have broken the continuity of a Divine unity which is found running through every page of the Bible from Genesis to Revelation.

No doubt it is true that the external matters connected with the Bible have not received undue emphasis, for it would be difficult to overestimate the value of anything that affects the genuineness and trustworthiness of the Scriptures, but it is highly probable that too little attention has been given to the internal evidences which everywhere mark the Bible with distinct intimations of its Divine origin. Criticism, with respect to its external character, when intelligently and reverently given, ought not to be despised, for there is no other book which challenges such earnest scrutiny into its history and character; nevertheless, while honestly weighing every external fact within our possession, we should not fail to notice that the miracle of the Bible after all is, in its sublime teaching, its unmistakable unity, its marvelous insight into the secret springs of human life. We are compelled to reckon with its Divine origin because we can not satisfy ourselves with any other reason for its existence. It lives and pulsates in the history of humanity, and is in fact a looking-glass wherein we may behold all the phases of human life and destiny.

It is now too late for anyone to seriously protest against the sifting of all accessible evidences that bear upon the history of the Pentateuch; and there need be no fear on the part of anyone that this sifting will in the long run result in harm. There is really nothing materially new in recent discussions except a sort of cock-sure style which was not so distinctly manifest in the critics of the past. Furthermore, our modern higher critics have shown a spirit of aggressiveness which is a somewhat new feature in the contention of those who live in the region of true scholarship. If modesty is a crown of adornment, not many of these critics can consistently wear such a crown. Some of them have done brave and honest work, and where they have walked modestly and wrought reverently they have helped all earnest students of the Bible to a higher faith in its sublime verities, and consequently, the work of such men is worthy of commendation rather than condemnation. But not a few of the higher critics, and especially those who take their facts at second hand have shown a petulancy, narrowness, vindictiveness, and pedantry which make their criticisms almost contemptible, if not entirely worthless. We can not have too much investigation as to the origin, development, and character of the Bible, provided this investigation is conducted in harmony with the laws of legitimate criticism, and has for its sole object the discovery of truth.

But the volume before us gives little or no attention to external criticism; it deals with the facts of the Bible in their spiritual relations, and especially in their relation to the unity of Revelation. Some of the most important features of the Pentateuch are treated with admirable

insight; especially is the whole history of the Exodus shown to have important bearings upon the teaching of the New Testament. While there can be no doubt about the truth of the author's main contention, it can not be denied that he has sometimes carried his logic a little too far. The permanent message of the Exodus may be readily conceded, and yet it may not be quite clear to some that the law of Moses is still in force with Christians. This is practically the conclusion which our author reaches, and this is precisely what his premises do not warrant. We are not under Moses, but under Christ; we are not under the law, but under the Gospel; we are not in the Jewish, but in the Christian dispensation.

Just here is the rock upon which many expositors have stranded. There is a unity running through all the geological formations, but there is a distinct break at every point where a formation ends and another begins. Precisely so is it as regards the change of dispensations. The thread of unity is continued, but there is a distinct break, nevertheless, and this break is nowhere more clearly manifest than at the close of the Jewish dispensation and the beginning of the Christian. Similarity is not the same as identity; and even identity in some things does not necessarily imply identity in all.

Apart, however, from a few wrong conceptions of the Exodus, and here and there some blemishes in style, the volume under consideration is a real contribution to Old Testament literature. Undoubtedly there has been too little attention given to the spiritual force of the Bible. Its authority does not depend entirely upon its literary form, indeed, it is probable that with a large majority of those who are influenced by it, the literary form is not considered at all. It may be that most persons who read the Bible do not stop to account for its remarkable influence over them; and yet there are very few who will deny this influence. No other book touches the conscience as it does; no other book is capable of such moral uplifting. In this respect it is unique, and it is precisely in this respect that its claims must be considered if we wish to determine its origin and usefulness. Literary form no doubt is not unimportant, but everyone knows, who knows anything about the most ancient literature, that little attention seems to have been given to any kind of form. The religious books of all the nations are alike in this particular, though the Bible is not without a certain order which is not found in any other of the sacred books. As already remarked, it is characterized by a distinct and even emphatic unity which can not be mistaken. But after all, there is no feature of the Bible so evidently prominent as that which may be called its spiritual trend.

3. *History of German Literature.* By WM. SCHERER. 2 Vols. (Charles Scribner's Sons, New York.)

*Social Forces in German Literature.* By PROF. KUNO FRANCKE, Harvard. (Henry Holt & Co., New York.)

We have placed these two authors in juxtaposition in order that we may make a comparison between the different sides of a great nation. Scherer has been before the people for some time and is justly popular. His minute thoroughness, though at times a little tiresome, comes into good play when one is seeking for accurate details and literary estimates. The vigor with which he pursues a literary trend is remarkable. One wonders how it was possible to get so much valuable knowledge concerning the early Germans' literary culture. But he has, and those best qualified to know accept his statements and build upon them. For ourselves, this author is encyclopedic, furnishing us matter upon every author and upon all but every production.

Kuno Francke is comparatively a new writer and therefore not so well known, but if the above work may be used to measure him by, he has a brilliant career before him. A Prussian by birth, he at last became an assistant professor at Harvard, and just recently has been made full professor. He is said to have a preference for literature over philology, because, presumably, he considers the meat of more value than the bones. He is an idealist with strong tendencies toward mysticism, though the book we head this article with does not give any token of it. His dealing with the concrete facts of national life possibly preserves him from it. His strong point is personality. The peculiarities of the authors treated present themselves to the eyes of the reader in a wonderfully life-like way. When compared with Scherer it is seen that his view-point is very different. With a political cast of mind his aim is to exhibit the social growth and development of a mighty people. Starting with the fact that authors voice the spirit and sentiment of the realm they dwell in, he observes the crises of affairs, and gives us the yearning and strain as uttered by the most famous writers. This course enables him to eliminate much which for his purpose is irrelevant, and enables him to throw his strength upon the salient features of progress. Putting it, as he himself does, his point of view is that of the student of civilization rather than from that of the linguistic scholar or the literary critic.

Thus, these two authors are complementary, the one of the other. The first deals with the letter, the last with the spirit. If the object of a person is to trace out the literary growth of a writer, he should read Scherer; if to mark what part that author plays in the regeneration of his people, Francke is the man. Both are very valuable books to put on Vol. I.—17



the shelf of the student, and representing, as they do, two distinctly different lines, can not well be dispensed with. It should be said, however, that the history of Francke is very rich in quotations. The author seems to have selected such as rarely appear in other works, and this is probably occasioned by the novelty of his design. Scherer gives very few, if any, quotations. He prefers synopsis, and in this he is amazing, giving us the substance of all important productions. Both take pains to trace the roots of German nationality back into the past, but while Francke stops at the ninth century, Scherer goes back to the Aryan family, availing himself of the writings of Tacitus. Scherer gives us a history of individuals; Francke, of a national movement. The epics of chivalry obtain prominence in Scherer; those of revolutionary times in Francke.

In the long run Francke will possibly come out ahead. The life of the spirit in literature is what most readers are seeking for. As some one has said, "life is a highway worn by the feet of marching generations." Before the artist is the man, and he is always greater than his work. Therefore, the historian who puts most of the personality of the world into his production is, after all, the best reporter for mankind. To deal with literature upon its own merits is highly necessary, but, to see the soul of man in all the manifold experiences of life—to walk with it in all the length of its awful journeying, is, as Mabie teaches, the joy of him whose is the supremest insight and force. To concentrate a vision of life upon a page of history is better for the general reader than to bestow time and space upon language or style. The sense of struggle touching the sympathetic nature of the reader forms for him the drama, for it is through conflict alone that true character emerges.

Having said this much, these opinions should not be construed as against the work of Scherer. He indulges in abstractions as little as any critic we know of whose business it is to do with all grades of authors. If Francke has the advantage it is on account of the greater popularity of his plan, which permits him to dispense with all but the leading spirits of the ages, and much of the discussion appertaining to literary culture.

It remains to give a sample from each author, and we first present Scherer, in his characterization of Herder:—"He has arranged a wealth of material into an articulate system, with infinite skill and true talent and taste, and has interwoven throughout noble, moral reflections. Humanity is the leading and determining thought which runs through the whole; the history of the nations is represented as a school of probation for the attainment of the fairest crown of human dignity. Reason and wisdom alone last, while senselessness and folly destroy

themselves, and bring ruin on the earth. Humanity is Herder's last word in history, humanity is his last word in religion. His thoughts have much in common with Lessing's; but the two views which Lessing carefully distinguishes, the view of a divine education of the human race, which he himself could not wholly accept, and the other view of a purely natural development of all culture, including religious culture, are often confounded in Herder. In contrast to Lessing's views, as expressed through the mouth of the fictitious author of the 'Education of the Human Race,' Herder does not accord a place of honor to the Hebrews as a nation, but reserves his warmest admiration and esteem for the Greeks. Still he has much reverence for Jesus and expresses it in a few solemn sentences. Christ is to him a man, a teacher of humanity; 'as a spiritual Savior of his race he wished to form divine men, who, under whatever laws it might be, should advance the welfare of others from pure principles of right, and willing themselves to suffer, should reign as kings in the realm of truth and benevolence.' But like Lessing, he distinguishes the religion of Christ from the Christian religion; and while he gives an exalted position to the former, his attitude toward the latter is cold and even hostile."

Our selection from Francke shall be a description of Fischart. "As a satirist and pamphleteer, also, Fischart shows the fibre of true genius. His works are marvels of strong, virile, sonorous diction, profoundly original and inexhaustible in its vocabulary. There is an exuberance and opulence in his style that reminds one of the superabundant wealth of German Renaissance architecture, the climax of which did indeed coincide with the best years of his manhood. And there is an invincible rectitude of purpose, a fulness of human understanding, a keenness of wit, and a raciness of satire in his lines, which place him as a moral teacher directly by the side of Luther and the Humanists. Yet, in spite of all this, who can help feeling that even Fischart is the representative of the time of decay? He entirely lacks that mastery over himself which is indispensable to the true artist. He does not know how to select; he wants to say all; he bewilders us with a mass of detail; hardly ever does he afford unalloyed and simple enjoyment. It is instructive to note the difference between the original *Gargantua* of Rabelais and Fischart's imitation, the monstrous title of which gives a true index of its character. Where Rabelais is grotesque, Fischart is absurd. Where Rabelais draws with a pencil, Fischart paints with a broom. Where the Frenchman has one illustration, the German has ten. A single book of the original is, in the copy, puffed up into a whole volume. And thus, with all its wealth of satire and invective, this novel has come to be a striking example of realism breaking down under its own weight."

J. W. MONSER.

4. *Christianity and Idealism*. The Christian Ideal of Life in its Relations to the Greek and Jewish Ideals and to Modern Philosophy. By JOHN WATSON, LL. D., Professor of Moral Philosophy in Queen's University, Kingston, Canada. (New York, Macmillan & Company, 1897, pp. xxxviii, 216.)

This book is the second number of a series of publications projected by the Philosophical Union of the University of California, the first of which, Professor Royce's *Conception of God*, was issued from the University of California press about a year ago. Each volume in the series, so Professor Howison, the editor, informs us in an introductory note, will represent the culmination of a group of studies prosecuted by the Union, usually during an academic year; it will consist mainly of the contributions made to those studies by some thinker of note whose previous writings have formed the nucleus of the year's work, and who comes at the invitation of the Union to take in person the chief and concluding part in the work. The majority of the members of the Union repudiate agnosticism; they are convinced that human thought is able to solve the riddle of life *positively*. Indeed, they hold that the only safety for human practice lies in founding it on a philosophic criticism that shall be luminous, unrelenting, penetrating to the bottom, and that such a thoroughgoing rationalism will affirm the reality of all those moral beliefs and religious hopes on which our western civilization is based.

The present volume is the outcome of the Union's study of Professor Watson's work on *Comte, Mill, and Spencer*, which appeared in 1895, and has for its theme the relation between Christianity, conceived as an ideal of conduct, and post-Kantian Idealism. Part I (pp. 1-118), which discusses the Christian ideal of life in relation to the Greek and Jewish ideals, is divided into five short chapters, dealing with the historical connection of morality and religion, the Greek ideal, the Jewish ideal, the Christian ideal, and mediaeval Christianity. Part II (pp. 121-216), which bears the title *Modern Idealism in its Relation to the Christian Ideal of Life*, is a somewhat technical and condensed exposition of the author's idealistic philosophy and its relation to agnosticism, mathematics, the physical sciences, biology, and Christianity.

Professor Watson's work does not seem to me to be a very important contribution either to metaphysics or the philosophy of religion. The first part is simply a general *résumé* of a portion of the philosophy and history of religion, and contains nothing of special value to the reader who is acquainted with the standard books on the subject. It is, however, clearly written, and might, perhaps, be regarded as a good repro-

duction in miniature of Pfleiderer's fundamental conceptions. I shall attempt to give an epitome of the author's thought, as nearly as possible in his own language.

Polytheism develops into either pantheism, or into monotheism. When it is of the henotheistic type, as in the case of the Egyptians and Indians, it naturally takes the former direction; the Greek religion, with its definitely characterized human types, as naturally follows the latter. Pantheism leads to the dissolution of all fixed moral distinctions, and therefore to the denial of any radical distinction between good and evil. The Greek religion, as the product of a race of poets and artists, whose nature responded gladly to all the Divine beauty and order of the world and of human life, could not thus pass into a joyless pantheism. Hence, under the influence of its poets and philosophers, it developed into a monotheism, in which the Divine was conceived as a single spiritual Being, endowed with intelligence and will. Thus, by the natural development of Greek thought, Plato is at last led to maintain a spiritual monotheism, resembling in its main features the conception of God, which by an independent path was reached by the Hebrew people in the later stages of their history. All this is very pretty, and finely exemplifies the Hegelian mania for logical sequence, but it does not seem to me to accord with the facts of Greek history. One would be led to imagine from Professor Watson's account that there were no pantheists in Greek philosophy, and that Plato's theology was clearly and consistently monotheistic. What, if we accept his interpretation, becomes of the early Ionian hylozoists, of the Eleatics, Heraclitus, and the Stoics, not to speak of the Neo-Platonists and other pantheists, and how shall we explain the many different divinities which confront us in the Platonic system?

But let us proceed. The religion of Greece developed from a humanistic polytheism, through the influence of its great poets and philosophers, into monotheism. Even in its polytheistic stage there was a marked tendency toward unity, but this tendency was not realized until Plato affirmed the unity and spirituality of the divine nature. The religion of Israel reached the same point by a more direct path. There seems to be clear evidence that Israel had passed from a primitive totemism to the worship of great powers of nature before the captivity in Egypt. What is unique in the development of the religion of Israel is that it passed without a break from the worship of nature, to the worship of Jehovah, without going through the intermediate stage of polytheism. Up to the time of the great prophets, Jehovah was conceived only as the greatest of all gods, the God of Israel. It was the work of the great prophets to free the conception of Jehovah from its exclusively national character.\* Accordingly, the prophets deny that

there is any God but Jehovah, and, therefore, declare that He has relations to other nations as well as to Israel. He governs the world, not in the interests of one nation only, but in the interest of righteousness. He is the Creator of all things, and the Ruler of the universe, though He has specially revealed himself to Israel. In the later prophets a further advance is made. Jehovah is not only the God of nations, but He is directly related to the individual soul. A God who is beyond nature, and is essentially spiritual, can not be permanently conceived as related only to the nation. Holiness depends upon the inner state of the soul, and therefore the relation of man to God is a personal one. With the cessation of the fresh spring of prophetic utterance, the Jewish conception of God tended to become more and more abstract. The way was prepared for this change by the formation, under Ezra and Nehemiah, of a sort of theocratic commonwealth, a compact and homogeneous little state, devoted mainly to the worship of Jehovah. Religion thus came to be regarded, not as the communion of man with God, but as the right relation of man before God. The law took the place formerly occupied by God. The moral life was conceived to consist in strict obedience to every detail of the law. The logical consequences of this legalistic religion and morality are most clearly seen in the life and theory of the Pharisees, who carried out to its extreme the spirit which rules the whole post-exilic period. Jesus antagonizes these legalistic ideas. Repentance is by John the Baptist conceived as the moral preparation for a deliverance from evil which is still future; by Jesus it is regarded as consisting in a personal consciousness of the infinite love of God. Thus the moral revolution is inseparable from the religious. The kingdom of heaven is already present in the souls of those who have an absolute faith in the goodness of God, a faith which finds expression in unselfish devotion to their fellow men, and which rejoices in revilings and persecutions as the process through which goodness gradually overcomes evil. The source of all morality is to be found, not in the external act, but in the inner spirit from which the act proceeds, and when this is once seen it becomes evident that the legalism of the Scribes and Pharisees is antagonistic to any genuine morality. The kingdom of heaven is not an earthly one, but a spiritual one. God is the creator of the world, and He is best seen in its silent and orderly processes, and in the purposive energy which works in the life of the flower and bird and beast. He does not stand apart from nature in lonely isolation, but His spirit pervades all things and quickens them by its presence. Hence in his parables Jesus finds the evidence of God's goodness in the ordinary occurrences of the homely earth. When we pass from the religion of Jesus to mediæval Christianity, we seem

to have entered another world. The free and genial glance with which our Lord contemplated nature, the triumphant optimism of his conception of human life, and his absolute faith in the realization of the kingdom of heaven here and now, have been replaced by a hard and almost mechanical idea of the external world, by a stern denunciation of the utter perversity and evil of society, and by the postponement of the kingdom of heaven to the future life.

In the second part of the book Professor Watson presents his system of idealism, which is similar to T. H. Green's, and discusses its relation to agnosticism, which he rejects, and to the special sciences. He holds that the knowable world exists only for a thinking or self-conscious subject, and that even the simplest phase of knowledge involves the activity of that subject; that, though a complete knowledge of the world is never attained, the world would be found to be rational through and through if knowledge were complete. In short, the ultimate conception by means of which existence must be explained is that of a self-conscious and self-determining principle. After reaching this conclusion Professor Watson shows the inadequacy of certain definitions of God, and indicates what he regards as the correct definition as well as the relation of the world, especially of man, to God. "The absolute," he finds, "is not an abstract person, but a spirit, i. e., a being whose essential nature consists in opposing to itself beings in unity with whom it realizes itself. This conception of a self-alienating or self-distinguishing subject seems to me the fundamental idea which is expressed in the doctrine of the trinity. We can conceive nothing higher than a self-conscious subject, who, in the infinite fullness of his nature, exhibits his perfection in beings who realize themselves in identification with him." "The reality of the world implies the continuous self-determination of God, and this self-determination involves the process by which the world is maintained as an organic whole." "It is the very nature of God to communicate himself to finite beings; loving his creatures with an infinite love, he can realize his own blessedness only in them. Man can, therefore, be saved from sin only as he realizes in his own life the self-communicating spirit of God. In taking upon himself the burden of the race, he lives a divine life. This is the secret which Jesus realized in his life, and to make this secret practically our own is to be justified by faith."

Professor Watson believes that these conceptions of idealism are "in essential harmony with the Christian ideal of life, as held by the Founder of Christianity, however they may differ, at least in form, from popular Christian theology." I am of the opinion, however, that Professor Watson finds so little difficulty in reading his own ideas out

of Christianity simply because he has first read them into Christianity. Christianity is not a system of philosophy and never was intended as such, but a religion, and as a religion it does not depend for its value upon any specific philosophy, whether that be idealistic or realistic.

FRANK THILLY.

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5. *The Story of Vedic India*, as Embodied Principally in The Rig-Veda. By Zénaïde A. Ragozin. (New York, G. P. Putnam's Sons.)

India is no longer a dream land. Within the last century it has been opened up to commerce and its mysteries, both as regards literature and customs, have become familiar to the Western mind. No doubt there is still much that remains undiscovered along the border land which separates between fact and fiction; or there is still much at this point which is not thoroughly understood. Nearly every year throws new light upon the marvelous history of a country whose treasures, especially in literature, are just beginning to reach the people generally. Of course scholars have been more or less familiar with the sacred books of India for a long time, but it has been only a short while since these books were made accessible to the English speaking public. Now, however, there is little excuse for any well informed man to remain entirely ignorant of the literature of India.

It is curious how the East has contributed to the intellectual culture of the West. It is well known that one result of the Crusades was to pour the light of Eastern libraries into Western Europe. It was the culture of the East, both in literature and art, which was the foundation of the Renaissance of the fifteenth and sixteenth centuries. It is worth while, however, to notice the fact that the Renaissance must be sharply distinguished from the Reformation. The former was purely an intellectual movement; the latter was distinctly religious. There is nothing that shows itself more emphatically in history than that intellectual and moral movements are not necessarily co-related. We see this fact clearly indicated in the light that has come from India. It is light without love. Even the sacred books of India fail to excite any religious enthusiasm in the Western mind, while the morality of the religious systems of that country are disgusting to those who have received their moral standards through the Bible.

Nevertheless, the period of history covered by the volume before us makes a much better moral showing than that period which follows it. In other words, Vedic India is not so objectionable as Brahmanic India. In short, the further we go back toward the fountain, the clearer the moral stream becomes. Hence it follows that those who form

their conceptions of Indian morality from the teachings of the Vedic books, will be very largely mislead as to the real state of morality in India at the present day; and yet it is probable that the Western mind has been largely influenced by Vedic India rather than by Brahmanic India. However, one has only to visit the country at the present time and become familiar with the temples, modes of worship, teachings of the priests, to understand exactly how the mighty has fallen since the Vedic stories held supreme sway in religious matters.

It must not be forgotten that India is just now passing through a transition state. England has done much for that country. No doubt the English possession has wrought evil in some directions. This was to be expected. In all great changes of social, political, or religious order, there are sure to be some evils following. It takes time for new forces to work out their legitimate results, and while their work is going on, it often happens that some evils are intensified. This is just what has taken place in India under the English control. Still it is abundantly evident that the English occupation has already produced wonders in the development of the country, and that it promises even much more in the years to come. As a famine is just now prevailing in India, it may be interesting to quote some of the figures, furnished by our author, as indicating the help which the British government gave to the people of India during the three tragic years of 1876-1878. During this time the British government spent in famine relief 11,000,000 pounds sterling, equal to 55,000,000 dollars, not including the negative expense in loss of revenue. In September, 1877, 2,600,000 persons were supported by the government in Madras alone, only 600,000 of whom were nominally employed on works, leaving nearly 2,000,000 who were gratuitously fed. This one fact speaks volumes for the generous manner in which the British government has treated its Indian subjects. Of course it is easy to find fault with British rule in other respects. Mr. Ragozin writes intelligently and with fairness of the English East Indian Company as well as other companies which subsequently wrought in India.

Those were days of excesses and dangerous expedients, but those days are now past.

It would be interesting to refer to many things relating to the literature, habits, customs, etc., of the Indian people, as they are so vividly portrayed in the volume before us; but as such reference, in order to be valuable to the reader, would necessarily far transcend the space at command, we simply ask the reader to give the volume a careful study, and we can assure him that he will find it a mine of valuable information as well as intensely interesting from cover to cover. We do not doubt that he will say with us that its fact is stranger than fiction.



6. *Mere Literature and Other Essays.* By Woodrow Wilson. (Boston and New York: Houghton, Mifflin & Co.)

There is more in this volume between the lines than in the lines. Not that what it says is unworthy of attention. Every line contains something that is valuable. Nevertheless, we are of the opinion that most persons will value it chiefly for its suggestiveness. Looking over a large field, as it does, of literature, men and things, we are constantly brought into contact with someone or something that starts the mind to working in its own sweet way. It is somewhat in the style of *Obiter Dicta*, by Mr. Birrell, though it has qualities which are not found in Mr. Birrell's work. We have marked many passages that are quotable, but can reproduce only two or three. In the chapter on "An Author's Choice of Company," the following paragraph will be recognized as truthful at least:

"Great authors are not often men of fashion. Fashion is always a harness and restraint, whether it be fashion in dress or fashion in vice or fashion in literary art; and a man who is bound by it is caught and found in a fleeting mode. The great writers are always innovators; for they are always frank, natural, and downright, and frankness and naturalness always disturb, when they do not wholly break down, the fixed and complacent order of fashion. No genuine man can be deliberately in the fashion, indeed, in what he says, if he have any movement of thought or individuality in him. He remembers what Aristotle says, or, if he does not, his own pride and manliness fill him with the thought instead. The very same action that is noble if done for the satisfaction of one's own sense of right or purpose of self-development, said the Stagirite, may, if done to satisfy others, become menial and slavish. "It is the object of any action or study that is all important," and if the author's chief object be to please he is condemned already. The true spirit of authorship is a spirit of liberty which scorns the slave's trick of imitation. It is a masterful spirit of conquest within the sphere of ideas and of artistic form—an impulse of empire and origination."

Here is another suggestive extract.

"Life quite overtowers logic. Thinking and erudition alone will not equip for the great tasks and triumphs of life and literature; the persuading of other men's minds to possess them forever. Culture broadens and sweetens literature, but native sentiment and unmarred individuality create it. Not all of mental power lies in the process of thinking. There is power also in passion, in personality, in simple, native, uncritical conviction, in unschooled feeling. The power of science, of system, is executive, not stimulative. I do not find that I derive inspiration, but only information, from the learned historians and analysts of liberty; but from the sonneteers, the poets, who speak its spirit and its exalted purpose, who, reckoning nothing of the historical method, obey only the high method of their own hearts, what may a man not gain of courage and confidence in the right way of politics?"

These extracts are sufficient to give the reader a taste of the quality of our author. *Mere literature* in the hands of Mr. Wilson, becomes an intensely living thing, while his generalizations are nearly always suggestive and not seldom very striking.

7. *Buddhism, its History and Literature.* By T. W. RHYS DAVIDS, LL.D., Ph. D. (New York and London: G. T. Putnam's Sons.)

The study of comparative religions received a decided emphasis at the recent Columbian Exposition. It was a unique idea to convene a parliament of representatives from all parts of the world in order to set forth their respective views of religion. Such a parliament must necessarily possess both advantages and disadvantages, but the former must surely outweigh the latter. We ought to know something of the faiths of other lands, and especially those faiths which have largely dominated the world. Ignorance is not bliss, and, therefore, it is not folly to be wise.

Buddhism sways more people than any other religion, and on this account, if on no other, it deserves careful study by those who wish to understand the potent influences of the age in which we live. No one is better qualified to give us a clear understanding of Buddhism than Dr. Rhys Davids. Indeed, no one can write on the subject which he has treated in such a scholarly manner, without reckoning with his book. Nor is the value of what he has written entirely confined to the light which he throws upon the particular religion which he has under consideration. Not the least important lecture is the first, entitled, "Religious Theories in India Before Buddhism." In this lecture Dr. Davids deals with religion in general, theories of God and the soul, rise of monotheism, the sixty-two heresies, etc., etc. Then follow lectures upon the "authorities upon which our knowledge of Buddhism is based," "The life of the Buddha," "The secret of Buddhism," and "Some notes on the history of Buddhism." In all these lectures Dr. Davids shows an intimate and accurate knowledge of his subject, as well as a praiseworthy impartiality in discussing the various features of the religious system which he has under consideration. In treating the life of the Buddha, he has availed himself of the most recent discoveries, and consequently his treatment will be found very satisfactory to those who have not time or opportunity to pursue their investigations exhaustively. We know of no other volume where all the facts relating to the rise, progress, and character of Buddhism are so intelligently and concisely discussed.

This remarkable religion should be clearly understood by the western world. Christianity has nothing to fear from an honest comparison. Buddhism, at its best, is only a legal system which restrains, but does not reach the root of evil, nor does it offer any remedy by which evil may be eradicated. It is simply a social organization which seeks to mitigate some of the effects of sin, but does not attempt to do

away with sin itself. It is not wholly unlike Judaism, but has little or no resemblance to Christianity. It has the form of Godliness, but denies its power.

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8. *Cicero and the Fall of the Roman Republic.* By J. L. STRACHAN-DAVIDSON, M. A. (New York and London: G. P. Putnam's Sons).

Biography is the best of all history, because character is the end of all living. A great personality is always the center of a great circle in which there may be a thousand interesting things, but they are interesting only as servants, and derive their whole importance from the master who reigns at the center. Hence, to study the great characters of history is at once to come in contact with the most controlling forces of human society.

Cicero was a great character. He lived in a transition age. Born 106 B. C., about the end of the Jugurthain war, he lived to the year 43 B. C., just when Caesarism was being revived under Mark Anthony and Octavian. His career, therefore, embraced one of the most interesting periods in Roman history, not only from a political point of view, but also from a literary point of view. It was the classic period of Rome. It was the time of great orators as well as of great ideas. In those stirring days the ground-work of a great literature was laid, and the thoughts which were forged out of the red heat of controversy have largely influenced all succeeding generations.

The volume before us is one of the series entitled, "The Heroes of the Nations." It is written with judicial fairness, with an intelligent apprehension of the facts, and with a lucidity of style which makes the reading easy almost to luxury.

This volume has a special interest for Christians. It brings the history of Rome down to within forty years of the birth of Christ, and throws much light upon the forces which operated in producing the unique condition of the world at the time of the advent. No one can understand the whole meaning of Christ's earthly life and teaching without considerable knowledge of the background in which the picture is set. This background must be found chiefly in the rise of the Roman Empire, and the roots of this Empire can certainly be found in the period of history to which Cicero belonged. Hence, the volume under consideration may, in a certain sense, be regarded as a sort of introduction to New Testament history, as it undoubtedly discovers to us the fountains of the streams which flow into the history of New Testament times.

The life of Cicero has a special interest for Americans. He was so closely identified with the Roman Republic, that to study his period is to study the fate of a great movement which had for its object the permanent establishment of Republican institutions. The downfall of the Roman Republic furnishes an object-lesson to statesmen of all succeeding ages, and the volume before us gives a vivid picture of the causes which led to the final disaster.

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9. *Scriptures, Hebrew and Christian.*—Arranged and edited as an introduction to the study of the Bible, in three volumes. By EDWARD T. BARTLETT, D. D., and JOHN P. PETERS, Ph. D. (New York and London: G. P. Putnam's Sons.)

It is probable that this work may have a certain value to those who have not the facilities for examining the Scriptures as we have them in our English Bible. However, we can not believe that such a work will be specially helpful to many students. We have never had much faith in what are called harmonies. These usually work out in *harmony* with the conception of the man who writes them, but as each man will have his own conception, it is best to study the Scriptures as we find them, without jerking them about as is done in the volumes under consideration. Nevertheless, if any one should desire the Bible story in Bible words, with just enough omissions and insertions as are necessary to give a continuous and connected narrative, they will find just what they want in these pages, and they will also find what is perhaps the best arrangement of the kind that has ever been printed.

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10. *Chapters From A Life.* By ELIZABETH STUART PHELPS. (Boston and New York: Houghton, Mifflin & Co.)

This volume is chatty, quaint, always interesting, and often instructive. These personal reminiscences of the author of "The Gates Ajar," will be read by many with real sympathy. Miss Phelps is herself generally the central figure of everything, and yet she is never offensively prominent in the sketches. However, we find here much that gives us a better knowledge of one whom we already love because of her tender treatment of themes which touch so many common chords in our life music. She even tells us something about how she wrote "The Gates Ajar," but this little picture is only one of many which adorn the book. It is a book to pick up and read for half an hour at a time, though the danger is that whoever reads it for half an hour, will not wish to lay it down until every page has been read. It is a book which sings to us as well as speaks to us. It is true, the music is sometimes plaintive, but it never sounds a false note as regards the experience of men and women.

## GERMAN AND FRENCH.

1. *Jesus-Christ, Pendant Son Ministere.* Par Edmond Stapfer. Deuxieme Edition. Paris. Fishbacher. 1897.

*Jesus Christ, During His Ministry.* By Edmund Stapfer. Paris. Fishbacher. 1897. pp. 352.

This is the second volume of a series on *Jesus Christ, His Person, His Authority, His Work*. The first volume has already been noticed in the CHRISTIAN QUARTERLY. The third volume will treat of the final conflict of Jesus and the last week of His life.

M. Stapfer is one of the most eminent and most productive theological writers of contemporary French Protestantism. As his name indicates, he belongs to the German race, but is in spirit and sympathies a thorough Frenchman. It is a noteworthy fact that many of the first names in Protestant France to-day belong to this class. It reveals the powerful influence which the Protestantism of the Alsace has exercised in the Reformed Churches of France. Strasburg, the "beloved mother" of this noble province, as is well known, was from the very beginning one of the chief centers of the great Protestant movement of the sixteenth century; and while it was chiefly German in its life and its religious sympathies, as in its speech, and so accepting in the main the tide of the Lutheran Reform, it nevertheless stretched forth its hand also in strong fellowship to the Calvinian and Zwinglian reformatory work in Switzerland. Calvin lived and labored a considerable time in Strasburg, before and after he went to Geneva. The admirable qualities of the German mind have been strikingly revealed for over two centuries in these Alsatian French Protestant theologians. Theology is a passion with the German; and so also is the love of learning, the inclination to profound, serious study. For a long time the eminent scholars of the Alsace, and among these the theologians, at Strasburg and elsewhere, have written with equal facility in German and French; in the latter language, however, by predilection, because of their desire to work for French Protestantism. When the Alsace was ceded to Germany in 1871, some of the most distinguished professors of the University of Strasburg, especially of the theological school, "opted" for France, and went to Paris and elsewhere in their *chere patrie*, their "beloved fatherland." Famous old Professor Reuss, the Nestor of them all, and the most widely known, remained. He could not leave "fair Alsace," above all his "dear city on the Ill," so rich in learning and a thousand glorious memories, and where so many years of his long life were spent.

It is a notable fact in the history of our times, that in spite of the intense materialism of our age, and the many powerful anti-Christian, unbelieving influences that reign in it, the minds and hearts of men—of the most serious among them—are turning constantly to the contemplation of Jesus of Nazareth, the Christ of God; to the earnest study of His life, His personal character, His teaching, the events of His life, its great purposes and issues. This, we may be confident, will never cease to be so. Jesus will ever be among men, “The First and the Last,” the supreme character in human history; He to whom the nations of the earth will yet turn, in spite of all His enemies.

It is here, in the central historical figure of the New Testament, the world is more and more learning and striving to study the Christian religion; because from Him all in this religion proceeds, to Him all in it tends, has its proper signification, value, and interpretation. “The testimony of Jesus is the spirit of prophecy,” everywhere in the Scriptures, and it is just as true that the testimony concerning Jesus is the burden of the history, the precepts and the doctrine of the New Testament. But it is, therefore, logically also true, that our interpretation of the history and doctrine of the New Testament will create for us our conception of Jesus. Let us, therefore, beware what we make of Christ, and also what we make of the New Testament.

The object, the spirit, and method of M. Stapfer in this book is set forth in the preface.

“I propose in the following pages,” he says, “to speak of Jesus Christ during His ministry. With rare exceptions, I shall banish with care from this book all discussion of text, all theological or critical exposition. I shall relate only facts well established or easy of confirmation; and I shall not allow myself any conjectures but such as are entirely plausible.

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“My title is not *The Ministry of Jesus Christ*, but *Jesus Christ During His Ministry*, which is very different. I purpose, indeed, to speak altogether of Jesus Christ Himself; to seek for what He has thought, what He has proposed to do; what He claimed to be; and, as my general title sets forth, what He has said of His person, what authority He attributed to Himself, and what work He desired to accomplish. I do not wish to seek for anything else, nor to speak of anything else; and, as in my first volume, I judge it unnecessary to repeat what the Gospels say. I shall search, above all, for what they have not told us; but this time, proceeding in my inquiries from certain information, furnished by these Gospels.

"I have, therefore, not the intention to follow the method usually employed in writing the lives of Jesus, i. e., to arrange in a chronological order the narrations of the New Testament, and to study them one after the other, with critical and exegetical observations. I shall take the biblical narration as a whole, and from the impressiom which is made by the reading of it, I shall endeavor to draw a picture of the person of Christ, and, above all, a history of His thought.

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"In this volume, as in the first, the reader will see that Jesus has 'abolished' nothing, and that He has 'fulfilled' everything. This word is the key of many of the obscurities and of many of the apparent contradictions we meet in the Gospels. I hope to show that all that Jesus said, did, thought, preached, came from the past, and by a slow and sure evolution, was by Him made new.

"One word more: I desire not to forget, in writing this book, that moral and religious life must not be studied as we study natural history; that the simple ascertaining of facts can not explain everything; and that the methods which lead to the knowledge of the spiritual world can not be the same as those which lead to the knowledge of the world of nature. The saying of Pascal is true here as elsewhere: 'The heart has its reasons which reason does not know;' and the soul can have intuitions of truth, which objective observation will never be able to give to the man of learning."

I have given this large extract from the preface, as it gives a complete and clear idea of the author's purpose in this book, and of his method in the development of it.

Undoubtedly, the study of Jesus here proposed by M. Stapfer, in its idea and method, is of the highest value, and must be to us of profoundest interest. The chronological history of our Lord's life, drawn from the documentary material furnished by the evangelists, is of unquestionable importance to us; is, in fact, necessary to our correct understanding of much that is written in these memoirs. The study, however, which M. Stapfer has proposed to himself in the work before us, is certainly of still greater moment, not only to Christians, but also to others; provided, always, that the student pursues his inquiries with a right conception of the evangelical histories, and is inspired and guided by a true biblical faith in Christ and in His work. Almost everything depends upon this, if such an inquiry is to lead to the right result.

M. Stapfer gives us in the course of his study of Christ many exceedingly valuable thoughts that may lead us to a better and higher understanding of His character, His mind, the aim and spirit of His teaching. A few passages, as examples, must suffice.

"The parabolical teaching of Jesus has an extreme importance. We believe that it is in His parables that we must seek for the true ground of His thought. When He had for a long time reflected on a subject, when He had arrived at a clear and definite idea, and when the evolution of His thought had reached its limit, He composed a parable by which He gave a finished and complete form to a doctrine equally finished and complete. It is thus that, after having often said that the Heavenly Father forgives him who forgives, remits the sins of everyone who consents to forget the offenses committed against him, He composes the parable of the unmerciful servant, which, under an imagined form, expresses his true doctrine on this important subject. It follows that in striving to understand the definite thought of Jesus, we must study His parables; and that, in placing them as much as possible at their date, we have a true history of His religious ideas."

It is for this reason that parables abound in the teaching of Christ, that it is even said by Matthew that "without a parable He did not speak to the multitude." It is the peculiar method of oriental teachers.

The following passage points out another important leading characteristic of our Lord's manner of giving instruction: "Let us seek now to determine the true character of the form given by Jesus to his teaching. It seems to us that it can be defined spiritualization. He fulfilled the past by transforming it, and that by the sole power of His spiritual life, Jesus, by His ideas, His knowledge, His language, belongs to His time and to His country. But there dominates in Him an intense religiousness, a profound and unchangeable sentiment of the continual presence of God, that transforms everything, penetrates everything, and gives to all a special value and reality.

"He manifests no critical, literary, historical, metaphysical prepossession. All this He ignores. He makes none of the distinctions of modern thought, and he accepts all the concrete and realistic terms of His time and His people. He accepts, without for a moment supposing that it can admit of controversy, what is said of angels and Satan. He admits demoniac possessions; He could not refuse to admit these; He would not have been of his time. This is so with Him about eschatological notions and all that relates to old Judaism. It comes from God. The Torah is the code of a divine religion. But he always spiritualizes, because his religious consciousness is always present, and it assimilates the contents of the book only in virtue of his affinity with these contents. If a text has authority with him because of 'It is written,' and because he is a Jew and of his time, this text has with him also and above all a higher authority, that which looks to the sentiment which it expresses. With him, the strict precepts of the law as to observances

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come without any doubt from God, as do all the others, and yet he puts no value upon them because, in his sight, all the law is embraced in the love of God and our neighbor.

“His constant spiritualization is then the proper characteristic of the language of Jesus. If the maxim, ‘the style is the man,’ is not always true, it is absolutely so of Jesus, because there is an entire harmony between the thought and the language he uses to express it. This is the reason why the study of the form of Jesus’ teaching has an exceptional importance, as it refers to the very ground and substance of this teaching.”

While we can not but recommend this second volume of M. Stapfer’s work, as we did also the first, because of the much that is very valuable which it contains, we nevertheless regret to say that there is also much in it which we can not for a moment hesitate to reject, as seriously hurtful to a true conception of Jesus and a salutary faith in Him, and also as damaging to a correct notion and a consequent believing acceptance of the gospel history particularly, and of the New Testament generally. M. Stapfer, like so many others educated in the Protestant theological schools of the continent of Europe, has accepted the view of the Bible which allows and obliges everyone to sift out in it the false from the true, and construct out of it a reliable Bible of his own, and consequently a Christ and a religion of his own. In justice to our author, however, it must be said that he is not an extremist in this respect, and that he arrives by his own process often at safe conclusions on some important points of New Testament teaching. His own faith seems to be better than his method of viewing and dealing with the Scripture; yet it is not the faith in Jesus which we covet and cherish as the faith which blesses and saves. Were we to share his conception of the New Testament, it would no longer be to us what it always has been, and always will be, the priceless treasure on which we rely as the divine source of light unto salvation; as a fountain of strength, consolation, and joy; as the sure teacher of a confident assurance of a better life to come. Sad indeed is the condition of those anywhere who have no other religious teaching than such as this book of M. Stapfer furnishes; and this is one of the best of its kind! There is much to be learned from writers like our author; he is a profound thinker, and a very earnest, serious man, of a deep religious nature. But many who read such books as this one will be seriously weakened in the foundations of their faith; for the very excellence in so many respects of many things they contain, will conceal the equally abundant serious evil that is found in them.

CHAS. LOUIS LOOS.

2. *Grundriss der Geschichte der Philosophie.* VON FRIEDRICH UEBERWEG. Dritter Theil, Die Neuzeit. Erster Band: Vorkantische und Kantische Philosophie. Achte Auflage, bearbeitet und herausgegeben von MAX HEINZE. Berlin, 1896. Pp. VIII, 365.

Ueberweg's History of Philosophy, an earlier edition of which was translated into English more than twenty years ago, is, most likely, the best reference book in the history of philosophy ever published in any language. It contains a judiciously prepared and exhaustive bibliography of the subject with which it deals, gives faithful expositions and impartial criticisms of the most important works of the philosophers, traces the general development of thought, and, thanks to the skill and patience of its able editor, Professor Heinze of Leipsic, keeps abreast of the results of modern philosophical research. The advanced student of philosophy and theology can not afford to do without this encyclopedia—if we may call it so—which deserves a prominent place in every good library.

The present volume is the eighth edition of the first half of the third part, and deals with modern philosophy from its beginnings to the days of Kant and his immediate followers. Owing to the great increase in the literature of the subject and the necessity of including within the scope of the work the thinkers of more recent times, the editor has been compelled to enlarge the third part and to divide it into two volumes. In fact, the work is growing far beyond the modest dimensions originally outlined for it by the late Professor Ueberweg, and the time is undoubtedly near at hand when the present editor will be forced to recast the entire book. It is often hard to reconcile the newly added matter with the standpoint of the original text, and it is to be expected that the difficulties will grow as the years roll by.

FRANK THILLY.

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3. *Grundriss der Geschichte der Philosophie.* VON JOHANN EDUARD ERDMANN. Vierte Auflage, bearbeitet von BENNO ERDMANN. Zweiter Band. Berlin, 1896.

Professor Benno Erdmann of the University of Halle, the well known Kant critic, has recently begun the publication of the fourth edition of Johann Eduard Erdmann's classical *History of Philosophy*, with which many American and English readers are familiar. The second volume of the work, which has just been issued from the press, deals with the history of modern philosophy from the time of Descartes and his school to Lotze, Ulrici, and Trendelenburg. In spite of the

Hegelian tendencies of the author, the history ranks among the best larger German text-books of its kind, and therefore deserves the care which its editor, the namesake and successor of "the old Erdmann," has bestowed upon it. He has made valuable additions to the bibliographical references, and has otherwise improved the utility of the work, without in the least interfering with the author's interpretations, which, as is well known, do not always satisfy him. But wherever the results of modern investigation have necessitated changes in the text, they have been made. In short, the value of what has always been regarded as a strong book has been materially increased by the painstaking efforts of a man whose services to philosophy are gratefully acknowledged by his colleagues.

FRANK THILLY.

4. *Grundriss der Geschichte der Philosophie.* VON DR. JOHANNES REHMKE. Berlin and New York, 1896. Pp. VIII, 308.

If the interest manifested by our times in the history of philosophy can be looked upon as a safe criterion, this is indeed the *historical age par excellence*. It can not be a mere accident that nearly all of the more important philosophical works published during the last few months are histories of philosophy.

And now comes Professor Rehmke of the University of Greifswald with a short and reasonably clear account of the entire development of thought which is intended as an introduction for the beginner. The scope of the undertaking is, it must be confessed, somewhat large for the size of the book, and the danger of condensing too much shows itself very plainly. Important periods are barely mentioned or slightly treated. It frequently takes more time to read a compendium like Professor Rehmke's than to peruse a larger volume, and it requires a particular kind of talent to write a short treatise that will be satisfactory to the beginner. I do not believe that Professor Rehmke possesses that talent in an unusual degree.

The author divides the history of philosophy into two great periods: (1) Ancient Philosophy, in which are included the Greeks and their imitators, the mediaeval philosophers, and even the humanists, and (2) Modern Philosophy, which begins with the seventeenth century and is subdivided into three parts, dealing respectively: (a) With the thinkers before Kant (from Bacon to Reid, and from Descartes to Leibniz and his school), (b) with Kant, and (c) with the post-Kantian systems from Fichte to Lotze. This classification into two great periods seems to me to be a rather curious one, and exemplifies the unfortunate desire on the part of so many younger writers to be *original* at all

hazards, to present a scheme a little different from some one's else. I see no good reason for giving up the time-honored division into ancient, mediaeval, and modern philosophy, and calling scholasticism and humanism ancient philosophy simply because these schools of thought have been influenced by the Hellenic spirit. There is a fundamental difference between Greek naturalism and the Christian supernaturalism of the middle ages; there is a fundamental difference in the spirit of the philosophy of the two epochs which no scheme of classification can afford to ignore. But the mania for novel treatment often overrides the judgment, and leads to such fanciful divisions as the one made by our historian.

In conclusion it may be said that the second half of the book is far superior to the first, which is open to many serious objections.

FRANK THILLY.

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5. *Hobbes' Leben und Lehre*. Von GEORG TÖNNIES. Stuttgart, 1896. Pp. XIII, 232. (*Fromann's Klassiker der Philosophie*, herausgegeben von Falckenberg. Band II.)

American and English readers will be pleased to learn that the Germans have at last begun the publication of a series of short philosophical treatises that is modelled after the well known and useful collections issued in England, France, and the United States. The Germans usually find it very difficult to say what they have to say within the narrow compass of a few hundred pages, and it is consoling to know that they can accomplish the task after all. Dr. Tönnies has succeeded in writing an excellent work on the life and philosophy of Thomas Hobbes, and Professor Falckenberg, the editor of the series, deserves our congratulations for inaugurating such an enterprise on German soil. Fromann's *Klassiker der Philosophie* can not fail to become an indispensable aid to all students of philosophy if the subsequent numbers maintain the high standard set by the author of "*Hobbes and his Doctrine*."

Dr. Tönnies has made the closest study of the thinker whose name appears on the title page, and his work gives us a better insight into the teachings of the great Englishman than we have had before. Indeed, his keen and careful analysis of the philosophical views on which Hobbes based his theory of politics, enables us to understand both the metaphysical and political systems of the author of the *Leviathan*. I have no hesitancy in recommending the book to all "lovers of the craft," and I hope that the little volume will soon make its appearance in English garb.

FRANK THILLY.

6. *La Source de la Vie*, by Armand-Delille, second edition, published by Fischbacher, Paris, 1896, price, 4.25 francs.

This volume, containing a portrait of the gentle and much-beloved Armand-Delille, is an improvement over the first edition, which none-the-less will continue to be sought for by some who knew the benign old man, now gathered to his fathers. *La Source de la Vie* is simply the early morning meditations of the author, written during the trying and terrible months from March to September, 1871. In short, this volume, like the *Réforme Intellectuelle et Morale en France*, of Renan, springs from the late war, a modest portion of the rich literature which resulted from the disasters of France.

On first opening these pages, one is disappointed at finding so little passion, so little fierce protest, such patience, such absence of hatred against the enemy of France. Even in a preacher this restraint—or rather this lack of violent emotions—is remarkable. One can not ascribe it to old age, because the sixty years of the writer were no more than forty, as evinced by the twenty years of labor that the author performed subsequently to the date of these meditations. The absence of all rancor is only to be explained by the truly meek and charitable character of the man.

And yet from a literary standpoint this lack of strong emotion works an injury to the book. There is so little in the book to date it, to show independently of the title page in what century it was written. The theology of the book indeed has no ear-mark indicative of the century, which means that any orthodox person could find nothing here to decry on this account. There is none of the newer movement which is assuming such proportions in French Protestantism. There is no indication of the remotest acquaintance with the ideas of the two Revilles, of Bonet-Maury.

A single meditation, that of April 6th, 1871, will give an idea of Armand-Delille at his best.

"I will cause thee to ride upon the high places of the earth."  
Isaiah 58:14.

"There are hours when I am bent to the earth by the feeling of my responsibility, and by the sight of the difficulties which seem to increase as I advance. Shall I ever see the end of them? Shall I ever attain my purpose? Am I not like a traveler who crosses a virgin forest, and who makes haste because night approaches? He beats a way through net-works of bushes, of tough twigs, of clinging boughs, of fallen trunks, which seem to combine purposely to bar his way. Soon the soil becomes wet and spongy, he is in a marsh, and does not

know where to put his foot. Time is passing, the light of day is fast disappearing, his strength is nearly at an end.

Such seems to be my position; such are the obstacles on the road of duty, blocking the narrow stretch which still separates me from the life eternal. My strength is slipping away, my courage is gone.

Yet let me take hope through the love of God! Think of the dangers of the bed of the ocean; what cliffs and crags, what awful pits, what horrible monsters! Yet those who cross the ocean are not obliged to descend and climb those hidden peaks and valleys, or to contend with the horrible monsters. For between these obstacles and the traveler there is an immense sheet of water, under whose surface disappear and are leveled all inequalities of the earth, the highest peaks are drowned, the monsters held at a safe distance.

The water that shall bear me aloft, is it not the love of God? Where there is an unevenness in my road, will it not level it; where there is a deep valley, will it not fill it full; where is a pit, will it not bear me over in safety? Over all the hard places God will carry me on the rising tide of his love!"

RAYMOND WEEKS.

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7. *German Songs of To-Day.* By Alexander Tille, (Macmillan, 1896,) \$1.00.

This volume, of 185 pages, purports to be a collection of representative German lyrics under the New Empire. There was certainly need of a book where one could find gathered fittingly together the best verse since the Franco-Prussian war. The present collection has drawn on all sources, even the somewhat obscure weeklies or monthlies which never reach the eyes of the American public.

The compiler has divided the poems into three categories: those on Modern Life, those on Modern Love, and those on Modern Thought. Of these groups, which seem fairly justified, the second is the most satisfactory, the third least so. In the third group, as may be imagined, there is an attempt made at times to clarify modern German philosophy into poetry. The reader need hardly be told that the result is in general disappointing. New ideas, at their clearest and best, require generations to grow into the life of a people, and until they have done this they do not properly become legitimate food for the poet. The poems in which the doctrine of evolution figures fittingly could easily be counted on the fingers of one hand, even if all the languages of Europe be included.

We naturally expect to find in such a collection a decided letting-down from the poems of the thirty years preceding 1870. Indeed,

these poems, as a whole, are not free from the cardinal weaknesses and glaring defects which mark our own American magazine poetry. It is not alone that there is nothing great in contemporary poetry. The writers—I will not say the poets—affect a swagger, a know-it-all, a certain *blaseedness*, which is most typified in Kipling, but which is extremely distasteful to one of any moderation and love of truth.

Probably the best poems in this collection are *The Church*, page 67; *Night*, page 71; *The Request*, page 85; *Since I behold you with a Smile*, page 94; *A Letter came over the Sea*, page 56. The first and the last of these are by Edward Grisebach, whose poems stand out above the others. I give here a translation of his delicate poem, *The Church*.

#### THE CHURCH.

There above the clump of green  
In the centre of the town,  
Stands the church-tower, from whose crown  
All the country-side is seen.

And I think while slow tears rise,  
How on Sunday without fail  
Near the holy altar-rail  
I once knelt in reverent wise.

By me knelt a little sprite,  
Boyhood's sweet-heart; still I see  
Her dear form on bended knee,  
And her look, Oh, heavenly sight!

Years ago those prayers were said.  
I have toiled neath many skies  
To become what men call wise.  
God within my heart is dead.

Yet at sight of that church-tower  
In the village of my birth,  
Things long since returned to earth  
Seem to start with living power.

If to-morrow with the throng  
To the old church I shall go,  
Little will be said I know  
Which my mind will not call wrong

Yet, alas, for all my pride!  
Through hot tear-drops I shall see,  
Bending down on reverent knee,  
Two small children side by side!

RAYMOND WEEKS.

## ROUND TABLE.

WORDS OF ENCOURAGEMENT.—We certainly have reason to be thankful for the hearty congratulations which have been received with respect to the first issue of the new series of *THE CHRISTIAN QUARTERLY*. Numerous letters, as well as notices in the public press, assure us that we have not counted upon the kindness and forbearance of our friends in vain. The first number was not, in every way, quite up to our ideal. We had but little time in which to get it ready. However, it was a promise of better things to come. It will take a little time to get all our forces in working order, but if our friends will help us we promise them that we will do our best to make the *QUARTERLY* somewhat worthy of the great cause which it pleads. The new department of *EXEGESIS*, which is opened in the present issue, will, we think, prove acceptable to most of our readers. It will be especially valuable to preachers and other Bible students. We shall be glad to receive contributions to this department in short, crisp, fresh expositions of passages of Scripture. In our next issue we may begin another department entitled "The Arena," where controversial matters will be considered. Contributions to this department will be in order. But all contributions for any department of the *QUARTERLY* should reach us not later than the fifth of the month preceding the month of issue, and all literary matter of whatever kind should be addressed to the editor, while everything relating to the business should be addressed to the publisher.

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THE CHRISTIAN UNION QUESTION.—We have been gratified by the interest excited in our article on The Reunion Question. The article has received considerable attention in the public press, and most of the comments have been sympathetic, and not a few highly commendatory. All this should be credited to the public interest that is felt in the question discussed rather than to the manner of discussing it. We do not deny that the flattering commendations of our article have been an agreeable surprise. We knew that some of its positions were not in harmony with the view usually presented by writers on the question, and the warm expression of approbation is a strong assurance that what we have suggested is not far wrong, even though it may not be entirely right. A few adverse criticisms have been made, but these showed a clear misapprehension of the real points at issue. Nevertheless, we are truly thankful to even those who have candidly stated their objections, as adverse criticism is often better than commendation in bringing out the whole truth. We trust that the question will be thoroughly discussed, and this may be partly done in our new department entitled "The Arena."

Meantime let no one fail to read the two leading articles in our present issue. The substance of these papers was read before a union meeting of Disciples and Congregationalists at St. Louis. Each paper has a distinct value all its own. The first is a strong plea for the religious position of the Disciples of Christ, and, read in the light of recent discussions on the union question, it can not fail to do much good. The article by Dr. Burnham is both able and timely. As one of the principal barriers to Christian union is the Church government question, the article of Dr. Burnham will, no doubt, be read with great interest. It cer-



tainly presents the Congregational side of the discussion with admirable clearness and force.

ARE RATIONALISTIC VIEWS INCREASING?—Those who read only one side of every controversy are not trustworthy witnesses with regard to actual facts. Recently we have been told again and again that European scholarship is practically unanimous in reference to Biblical criticism and kindred topics; and this statement has been iterated and reiterated until no doubt many honest souls believe that there are no longer any conservative thinkers outside of the United States. This notion, however, has little foundation in truth. It is not denied that for some time the tendency has been largely in one direction. This was inevitable from the nature of the case. The Radical critics always have their innings first. The reason for this is not far to seek. Conservatives are usually found settling on their lees; or, to change the figure, they are too well satisfied with the strength of their fortifications to even send a reconnoitering force beyond their walls of defense in order to ascertain what enemy may be near; and, should an enemy appear, they are generally so dazed that little judgment is shown in the first movements they make. This is precisely what has happened as respects the recent Biblical discussions. The higher critics had it all their own way at the beginning of the controversy, for the reason that few, if any, conservatives were prepared for the onslaught. Now, however, there is evidence of a decided reaction, and while it is probable that the conservatives will finally have to surrender some positions which were supposed to be impregnable, it is no longer doubtful that much of the advanced criticism is already at a heavy discount, and will soon be regarded as utterly worthless. Guesses must frequently come to naught. Facts will stand. We are at last getting at some of the facts, and as these come to light, it is more and more evident that, when the smoke of the battle clears away, the new Bible will not be much different from the old.

Even in Germany the tendency toward Rationalistic views is not so great as many suppose. Taking the best known and most famous Protestant Theological faculties in Germany and we find the professors classified as follows:

| University.     | Historico-critical Evangelical |                  |
|-----------------|--------------------------------|------------------|
|                 | School.                        | or Conservative. |
| Berlin.....     | 6                              | 10               |
| Bonn.....       | 5                              | 5                |
| Breslau.....    | 2                              | 6                |
| Griefswald..... | 0                              | 7                |
| Halle.....      | 5                              | 4                |
| Königsberg..... | 5                              | 3                |
| Leipsic.....    | 5                              | 4                |
| Tübingen.....   | 2                              | 4                |
| Total.....      | 30                             | 43               |

This shows a majority of thirteen for the conservatives, notwithstanding it has been frequently affirmed recently that there were no longer any real scholars in Germany on the conservative side. This table shows a considerable gain for the "Liberals" within the last twenty-five years, though it is probable that this gain has already reached its highest point, since there is no longer any doubt that a decided reaction toward conservatism has already begun. The object in

quoting these figures is simply to show that the extraordinary contention that all theological scholarship is on the side of the liberals, has really no foundation, in fact.

We have not at hand the exact figures with respect to the leading universities of England, but our personal knowledge of the professors of these universities leads us to believe that the preponderance in favor of the conservatives is much greater in England than in Germany. In any case, it is certain that the present tendency of thought in England is rapidly reacting from the advanced liberal position with respect to nearly all Biblical criticism. This fact well illustrates the course of all human progress. This is never in straight lines. The zig-zag course seems to be the only possible way to substantial progress. Action and reaction must be studied in human history as well as in physics. Certain it is, there can be no permanent advantage in misrepresentation. Neither conservatives nor liberals will benefit their cause by unseemly boasting, and especially when that boasting is based upon a misstatement of facts. What we plead for is honest investigation, and when the facts are all in, we are quite prepared to accept a legitimate verdict, no matter which side of the controversy this verdict may favor.

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IS THE EXACT DATE OF THE EXODUS DETERMINABLE?—The recent remarkable "find" of Prof. Flinders Petrie at Thebes, concerning the Israelites in Egypt, has added new interest to the question as to the date of the Exodus. Scholars differ with respect both to the translation of the stella and also the place where the Israelites were located when this reference to them was made. Prof. Sayce translates the stella as follows: "Destroyed (?) is the land of the Libyans; tranquillized is the land of the Heittites; the land of Pa-Kana'na (Canaan) is captured absolutely; the land of Gezer is seized; the land of Innu'am (in Coele-Syria) is brought to naught; the Israelites are made small (?) so that they have no seed; the land of Khar (Southern Palestine) is become like the widows of Egypt."

The Oxford professor is also of the opinion that this stella emphasizes the popular notion that the Exodus took place during the reign of Menepthah, the immediate successor of Rameses II. The question turns mainly upon whether the Israelites referred to were at that time in Egypt or Palestine. If in the latter country, then undoubtedly the Exodus must have taken place before the reign of Menepthah. Both Captain Haynes and Colonel Conder agree in the fact that "the text clearly shows that the people so ravaged were in Palestine, not in Egypt," and both believe that this discovery will overthrow the current conception of the date of the Hebrew Exodus. Colonel Conder believes that the date must be fixed in the reign of Tothmes IV, or about 1406 B. C.; while Captain Haynes thinks that it must be placed at a still earlier date, in the reign of Amen-hotep II, say 1424 B. C.; and they both believe that these dates are decidedly more in harmony with the Bible account.

A number of other eminent archaeologists and Biblical critics have discussed this interesting question, among whom may be mentioned Prof. F. Hommel, Ph. D., LL. D., of Munich, and Sir J. William Dawson, LL. D., of Montreal; the former thinks that as "Menepthah himself was never in Palestine, and neither Seti I nor Rameses II (his immediate predecessors), in describing their Palestinian campaigns, make any mention of that people, we must therefore think of

the Israelites as not yet settled in Palestine at the date of the inscription. In other words, the exodus must have taken place shortly before—favored probably by the complications which arose on the death of Rameses II (Ex. 2:23.)" Sir William Dawson does not believe that Meneptah was the Pharaoh of the Exodus, but thinks that it took place in the short reign of his successor, Siptah, the last king of the nineteenth dynasty.

So it will be seen that there is considerable divergence of opinion with respect to the Pharaoh of the Exodus, though all admit that the stella found by Prof. Petrie makes a distinct reference to the people Israel. The latest contributors to the discussion throw considerable light on the question at issue. G. Steindorffs, in Stade's *Zeitschrift* for Old Testament research, has furnished a new translation, as follows:

"The Princes lie upon the ground, saying 'Hail!'  
Not one raises up his head among the enemies  
Libya is desolate,  
Cheta is pacified,  
Canaan is crushed very badly,  
Ascalon has been led into captivity,  
Gezer is overwhelmed,  
Y-nu 'm is destroyed,  
Y-si-r-l is a — without fear,  
Charu [=South Palestine] is a widow of Egypt,  
All the countries without exception have peace."

Prof. Budde, of Strassburg, thinks it probable that this inscription records a temporary victory gained by the Egyptians over the departing Israelites; while Prof. J. H. Breasted discusses the inscription in the *Biblical World*, and gives the following translation of the important lines in which Israel is mentioned:

"Plundered is Pa-Kanana (Canaan) with every evil;  
Carried away is Ashkelon; seized upon is Gezer;  
Yenuam [a town inland from Tyre] is made as one that is not;  
Israel is desolated, his grain is not;  
Palestine has become as widows for Egypt."

The most striking change in this translation is that from *seed* to *grain*. Prof. Breasted brings several parallel cases to show that Prof. Sayce's translation can not be maintained. Prof. B. is also convinced that the Israelites were living in Palestine when the inscription was made, and that therefore the Exodus took place at an earlier date. He will not accept the theory that an Israelite tribe remained in Palestine while the rest of the Israelites were in Egypt; neither does he believe that the reference is to the slaughter of the Hebrew infants.

Is it then possible to fix, with anything like definite certainty, the time of the Exodus? Taking all the facts together, astronomical, historical, and archaeological, we can almost reach the certain conclusion, according to the Egyptian evidence, that the Exodus took place on April 15th, 1438, B. C., in the 13th year of Tothmes III.

According to the Bible testimony the Exodus took place on the 14th day of Abib. Most scholars agree that Abib is the Egyptian month Epiphi, still called in the Coptic Calendar, Habib. But as the Bible can not mean the Epiphi of the Egyptian Vague year, because that year was only used for official purposes, and furthermore because the official records place the Exodus on Pachous I of the Vague year, it seems conclusive that the Exodus took place on Epiphi 14th of the fixed year. But the year 1438 B. C. was a leap year, and this makes it certain that the Exodus took place April 15th of that year. It should be also further stated that a coincidence of Pachous I, of the vague year, with

Epiphi 14th of the fixed year, on a leap year, could not have occurred but once before in Pharaonic history—namely, in 2898 B. C., and, as this date must be regarded as entirely out of the question, it may be accepted as settled that Tothmes III was the Pharaoh of the Exodus, and that the date of the Exodus was April 15th (according to Hebrew reckoning of time), 1438 B. C. This, at least, is the sum of all the evidence, Egyptian and Biblical, up to date.

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EXTEMPORANEOUS WRITING.—All the sermonic authorities have expatiated on extemporaneous preaching. They have pointed out its good qualities and its bad, and especially its tendency to result in a slovenly style and in crude and immature thought. But for myself, while I am never made happy by the grammatical slips and rhetorical flounderings of even a good extemporaneous speaker, still, if he have an impressive personality, and especially if he fill my ear with the music of his own deep and earnest soul-tones, I shall not resent any accidental cuffs and kicks that he may give to poor Lindley Murray.

A far more serious evil in our time is the extemporaneous writing that is flooding the world. The press is daily dispensing to a hungry and thirsting public intellectual and spiritual provisions, the products of no careful and mature thought, of no accurate and painstaking study and investigation, the mere spontaneous outflow of some temporary gush or fancy. It may be that to men of intelligence and learning the subject-matter is altogether familiar, but our writer has caught a glimpse of it for the first time, and to him it is brand-new and dazzling. He becomes excited. His cuticle is forthwith attacked by an irritating *Cacoethes*. Emollients fail to soothe. There is no relief for this complaint but scratching. So he says to himself, "Go to—I will write."

Before long the sparkling production coruscates in the pages of the *Hebdomadal Illuminator*, or other literary vehicle, and the author is immortalized—for a whole week!

Or again, some poor literary hack, who by hard work and pains, or, it may be, by pure good luck, has caught the eye of a portion of the reading public, is beset behind and before by editors and publishers. They urge him to write for them. They give reasons. They put it on the high ground of philanthropy and religion. They sauce their persuasions with a little delicate flattery. They gently insinuate that of course a man of his high—and so forth and so forth, would not expect any vulgar shekels, but they will rely upon his magnanimity to furnish them such and such articles on such and such subjects at such and such times—and the miserable sucker, whatever the state of his nerves and of his nominal bank account, swallows the bait and is hooked. He may know himself to be as juiceless as a squeezed lemon, but all the same he is not the man to forfeit the reputation for "magnanimity," or to turn the cold shoulder to "philanthropy and religion," and so he makes his contribution to the extemporaneous writing of the times.

There are other sorts of scribblers who help to swell the flood, but the above will suffice as specimens. Happily, every pencil-pusher does not belong to this category, as may be proved by reference to any of our best periodicals. Occasionally, also, a good book comes to light.

There are men who look down deep into the world's need, and who carefully collect from God's multitudinous inspirations the supplies for that need. These men represent the true thought of the age, and they are the light of the world.

J. S. L.

## QUARTERLY REVIEW OF CURRENT TOPICS.

### *The Old and the New Administration.*

THE United States government shows its strength in continuity. Without the slightest friction Mr. Cleveland has retired from the office of president and Mr. McKinley has been installed in his place. The retiring president lost some of his personal popularity with his party during his last administration, but it is not impossible to believe that this loss may be a gain to a wider and permanent reputation. The laudations of a party do not always assure that history will read in harmony with these laudations, while it is equally true that sometimes those who come to scoff remain to pray. But, however this may be, Mr. Cleveland's acts are now before the country, and it remains yet to be seen what place the judicial mind will ascribe to him in history. President McKinley has already shown at least one commendable virtue in the beginning of his administration. He is evidently treating the office seekers with scant consideration. This is precisely what he should do. There is nothing that needs a severer rebuke than the office-hunting mania in the United States. If President McKinley will do his whole duty in this respect he will deserve and receive the lasting gratitude of a large majority of the American people.

THE "hard times" continue to furnish a perennial topic. *What is the Remedy?* Nevertheless, there are some indications of brighter days not far ahead. There is undoubtedly less stringency and more activity than at this time a year ago. Still, it can not be denied that the promised flowing tide has not reached us yet. This fact ought to be suggestive to the long suffering people. Why do they continue to allow themselves to be deceived? Politicians can not assure them such results as are usually promised during a presidential campaign. Campaign literature and talk are worth very little in the practical affairs of life, and it is a striking proof of the weakness of human nature that men can be so easily deluded as to believe that the success of this or that party will bring prosperity to the country. The place of good government in our national progress must not be despised, and yet its influence may be greatly over-estimated. The best of governments can not bring prosperous times until the business affairs of the country and the habits of the people are placed upon a legitimate foundation and made to illustrate the moral teaching of the Word of God. While the gamblers in our stock exchanges are allowed to control prices, with little or no respect to the law of supply and demand, we can not hope for "good times," no matter who may be president or what party administration may be in power. The remedy for "hard times" must be found in the industrious, temperate, and frugal habits of the people, and in an unflinching trust in Him who rules in the councils of the nations.

THE storm center has shifted from Armenia to Crete. Just now Mount Ararat is obscured by Olympus. Little Greece has been manifesting some of her ancient greatness, while the European powers have at the same time been exhibiting their littleness. While we are penning this the news comes that the powers are blockading the ports of Crete, and it is now probable that the hands of Greece will be tied so that she can no longer help effectively the struggle of the insurgents for inde-

pendence. But it is impossible to tell what a day may bring forth. Before this reaches our readers the Powers may be at war among themselves, and, after all, such an issue might be the best thing that could happen. It would clear the European atmosphere. At present the concert is maintained at the price of liberty; the Turk is the connecting link, and each power seems to vie with all the rest in playing nurse to the sick man of Europe. Meantime the liberty-loving people of England and France are vigorously protesting against the shameful compact which continues to protect the rotten Turkish Empire, while the aspirations of the Cretans for self-government, or union with Greece, are answered with shot and shell from the battleships of the European nations. But this thing can not go on forever. European diplomacy is little more than a protest against human progress. We fear the standing armies are not only a menace to the financial prosperity of the nations, but also a danger to the liberties of the people. It is difficult, just now, to see the way out of the present tangle, but the Lord still reigns, and it can not be doubted that in the end good will finally result from the present evils. One thing needs to be clearly understood. It is not the religion of the Cretans that excites the interest of those who sympathize with their cause. From our point of view their religion is not much better than that to which it is opposed. The question at issue is mainly political. It is simply a matter of civil rights, and on this very account the Revolutionists at once challenge the respect and sympathy of all who love liberty more than despotism.

*The Advance of  
Russia.*

THE game which Russia just now is playing is well calculated to alarm those who hope that the present geography of the world will not be disturbed. Slowly but surely the great northern power is fulfilling the prophecies of Scripture.

At the outbreak of the Cretan insurrection, Russia was undoubtedly the power behind the throne which encouraged Greece to burn the bridges in identifying herself with the Cretan cause. Now, however, it is Russia which blocks the way to the very union which she first encouraged. Constantinople is her goal, and she already has her fleet in the Black Sea waiting for the supreme moment to enter the Dardanelles and claim the prize. She is also pushing her diplomatic conquests in many other directions. She has already a strong putting in China through treaty privileges, while there can be no longer much doubt that she has an understanding with Japan as to Corea. It has come to light that a definite treaty was signed last year when Marshal Yamagata was in Russia, to the effect that a limited force of troops is to be stationed in Corea for the mutual protection of Russian and Japanese settlements in that country. By this treaty Russia also undertakes to construct and maintain a line of telegraphic communication with the Corean capital. These are signs among many which show that the paw of the Russian bear is being felt even in the far east. Does anyone rejoice at this advance of Russian power? In some respects Russian civilization is better than that of the Turk, and yet the difference is mainly in the matter of order rather than in the respective despotisms represented. The latter is the despotism of anarchy, the former the despotism of order. One is falling to pieces for want of cohesion, the other is grinding to the death all opposing forces, because its despotic unity enables it to overcome anything that stands in its pathway. In choosing between them much will depend upon the point of view we ourselves occupy.

*The Prevailing Unrest.*

IT MAY not be a mere coincidence that the beginning of every century has marked some very distinct changes in the affairs of this world. It is very probable that centuries are milestones, so to speak, indicating important distances along the way of human progress. We can not measure the divine by the human. God is working out the great problem of human existence, and His steps are across centuries. Even a thousand years are as one day with Him. Anyway, the signs of the present all point to some great upheavals in the social, political and religious world. Whichever way we look we find unrest. It is not simply a conflict of arms that indicates the prevailing tendency. There is almost a lull on the battlefield, but even this may be simply the lull before the storm. The standing armies of the world must either find employment or else the discontent in these armies will breed ruin to the nations which sustain them. Still, it is not to the war clouds that we are just now looking. It is true that the prevailing spirit of revolution which is everywhere in the air may bring about a conflict of arms before another decade, and this may be the greatest conflict of the kind the world has ever known. Nevertheless, we are just now thinking of conflicts in other directions. The social world is in a state of great agitation. Unrest is everywhere apparent. The smouldering fires need only a good opportunity to break forth, and then it is altogether probable that the old order of things will be quickly swept away. The mills of the gods may grind slowly, but the time of definite reckoning finally comes. Our present social equilibrium is greatly disturbed, and it is unreasonable to suppose that the present tension of public feeling can continue much longer. The reign of monopolies, trusts, and "bosses" must speedily come to an end. No doubt that during the transition period many will have to suffer. This is the law of progress. But the suffering for the present time is not worthy to be compared with the results which will follow the destruction of the despotisms under which we have so long been living. Let him who is not blind set his house in order for the new society which is just dawning upon us.

*The Religious Outlook.*

RELIGION is also in a transition state. The old forms and ceremonies are breaking down. It is equally true that the old standpoints from which religion has heretofore been considered are being removed. Nevertheless, we must not suppose these changes necessarily indicate a radical change in religion itself. Nor must we be alarmed at the noisy demonstrations made by certain critics who imagine that they have got hold of the pillars of the temple of Christianity and that consequently they will soon be able to overturn it. The permanency and efficiency of the religion of Christ do not depend upon the few or even the many verbal criticisms or changes in the literary form of the Bible. Doubtless this literary form will stand very much as it does now when all the critics have done their worst, still, if it should be changed so as to meet the requirements of the present rationalistic tendency, the Spirit of the Bible can never be eliminated, nor can its transcendent spiritual force be destroyed. Here is where our surety is to be found so far as the Bible is concerned. But Christianity stands or falls with a person, and that person is Jesus, the Christ. It is, after all, His influence that is transforming the world. His teachings are ringing along the ages, and the common people, still hearing Him gladly, are rising up in His strength to proclaim the extension of His kingdom. Creedal Christianity has had its day; we are just now stepping into a new period where Christ Himself will reign with undisputed sway.

THE  
CHRISTIAN QUARTERLY.

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THE TRANSCENDENT VALUE OF THEOLOGICAL  
STUDIES.

*"Theologia a Deo docetur, Deum docet, ad Deum ducit."*

*—Thomas Aquinas.*

A SECOND edition, "largely rewritten," of Principal Alfred Cave's remarkable work, entitled "An Introduction to Theology," calls for more than a passing notice, and prompts inquiries with which this article proposes to deal. An analysis of this volume proves that its aim is higher than to catalogue and classify books on various cognate themes. Of it the author says:

"It has scientific pretensions. It claims to be a treatment of its subject from the standpoint of the essential nature of religion. According to its positions, theology is the science of religion; and religion in its elementary form, however composite it may subsequently become, is that unique fact,—human perception of a spiritual world revealed."

In dealing with the "science" he defines its nature, estimates its value, determines its relative importance, separates its branches and considers each one, as Ethnic Theology, Biblical Theology, Ecclesiastical Theology, Comparative Theology, and Pastoral Theology, and supplies a very adequate account of the development and the literature of the whole. The entire discussion is logical, clear and comprehensive; the style is simple and dignified; and the spirit displayed, impartial and Catholic. On the issues involved in so-called Higher Criticism

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Dr. Cave, while with open mind reviewing the field of controversy, still inclines to the old school. He realizes that the end is not yet, and that his discernment has not mislead him is shown by the recent concessions of Harnack regarding the dates of the New Testament books. Of course he does not give any ample delineation of the doctrines of theology; for his purpose is not to systematize the contents of revelation, but rather to tabulate and describe. He groups together, generalizes, and aims to be historical rather than exegetical, to analyze rather than to synthetize. But, however, his method may be defined, the author's scholarly and acute mind is reflected on almost every page, and his contribution to theological literature should be accorded a foremost place in the library of students, as it will assuredly rank high for many years among the more important works on the subject of religion.

Principal Cave expresses confidently his belief that the "tide of interest in theological questions is again flowing fast;" the word "again" referring to a discouraging lack of interest in the earlier part of the present century. He thus elaborates his sanguine expectation:

"Today the theologian may be peculiarly hopeful. The theological renaissance of the nineteenth century has been in progress for some good while. Many are beginning to feel, as said Justus Jonas in his great oration, 'however much we stray in the tempestuous seas of this life, and are often even wrecked, whilst one is distressed by anxiety about food and another by the thirst of glory, rest is nevertheless to be found in this port (of theology), and unless theology becomes the beginning, the middle, and the end of human beings, men cease to be men, and their life is that of the brutes that perish; there is no worthier occupation for man, there is none more liberal, there is no knowledge more excellent than the true knowledge of God and religion.' "

We heartily welcome this change of attitude toward the "Queen of Sciences," and we have ourselves noted various signs of its reality and extent. I was informed last summer that Professor Huxley, just before his death, ardently advocated the establishment of a Divinity school in connection with the university of London; and the fact that this seat of learning has come to recognize the demand for such a school may be accepted as evidence that a fairer estimate is being formed by the thoughtful public of the studies it is designed to promote.

In the same direction points the extraordinary sale of books such as Drummond's "Natural Law in the Spiritual World," of which 30,000 copies were sold in twelve months, and his "Ascent of Man;" such as Dr. John Watson's "Mind of the Master," Fairbairn's "Christ in Modern Theology;" Bushnell's "Natural and Supernatural;" Austin Phelps', "New Birth;" Farrar's "Life of Christ;" and even such works, though with more limited circulation, as "Lux Mundi," Pflederer's "Development of Doctrine;" Bruce's "Apologetics;" and the more popular writings of Martineau, Rauwenhoff, Ritschl and Hermann. That volumes of this character should be widely read, and that beyond the limits of the clergy there should exist a demand for others dealing with the vexed questions of Biblical criticism, confirms the judgment of Principal Cave that a reaction favorable to theology has set in.

Another indication of this trend is furnished by the changes which are occurring, particularly in America, on the subject of ministerial education. There is less disposition than formerly prevailed to encourage poorly equipped men to enter the ranks of the clergy. While college training is not yet made an indispensable condition to matriculation in a seminary, there is a growing conviction that it ought to be, and that without this previous preparation it is now becoming difficult and almost impossible for the student to master the course prescribed by the modern theological curriculum. To deal successfully with "Comparative Religion," with "Science and Religion," with "Christianity and Sociology," with "Textual Criticism," and with other special studies in addition to the usual departments of "Systematic Theology," "Ecclesiastical History, and "Interpretation," calls for no small amount of accurate preliminary scholarship. It is not questioned for a moment by the leaders in higher education that there is still open a "wide door and effectual" to earnest, intelligent laborers, exhorters, lay evangelists and elementary teachers, whose training has been of a rudimentary character, but it is claimed that the more cultured portion of the community—and culture is becoming yearly more general,—is increasingly dissatisfied with superficial treatment of the gravest of all problems, no longer consents to receive blindly the assertions of pastors, and

insists on candid and categorical answers to its reasonable doubts and inquiries. The authority of knowledge in this day has largely superseded the authority of office, and belief can only be commanded by light triumphing over darkness. Proteus infidelity is not to be caught sleeping in ordinary circumstances. Only by the sun of knowledge streaming into his cave, and subduing to slumber this new Neptune's herdsman, can his submission be finally achieved. The conditions of religious progress and supremacy have undergone a change; and the change is such that every enlightened lover of Christ is beginning to realize that on the extent and thoroughness of theological study rests in no small degree the future place and power of Christianity.

Rev. John Watson, D. D. (the Ian Maclaren of fair Drumtochty), an acute observer, several months ago called attention to an increasing demand on the part of the churches for doctrinal preaching, a movement that reveals the weariness of the people with the platitudinous sentimentality, and the admixture of concordance texts and childish anecdotes, which have now for many years served various congregations as spiritual pabulum, and that adds another sign to those filling the religious heavens with the promise of a clearer day. Divine truth systematically and thoroughly taught is growing in favor. Expository sermons, not of the dry pedantic sort, but of the spiritually luminous kind, are gladly welcomed. The dogmatics of God's "divinity" are being sought eagerly by multitudes, who are beginning to see that morality without precept, and faith without creed, are simply fictions. This quickened interest in doctrine, does not, however, necessarily mean restored confidence in the systems of Augustine, Pelagius, or Calvin. The quest of the age is not for tradition but for truth. Much has been written in derision of the new theology, and undoubtedly some of the friends of the new theology have given very good reason for the scorn their efforts have evoked; but there is a sense in which, after all, it only emphasizes the trend we are considering.

The late Dr. McCosh of Princeton, one of my earliest teachers, and one who will escape, I suppose, the charge of reckless rationalism, or of desiring to foist on the world an

enervated evangel, advocated a careful revision of that condensation and formulary of Calvinistic categories known as the "Westminster Confession of Faith." His plea was not for laxity, but for faithfulness, not for indefiniteness, but for accuracy. He seemed to see that thoughtful inquirers would not be satisfied with stray or unrelated teachings, but as education advanced would require systematic instruction, and that they would carefully scrutinize the instruction given. Hence he says:

"There is danger in stirring up this matter, but there is more danger in ignoring it or postponing it. \* \* \* There is a want in our confession of a clear and prominent utterance, such as we have in the Scriptures everywhere of the love of God to all men, and of the free gift of Jesus Christ, and of salvation to all men, not to the elect alone. \* \* \* The confession meets the heresies of the seventeenth century, but not the heresies of the nineteenth. I confess, too, that I should like to have in the Presbyterian church a shorter and clearer creed than the Westminster confession. Among the theological seminaries some reject one part, some reject another, all reject something."

The need that he recognized, a host of clergymen as well as professors feel deeply to-day. They are all with more or less assiduity and ability busy revising their theology. Studies and libraries are veritable workshops, where earnest souls are engaged in constructing from the new learning, and by its aid, from the Word of God, a structure of truth, harmonious and substantial. We may differ from Dods, Bruce, Clifford, Smythe, and others in their interpretations, but at least let us do justice to their aim and motive. They are not intent on destroying. They desire to build. It is clear to them as it is to us, that community is tired of air-castles and fluff and feather of poetic generalizations, and is clamoring for doctrine, for an edifice that has solidity and shape; and, therefore, in answer to the clamor they are trying to work out such doctrines as may prove not wholly incredible to reason and irreconcilable with Holy Scriptures. Such labors all point in one direction. They show that a new era is opening before the theologian, and a new and grander opportunity for the exaltation of the science in which his loyal service is pledged.

Nor has this re-awakening commenced a moment too soon. During a considerable part of this century the appreciation of theological studies has neither been extraordinarily

high or extended. Feuerbach, many years ago, spoke of "divinity" as an anachronism. Strauss and Comte have pronounced its funeral oration, and that too not an eulogy, as they regarded it in their day as "as lying at the point of death." Well, if ever it has been dead, the stone is being rolled away, the keepers of the tomb are trembling, and the dead is once more a living force. Some phases of the decline from which theology is now recovering, are entitled, at least, to brief consideration. In 1859, Darwin's "Origin of Species" was published, and his "Descent of Man" in 1871, following if not influenced by Lamarck's "Vestiges;" and these volumes accelerated a depreciation, which had obtained headway before their appearance, of schemes and systems of divinity. The positions taken by this eminent author exercised an enormous influence on religious thought, and determined materially the "Philosophy" of Herbert Spencer. That philosophy maintained, and still maintains, that "objective and subjective things," are "alike inscrutable in their substance and genesis," and that "the Power which the universe manifests is utterly inscrutable."

In such principles we necessarily discover the genesis of Agnosticism. More even than this, they seem inevitably to involve the most radical nescience, so that discredit is brought on other knowledge besides that of religion. We are not to suppose that the pulpit to any great extent ever accepted this new Pyrrhonism, and yet it tended to diminish its confidence in dogmatics. The pulpit became less positive in tone. Its attitude was to a painful degree non-committal. It fell into generalizations and beautiful indefiniteness, and suggested the criticisms of Byron:

"There's no such thing as certainty, that's plain  
As any of mortality's conditions;  
So little do we know what we are about in  
This world, I doubt if doubt itself be doubting."

This tendency was intensified by Mathew Arnold's "Literature and Dogma." Ministers fell into the habit of his thought and mildly declaimed against doctrinal preaching, as a silly doctor might protest against prescription, or a superficial navigator against charts. There also appeared in swift suc-

cession such books as Draper's "Conflict between Religion and Science," and Lecky's "History of Rationalism," which, for the time, at least, created the suspicion that sacred learning was irreconcilable with human progress. Almost simultaneous with these developments materialism made great advances. Religion, as well as morality and thought, was attributed to physical causes, and the virtues of the medicine man were highly extolled to the disadvantage of the preacher. From this source, indirectly if not directly, there sprang a new school of literature, with such writers as Ibsen, Nietzsche, Baudelaire, Verlaine, as the chief representatives, and wherever its influence spread spiritual life declined, and society became tainted and fly-blown.

Another, and an entirely different, phenomenon, led to the disparagement of theology, at least on the side of dogma. I refer to the Catholic revival, beginning at Oxford, which Cardinal Newman dates from July 14, 1833. The trend in the church toward the worship and ecclesiasticism of the Middle Ages was intensified by the works of painters and poets, such as Dante Gabriel Rossetti, Holman Hunt, Millais, Stephens, Burne Jones, Algernon Swinburne, and William Morris, who have come to be known as mystics in art, and whose ideals and aims have been described as "the renaissance of mediaeval feeling." This spread of mediaeval feeling" inside certain portions of the church, and outside in the refined circles of society, naturally militated against systematic divinity. Compliance with the rubric in the Anglican communion came to be regarded as of more importance than soundness in the faith; and clergymen who were out of sympathy with much that is contained in the articles nevertheless were promoted to fresh dignities, if they adhered strictly to the order of worship, and even added to it some touches of Roman sacerdotalism. And this silly infatuation reached the height of its imbecility when it was proposed by solemn bishops that the severed Christian world should reunite, not on the basis of intelligent conviction, but on subscription to a ritual, and to what has been termed "the historic episcopate." Such proposals, as well as this whole movement, implied that doctrine is only of secondary moment, and consequently in books and sermons its value

came to be challenged; students in seminaries were led to esteem it less highly than languages, general literature and elocution; and the public at large was somewhat discouraged from making liberal provisions for studies, which those who ought to have known better seemed to count of comparatively little worth.

But the reaction has set in, perhaps not violently and overwhelmingly, but steadily and surely. Like all such revulsions it is not an easy thing to account for its origin. Probably, in the first instance, it is due to the failure of a materialistic and agnostic philosophy to commend itself to the thought of the new generation, and to the disastrous effects it has had on the moral life of the world. I am persuaded, likewise, that the study of Robert Browning has had something to do with the present awakening. No one unfamiliar with his writings can appreciate the depth of his spirituality, and the profound hold gospel verities had on his muse. As he has touched with the power of his genius, and made living the essential doctrines of Christianity, many intelligent people have concluded that studies which relate to them must be of the highest moment. And yet, while admitting the play of various causes, I am constrained to attribute the revival of interest in theology mainly to the theologians themselves,—to Dorner, Biedermann, Fechner, Fairbairn, Caird, Tulloch, Broadus, Samuel Harris, Augustus Strong, and many others at home and abroad. These teachers have magnified their specialty, they have redeemed it from the misunderstandings which attached to it early in the century, and they have led the people to apprehend something of its scope, and to realize something of the varied branches of scholarship necessary to its development. The world has been brought to see that linguistic attainments, the critical spirit, familiarity with the history of all times and of all races, acquaintance with antiquities, and even with modern science are necessary to the mastery of what pre-eminently may be termed “divinity”; and perceiving also that its influence has led to explorations, such as Professors Sayce and Petrie have conducted, and to inquiries on the realm of sociology which promise many practical re-

forms, the definition of Locke has come to be accepted as not at all too extravagant or eulogistic:

"I mean *theology*, which containing the knowledge of God and his creatures, our duty to Him and to our fellow creatures, and a view of our present and future state, is the comprehension of all other knowledge directed to its true end, i. e., the honor and veneration of the Creator, and the happiness of mankind. This is that noble study which is every man's duty, and every one that is a rational creature is capable of it." \*

Rejoicing in common with all the lovers of God, and the friends of humanity, in this revival, and desiring, if possible, to add to its intensity, I avail myself of the hospitality of THE CHRISTIAN QUARTERLY to present some views on THE TRANSCENDENT VALUE OF THEOLOGICAL STUDIES; *particularly in relation to the intellectual, historical, and practical character of Christianity.*

I may fittingly introduce what I have to say by a brief reference to the recent work from the pen of Andrew D. White, formerly President of Cornell University, entitled: "A History of the Warfare of Science with Theology." \*\* Had he published this book twenty years ago it would have created a sensation, but following other volumes of a similar aim, and which have gone over much of the same ground, it has not made any great stir. That it is crowded with valuable information, that it contains much good writing, and that it is the product of a cultured and conscientious mind, no one, competent to judge, will deny. Unfortunately for its success, it has been "born out of due time"; that is, has appeared at a crisis, when the trend of popular opinion has set very decisively against the several positions the author so ardently upholds. While his volumes record many incontrovertible things, their principal contention is one that the present generation is rapidly outgrowing, and is not disposed to admit. What this contention is may be seen from the following passage printed in the "introduction:"

"My conviction is that science, though it has evidently conquered Dogmatic Theology based on biblical texts and ancient modes of thought, will go hand in hand with religion; and that, although theological control will continue to diminish, religion, as seen in the recognition of a power in the universe, not ourselves, which makes for righteousness, and in the love of God and of our neighbor, will steadily grow stronger, and stronger, not only in the American institutions of learning, but in the world at large."

\*Cond. of the Understanding, Sect. 22.

\*\*D. Appleton & Co. New York, 2 Vols.



The assumptions involved in this excerpt, and which the volumes are designed to justify, are that theology is unnecessary to religion; that religion will advance in proportion as theology declines; and that theology has already been discomfited by triumphant science. But, in my judgment, none of these positions can be successfully maintained. I admit that there have been and are controversies between theology and science, and that sometimes the former has been in the wrong, and occasionally the latter has not known its own mind, and has not been free from error. Theology owes much to science, for it has been able to rectify its interpretations by the new light shed on the problems of the universe by its sister; and science owes much to theology, for theology stimulated the mind at the Reformation, and, as Heine has shown, prepared the way for Kant, for German philosophy and world-wide inquiry. \*

If theology has fallen into grievous blunders, so has science. If theology has at different periods been exceedingly vituperative, so has science. And if theology occasionally has evinced an intense antagonism toward science, science in its turn has at times—witness the book of Dr. White—manifested a most unreasoning antipathy to theology. Now, in reality, there is no necessity for any such opposition. As Dr. Berdoe aptly illustrates, “the men of faith and the men of science have been tunnelling the Alps of human ignorance from opposite sides.” The French and Italian workmen began on the opposite sides of Mont Cenis and pursued their subterranean labors until they could hear each other’s voices, and the sound of their picks. At last they met and shook hands. So likewise, the two parties who are opening the way of knowledge move from different starting points, but they are now drawing closer together, can hear each other’s voices, and in a little while will recognize one another as fellow-toilers, and heartily shake hands. And when this happy consummation shall be reached, it will, I am sure, be admitted that theology is indispensable to religion; for religion without theology is a religion without ideas, and religion without ideas is either silly emotionalism, or rank superstition. And it will

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\* History of Religion and Philosophy in Germany.

further be acknowledged, that only as theology has advanced in clearness, exactness and comprehensiveness, has religion, especially the Christian religion, been able to make substantial progress. Look in every direction, in the old world or the new, and nowhere will instances be discovered, that is, instances of any real weight, where Christianity emptied of its intellectual concepts has permanently exercised any regenerating power. Roman Catholicism is strong, aggressive, and potent, because it maintains a teaching church, and is not disposed to minimize the teaching element. It may be spectacular and theatrical; but it is dogmatic as well. Protestantism is likewise only effective in proportion as it sets forth positive beliefs, and the type of Protestantism which is disposed to belittle them and to announce the trifling value of a creed has uniformly realized, after a while, that it has no real hold on public intelligence, nor on the popular conscience. The assumption, therefore, of Dr. White, that religion will grow stronger and stronger as theology declines, has no basis in fact; and if it had, the phenomenon would at once prove contradictory and confusing. Is not doctrine indispensable if the real character of Christianity is to be made clear to inquirers? Do we not shrink from sacrificing intelligence on the altar of faith? Cultivated men and women are so indisposed to such a surrender that in the long run they would reject a religion not grounded in enlightenment and incapable of giving a reasonable or philosophic account of itself, even though in their hostility to evangelical orthodoxy they wax eloquent against all dogmatics. Who more ready than themselves to criticize every phrenetic outbreak, whether on the part of the Crusaders, the Flagellants, the Illuminati, or the Revivalists? Who so indignant as this order of critics with Mr. Dwight L. Moody, particularly in Boston, on account of his affluent zeal and his alleged meagre stock of ideas? With scarcely disguised scorn they reviewed his ministry last season in the capital of New England, and complacently compared their own polished, fatuous sentimentality with his rugged and forceful common sense. But at least Mr. Moody taught something, and while the grammar and rhetoric of his opponents may have been more blameless than his own, the light

in him was not so dark as to leave his hearers in darkness; and the vigor of his thought and the freshness of his conceptions created a suspicion, especially in view of the languid and insipid meanderings of his critics, that good grammar is not necessarily evidence of a strong mind. The animadversions on the evangelist are cheap, silly, and ungenerous, and yet they go far toward confirming the position I am defending, that in the judgment of the very gentlemen who pretend to condemn doctrine something more is needed than emotionalism for the successful advance of a religious cult.

This conclusion, however, is not to be so taken as to imply that there is no place for devout feeling. But feeling is not everything, and care must be taken lest it become everything. The reader of Amiel's "Journal," and Hermann's "Communion with God," will instantly perceive how it may interblend with the highest reasoning: In the former we have many passages illustrative of this union. I refer to a few without formally quoting the exact language.

Amiel declares that "we must be stirred when we try to penetrate the sanctuary of man, and through the clefted ravine of his nature catch the gentle sounds of prayers, hymns, and of immortal aspirations." "His heart is as wonderful as poetry, and is divinely mysterious, as with the mystery of birth and dawn." "What am I? Problem of predestination and liberty." "I am only what I become, and I become only what I am." What shall be said of the cross? "When we behold suffering transmuted into triumph, a crown of shame into a diadem of glory, a gibbet into the most hallowed symbol of salvation, what shall we say?" "Suffering was once an anathema, it has become a purification; and death was once a dirge, but it has become an hosannah." "As the disciples contemplated this marvel they were seized with a fervent madness of self-denial, contempt of the grave, and became incoherent, speaking with tongues and ready to ignore the ordinary conditions of well-being. But Pentecost was followed by the sober, didactic epistles, and the emotion which might have been a disaster, was channeled and controlled by thought; and thus it was made a blessing to the world."

And thus there is ample scope for feeling in our holy religion; but, unless Christianity is to be classed with animalistic superstitions, it must be instructed, refined, and exalted by theology. Theology demands of the mind attention to various serious and exacting studies, quickens and stimulates the logical faculties, and imparts definite form and symmetry to the various truths which have been revealed either by nature or by the Bible, and consequently, while not paralyzing the heart, enlightens the head and invests it with means for the maintenance of its supremacy.

But further, it especially contributes to the intellectual character of Christianity, by proving that the spiritual world, as well as the physical, ought to be studied scientifically. The impossibility of doing this is one of the stock objections on the part of rationalists to Christianity. They contend that religion can only be a vision, a dream, a symphony, a sentiment, incapable of being dealt with in a rigid or exact manner. This contention we, who are Christians, firmly deny, realizing that to admit it would be fatal to the influence of our religion on an intelligent age. Nor is our denial without sufficient warrant. Let me quote a few words from Professor Huxley:

"By science I understand all knowledge which rests upon evidence and reasoning of a like character to that which claims our assent to ordinary scientific propositions, and if any man is able to make good the assertion that his theology rests upon valid evidence and sound reasoning, then it appears to me that such theology must take its place as a part of science."

Principal Cave, commenting on these words, and on a definition of science given by Dr. Bain, inquires:

"If there are four factors in every science—namely, data, unity, laws and order—is not theology a science, constituted as it is of these four factors? Really, that theology is not a science is one of the most unscientific prejudices of some scientific men."

While what Principal Cave claims can not be denied, it is vigorously objected that the marvels which enter so largely into theology necessarily place it outside the circle of scientific studies. But is not this assuming too much and going altogether too far? Does the record of alleged wonders in the annals of Greece or Rome remove them beyond the realm of serious inquiry? Are we to regard the method of Niebuhr as

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The Spiritual World, p. 105.

fanciful and his investigations as irrational? Shall we assume at the outset that every incomprehensible event is unworthy of scrutiny, and must evidently be either illusions or impositions? Men of scientific attainments have not felt it to be unscientific to examine thoroughly the surprising phenomena of spiritualism, and even of Mind Healing. Why then should it be unscientific to study a religion which claims to have been heralded by miracles? And if for this cause we are warranted in ignoring religion, how about nature? Her marvels are astounding, and almost every day reveals a new one. We see them, we handle them, and humbly confess that we do not understand them. This spirit is commended as the humility of true science when it exists in the schools, but it is harshly derided as superstitious fatuity when it is found in the churches. Such discrimination is hardly tenable. Let us see what Professor Harris has to say concerning the most minute substance with which physicists have to do, let us note whether it is any more comprehensible to the understanding than the alleged supernatural occurrences of our faith. He writes:

"The atom as some represent it is no longer an infrangible mass 'in solid singleness' as Lucretius described it, and as Newton conceived it, but a ring like the smoke-rings which rise from a locomotive, or from the discharge of a cannon. This ring moves as a whole, at the same time its minute parts revolve at right angles around the circular line constituting the nucleus of the ring, and are indissolubly tied down to their circular paths, and can never quit them. The rings can move and change their form without the connection of the constituent parts ever being broken. Thus in every pebble, in every visible bit of matter, are millions of these indissoluble systems of vortex-atoms as complicated as the solar system, in which each part revolves in its orbit. And since the vortex-atom itself is inconceivably small, what are its parts, measuring their little years by revolving forever within it, atoms of an atom, atoms to which the vortex-atom itself is as a universe?" \*

What mystery in religion of the finite and the infinite, of the relative and the absolute, can surpass the unexplorable darkness which surrounds this most commonplace particle which enters into the constitution of the material world? In another place the professor continues to astound by saying:

"In each case that which science finds as the essential reality of matter and energy is that which is imperceptible by sense. The essential reality of the tangible is the intangible; of the audible is the inaudible; of the visible is the invisible; of the perceptible is the imperceptible. \* \* \* In this, science presents to our thought a reality of which we can have no perception, and scarcely even a conception as matter."

\*Phil. Basis of Theism, p. 417.

And yet about this elastic, subtle, incomprehensible substance, men write confidently and dogmatically, and then challenge the right of theology to be ranked as a science when it is dealing with materials no more inexplicable or mysterious. But if their objection is at all valid, it is valid against their own favorite study, and if it were allowed would practically discredit every branch of inquiry.

From all of this it follows that Christianity, as it is studied by the world, is honored as the religion which preeminently, if not exclusively, is entitled to be regarded as intellectual. As such it exerts a power which it could not exercise were it merely an "enthusiasm for humanity" or a "morality touched by emotion"—especially were it a "morality" unsanctioned by clear ideas of a Divine government, inspired by an "emotion" aroused by no magnificent truths. It is, of course, aside from my purpose to sketch even the distinctive content of our holy religion which theology makes plain. I can not take time to show how theology brings out its redemptive, spiritual, ethical, and supernatural aspects. Suffice it, I may just say, that it describes them and so interprets them as to win over the understanding to their support, and when this is done, the feeling thereby enkindled is always wholesome and in every sense reasonable.

It is well known that Christianity claims to be historical. Not meaning by this distinction merely, what is equally true of Mohammedanism and Buddhism, that its origin is related to a certain epoch and connected with a veritable personage. This distinction goes farther than this. It signifies that Christianity is in itself primarily history; and then that it has largely been made by history; and that it is itself a maker of history. The studies which deal with these kindred aspects of our faith must be of prime importance. They will serve as an apologetic of the highest and most conclusive order; and they will aid as a verification of doctrine as seen in the sphere of experience; and they will furnish materials for the shaping of the future. We still need to read the past for the advantage of the present, and every branch of knowledge which promotes this end is entitled to our warmest appreciation. Endeavors have been made to impart a mythical character to the gospels,

and to further this purpose their composition has been dated as far from the apostolic period as possible. These efforts, however, have spent their force. It is reported that even in France the Christ of Romance, as drawn by Renan and elaborated by Tolstoi, has lost its hold on the cultivated classes. Critics, like Harnack, are revising their theories, and are inclining once more to what are called traditional views. The romantic Christ is being supplanted by the historical Christ; and the coming ages will have more confidence in him as such, because of the unsuccessful labors of brilliant and competent men to make him out a glorious fiction. Taking his figure as the point of departure, and examining the literature which treats of him and his, of what led to him, and of what happened to him and followed from him, we perceive that his religion was first a history before it became a theology, though its theology was involved in every stage and event of its unfolding. If we would know its teachings we must be familiar with its movements. If we would know its thought we must know its deed, and the deeds among which it developed. The more clearly this connection can be made out, the more readily will the age submit to the authority of Christ. Convince society that the doctrine of the Church is enwrapped in history as the flower is in the plant, and it will no more dispute the right of the one to compel obedience than of the other to bloom. In my opinion we are to-day restoring the true basis to our faith. Henceforward, we shall be constrained to believe because of what was done and which can not be gainsaid, rather than because of what has been imagined or speculatively defined to be in harmony with the Divine will. We are going back to history, and herein lies much of the significance attaching to the Higher Criticism. I have in other articles pointed out the sharpness and possible danger of its destructive weapons, especially in the hands of rationalists. I abate not one jot of my previous protests. But, as I have stated before, it is not to be indiscriminately denounced, neither is it to be antagonized blindly and without reserve. Whatever may be its excesses it is forcing us back to history. It is restoring the times when the sacred books were written; it is freeing them from blemishes and anachronisms, and is intro-

ducing a method of investigation which promises to change the whole course of future inquiry. Deduction, which has long been followed, is giving way to induction; and induction, as in the case of science, can not fail to yield satisfactory and conclusive results. The reconstructions of foundations is a delicate operation, but a necessary one, and when it is completed we shall find that the history contained in the Old and New Testaments, when vindicated from the suspicion of fraud, exaggeration and interpolations, establishes the divine origin of Christianity, and determines decisively the scope of its doctrines.

There is a disposition in some quarters, because our religion is on the earth to make it entirely earthy. Seeing it so closely allied with human passions, it is not altogether inexcusable, if its divinity should be questioned. The favorable reception given to evolution has been seized on as a reason for denying the supernatural. Christianity has been described as a natural product of all the forces that are at work in nature, now evolving reason, then conscience, and then the desire to worship. Theology, if it deserves the name, antagonizes this conception. Yes, and though Dr. White thinks that it is very unscientific to do so, and that evolution is "triumphant along the whole line," it must maintain on scientific grounds the theory of creation and interposition. Never even a flower has been unfolded from mere power within, for it has always needed the sun to penetrate it from above and from without. Theology claims no more; but it must claim that as the sun enters in and determines the development of a plant, so God enters the world by incarnation, inspiration and by such direct interferences as are termed "miracles." But, on the other hand, Christianity, like man's body, was made of the dust of the earth, and as in creation he breathed on it the breath of life. History supplied materials for its construction, and left its indelible mark upon its progress. It is the necessity for discrimination between the free action of men in Israel's time, when the foundations of our faith were being laid, and the bearing of civilizations and traditions on Israel, that opens up so wide a field to



criticism. Gradually we are coming to see in those ancient times what we may observe in our own day, that faith is dependent for its growth and even for some of its special features on the tone and temper of society. Man co-operates with God, and has always done so. The incarnation itself teaches that the Divine is ever manifested through the human, and in a sense is self-conditioned by the human. As Christianity found its imagery in nature, it appropriated its speech from the Greeks, and propagated itself through the instrumentality of its adherents. The study of all that was done in the formative period, and the consideration of the labor of friends and of the assaults of enemies leave the conviction that the cross was converted into a symbol of victory by God himself. But, alas, primitive Christianity in its development was seriously affected by its social environment. Traces of this fact are abundant, especially in the third and fourth centuries. We find it copying the Roman government and the Roman policy of centralization. As Ramsay shows, the church of the fourth century became as imperial as Rome itself. We may read in the records of this period and the years immediately following, in the villainies of bishops, the trickery of deacons, the persecution of Arius and Athanasius, the anticipation of the times when Saint (sic) Pius V. sent with his blessing a jewelled sword to Alva, the cruel butcher of the Netherlands, or when Torquemada filled the dungeons of Spain with helpless victims, or when Gregory XIII. approved the vilest forms of assassination by singing *Te Deums* in honor of St. Bartholomew.

Christianity converted the Roman Empire, did it? Yes, in a sense, but in a sense Christianity was itself perverted by the Empire into its own likeness of tyranny, centralization and superstition. The few who escaped from the corruption and general demoralization, and who preserved the salt for the better age, are rarely eulogized, and do not even receive as much attention as they should in modern schools.

What is evident at every epoch in the past is manifest in the present. Christianity is now being made what she is by the new learning, by civil advance, by science and by culture. Even Roman Catholicism feels the pressure from without,

and where enlightenment prevails tries to be enlightened. It is utterly impossible for any church not to be affected by her surroundings. She will either yield to them entirely, or she will carefully adapt herself to the new age without compromising her essential spirit and distinctive mission. If she does the first, then she will become in America intensely patriotic, sentimentally philanthropic, and she will prate continually about brotherhood, and of liberty and human exaltation. But if she is only reasonably modified by her environment, and preserves her real identity, she will magnify Christ and his salvation, while she seeks to impart a spirit of love and equality to mankind. Either way her attitude will be determined by her clergy, and they in their turn will be largely moulded by the schools. In the last analysis these schools will in their way determine the action of contemporaneous history on the church. They owe to their students, therefore, clear expositions of her vocation, and should guard her from becoming a mere secularized spiritual society.

Then again, they must shield her from the influence of clericalism and sacerdotalism. Subtle forces are at work to restore the supremacy of the hierarchy. Mr. Gladstone writes to the Pope for the recognition of Anglican orders, while the Lambeth proposals would have union on the basis of the Anglican ritual; and some clergymen among the Nonconformists go so far as to wish for union on the basis of the "historic episcopate,"—all of which means the supremacy of the Pope. The programme has been rudely shattered by his Holiness, who has answered Gladstone by the edifying reiteration of Papal assumptions, and by instructing the Catholic peers in parliament how to vote, and by the open electioneering of the Catholic clergy in the Canadian elections. The extreme arrogance of his Holiness has been the salvation of Protestantism, recalling the experience of Augustine, who sought the submission of the British Christians to Rome. A hermit when he heard of his approach, advised the pastors if he came as a brother and saluted them in fraternal equality, to receive him, but if he kept dignity and haughty state in a priestly chair like a throne, to reject him, as he would lord it over God's heritage. He did the latter, and the free servants of Jesus Christ would

none of him, and for a time the independence of the British Churches was preserved. But only for a time. The ancient self-exaltation of the man of the Tiber once more has been our deliverance, but if that deliverance is to be perpetual, theological studies are necessary. They open the eyes of the student to the action of history on the Church, and especially to the pernicious power of the Papacy, and suggest the antidote, and in large measure are themselves the antidote.

But in addition to this they make plain the part taken by Christianity in the making of history. She has given as well as received. She created even when she herself was being created. Unquestionably she changed the current of human affairs. We find her imprint on the destiny of the Roman Empire, and in the formation of the kingdoms which grew out of its disintegration. The very schools she founded for her own education rendered possible the intellectual force which prompted scientific research; and in this way she is the mother of science, although Dr. White counts her its foe. From the colleges and universities she founded, developed the learning which led to the Reformation, and from the Reformation sprang the modern world. Moreover, but for her America would never have unfolded as she has; and in these days her hand is outstretched toward India, China, and other lands, and she will measurably control their destiny. In many directions, from the centers of light to the depths of the dark continent, she is bringing things to pass, and fixing the course of coming events.

But this making of history must in no small degree proceed from our theological seminaries. Often when we are observing the achievements of statesmen, we do not take into account the institutions that quickened their intellectual life. If Gladstone has moved England, Oxford, first of all, moved Gladstone. The preacher sways multitudes and stimulates the Church to do, but he may have received his inspiration from some worn and unknown professor. Yet, such teachers create in some degree the mighty forces that create the coming age. Moreover, the Church has to deal with social problems, and she needs help from her teachers. There is a growing conviction that she will fashion the coming society, and that will be

to determine history. Sir James Crichton Browne, in an address delivered on an important occasion, gave this depressing view of modern civilization:

"Pessimism, or Pessimistic tendencies, are widely diffused. \* \* \* The old faiths have lost their hold. Life is no longer a probation, but an end in itself, and the passion for wealth possesses the poor human soul. Society is destitute of real gladness, and is permeated by ostentation. Art is lugubrious, literature uninspiring, poetry neglected, enthusiasm discredited, and science, while adding largely to material possessions, has no spiritual consolation to offer." \*

To this plight attended by an increase of insanity, have the successes which Dr. White extols brought the present age. I say, judged by its fruit, "the warfare of science against theology" has proven a curse to society; and it is our present comfort that theology is once more reviving. Theology must help, however, not merely by abstract and abstruse teachings regarding the unseen, but by concrete and direct application of the eternal principles of God's government to human life, individual and social. Sociology interpreted by scholarly Christians must inevitably form a part of every seminary curriculum. The public expects the Church to make history, and she has to speak through the preacher. But if he falls into cheap, demagogical ways, and arrays class against class; or if he ventilates foolish views of finance, and blunders continually, his authority, which means her authority, will be impaired. As an organization that can not help fashioning the coming era, for weal or for woe, how transcendently valuable to the entire community those studies which discipline the leader she annoints, and which qualify him to be a wise counsellor, a true reformer, and a safe representative of the highest Christian thought.

It is understood, though perhaps not so fully as it should be, that the religion of Jesus is not primarily a speculative, but preeminently a practical system. The characteristic note of the new economy was, and is, "by their fruits ye shall know them." An ordinary reader of New Testament literature can hardly fail to perceive that its authors are always driving at something, are striving to bring something to pass, and that with them the doctrine they enunciate is ever subordinate to the deed they would inspire. St. Luke,

\*London "Times," Oct. 3, 1893.

indeed, when introducing the "Act of the Apostles," "Concerning all that Jesus began both to *do* and to *teach*," places the doing before the teaching, the act before the thought. Illogical, we must all admit, and yet perhaps indicating what was foremost and uppermost in the mind of the primitive disciples, as they meditated on the ministry of their Lord, and prepared for their own. The Master himself had anticipated his servant when he declared that if any man would do his will he should know of the doctrine, in this way again proclaiming the close connection that actually exists between faith and faithfulness. That practicalness is one of the chief attributes of Christianity, is witnessed by the nations where her power is most deeply felt. England, Germany, and the United States are essentially utilitarian. They domesticate the useful; that is, they are not coveting the unproductive and the mischievous. Their craving is for institutions that have a working value, and for theories, philosophies and worships which are advantageous in this world, as well as in another. Judged by the mystical people of the east, they are looked down on as undevout, if not atheous; yet it is to be noted they never have to appeal to India and the Hindus to save them from famine. Whatever shortcomings may be laid at the door of the western nations, it can not be proved that they have been emasculated and turned into helpless babes by their faith. They are rather aggressive, determined, restless, seeking continually to achieve. And if we carefully follow the movements of Christianity from the times of the Apostles to the present, we shall find her overturning and destroying, "turning the world upside down," and accomplishing suddenly or gradually the most beneficent revolutions. Dr. Andrew D. White would, I am sure, admit her intense activity, though from the tenor of his book we infer he considers it on the whole reverse from desirable and beneficial. His opinions on this point I have no reason here to review and refute, especially as I have done something in that direction elsewhere;\* but I may be permitted to quote a few sentences from Guizot, which go far toward showing that the disciple has no

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\*Argt. for Christianity, Bap. Pub. Soc., Philadelphia, and London.

good reason to blush for the influence of the Cross on the destinies of mankind:

"It is to Christianity, to the religious society, that we owe the spirit of morality, the sentiments and empire of rule of a moral law of the mutual duties of men."

"In general, when liberty has failed mankind, it is religion that has had the charge of replacing it. In the tenth century the people were not in a state to defend themselves; and to make their rights available against civil violence, religion, in the name of Heaven, interfered."

"The Church has powerfully contributed to the amodioration of the social state."†

To which may be added this testimony from the writings of Goethe:

"The greatest praise is due to the Christian religion, which has at all times proved the purity of its origin, inasmuch as it has ever re-emerged in its pristine and admirable peculiarity as a mission, a brotherhood, a family friend for the supply of man's wants, from those great errors in which man had in his blindness involved it unawares."‡

We may be content to trust these witnesses. They are fully as intelligent as any others. But while they confirm our good opinion of the quality of the fruit borne by the tree of faith, they unquestionably sustain our contention that the tree has never been altogether barren; and though occasionally it may have yielded some bitter or sour grapes, it has always been yielding, and therefore will continue to be judged by its capacity to keep on yielding.

As Christianity is essentially practical there is a demand that its officials, teachers, leaders, preachers, should be fitted to maintain its reputation; and there is a poorly disguised, if disguised at all, suspicion that theological studies are not specially adapted to qualify and train men for downright, earnest endeavor. We are asked to look around us, to observe how many educated clergymen are absent-minded, self-absorbed, not to say selfishly ministering to their own intellectual life, instead of ministering to the spiritual life of their people. It is stated that not a few of them are unpardonably ignorant of human nature, and consequently neither know how to approach it in public discourse, nor in private counsel and admonition. Attention is called to their futility as leaders; and at times it is mockingly said, the making of

†History of Civilization, Vol. 1.

‡"Westast. Divan."

a sermon seems to be the end of their vocation, not the saving of souls. Yea, it is further alleged as proof of the astounding incompetence of men coming from theological seminaries, that a professor has been known to instruct a graduating class not to be discouraged if their preaching did not result in converts for two or three years; and more than one graduate in the maturity of his wisdom has been heard to declare, as though it were a mark of superior merit, that he never could preach so as to convert men. Such advice and boasting would sound almost scandalous in physicians. Imagine a doctor dismissing a class with the farewell words, "not to be disheartened if they should for the first few years succeed only in killing patients;" or imagine one, after much experience announcing with a glow of satisfaction, "that he never pretended to cure anyone." Statistics are, likewise, invoked to show how many churches pursue each year a monotonous career unrelieved by additions, presumably because the clergyman in charge has no special aptitude for his office. It is even complacently announced by men responsible for these conspicuous failures that they have an ambition that soars beyond numbers, accompanied by some slurring comment on the lack of intellectuality in the ministry of those contemporaries who are greedily listened to by thousands. Laymen of sound common sense, who grow somewhat wearied paying for the expensive luxury of a nonproductive clergy, are often inclined to rush tempestuously to an erroneous conclusion. They call attention to the wonderful careers of such phenomenal leaders as Charles H. Spurgeon and Dwight L. Moody, and as they never received advanced theological training, it is inferred that such training must unfit for pastoral and evangelical work, rather than qualify. Comparisons that are not always just are likewise frequently instituted between self-made clergymen and those who have enjoyed the privileges of a college education, with the design of disparaging the latter; although it may be observed that the selections are always made from the most vigorous specimens of the first class, and from lymphatic and feeble types of the second. It is further alleged by not a few indignant followers of Christ, that in addition to the lack of constructive and conquering

force displayed by many theological graduates, they seem to come to their pulpits animated by a spirit of destruction, and pull down by their negative and critical preaching more rapidly than their people can build up by their personal sacrifices and labors. "Of what value," it is asked, "are schools and studies which undermine the faith of the teachers themselves, which apparently puff them up and intoxicate them with silly vanity over their own attainments, and so bewilder their moral perception that they insist on drawing a salary while they continue to destroy what they were employed to preserve?" "If this is to be the outcome of the so-called higher learning," it is added, "if it is to render Christianity impotent for service, and end in undermining Christianity itself, the less we have of it, the better; and at least, if such terrible work is to be carried forward, let it be paid for by money earned by infidels, and not by the means conscientiously amassed by the lovers of Christ and of evangelical religion."

I have in these sentences stated the case as it lies in the mind of many laymen; not that I sympathize with it as a whole, but that, finding expression, its weakness may be discerned, and its complaints, as far as they are reasonable, may be seriously considered. At the outset it may be remarked that men like Spurgeon and Moody have always done their utmost to overcome their early deprivations and deficiencies. The former was far more of a scholar than many persons have supposed, and the latter has been an earnest student of God's Word. They both had at the start the advantage of strong natural powers, and both of them have done what they could to promote ministerial education. In principle they are one with all of our leading educators. They may differ from the presidents of divinity schools as to the range of the curriculum, but it is gross misapprehension to set them forth as illustrations of what can be better accomplished without the drill of theological studies than with its assistance. They are not types of sanctified ignorance, and no one is warranted in representing them as sanctioning the heresy that success is jeopardized by scholarship. As to instances of educated ministers neglecting their parishes, and failing to discern the



end of their vocation, I am sure they could be matched by others, equal in number, where lack of culture has not been atoned for by increase of consecration. The more such cases are examined, it will be found that, while the schools may not be wholly blameless, the fault lies mainly and primarily in some original personal weakness of head or heart. Of this I am convinced by incontrovertible evidence. My contention is this: That making all allowance for the achievements of uneducated and half-educated preachers, the most intelligent, aggressive, practical Christian work has been done by the graduates of divinity schools in Europe and America. If this is true, then it follows, that theological instruction *per se* does not necessarily disqualify for well-directed effort; and that, if in some or even in many cases the student comes forth from the class-room unprepared for his calling, it must be traced to some defect in the method of teaching, or to some incurable deficiency in the mind of the student himself, and not to the studies themselves.

Martin Luther was at once theologian and toiler. He mastered the wisdom of the schools, and yet led with the most consummate generalship the greatest reform of the ages. The divines of the "Commonwealth," the preachers who are responsible for Puritanism, the Howes, the Owens, the Baxters, the Rutherfords, the Mathers, the Mayhews, were at once learned and practical. Scotland can never repay what she owes to John Knox, nor Geneva to Calvin, nor England to Wesley. By the way, Wesley was an Oxford man, as Wyclif was before him, and both of them excelled in their earnest and well-directed labors for the evangelization of the people. Theological education certainly did not impair judgment, or unfit them for the most serious endeavors, involving endless detail and demanding business tact and skill. Neither were Chalmers and Guthrie dreamers in Edinburgh, nor was Pastor Harms in Germany a visionary, and who would accuse Frederick Robertson or Canon Kingsley of lack of interest in the working classes, interest fruiting in the most judicious and beneficial of movements? And in our own day the real leaders among the clergy, the men who are foremost in municipal and social reform, who are championing human rights, such as

Parkhurst, Clifford, Boyd Carpenter, Hugh Price Hughes, and a majority of those who are managing the affairs of Home and Foreign Missions, have been nurtured in college and seminary. I have no desire to disparage others, but the time has come to resent vigorously and unequivocally the insinuations growing into assertions, that theological studies produce an order of feeble and impracticable pastors who either have no heart for their calling, or have no idea of its real character. Nay, if what I have advanced in the earlier portions of this paper is worthy of confidence, such studies have in them an unsurpassed force for the training of the student to the largest conception of his coming functions, and for the development in the student of those qualities necessary to practical success. Indeed, Canon Kingsley, all through his life seemed to connect the efficiency of his manly ministry with the hold that certain doctrinal ideas had upon his mind. Suggestive and striking his declaration:

"My heart demands the Trinity, as much as my reason. I want to be sure that God cares for us, that God is our Father, that God has interfered, stooped, sacrificed Himself for us. \* \* \* I want to love and honor the absolute, abysmal God Himself, and none other will satisfy me; and in the doctrine of Christ, being co-equal and co-eternal, sent by, sacrificed by his Father, that He might do his Father's will, I find it."

Here spoke the theologian, and from this spring deepened, if not opened, at Cambridge, there flowed the unfailing stream of sympathy with the helpless poor. And I am free to say as the result of my observation, extending through many years, that where the intellect is most fully enlarged by knowledge, where the limitations of human powers are most clearly discerned, where the broadest and profoundest scholarship is sought, and where provincialism is supplanted by cosmopolitanism, there the problems of life will be better understood, and the practical means evolved for their solution prove more reliable and satisfactory than the shallow, spasmodic, sensational, though by far the more showy, methods employed by the uncultivated and undisciplined mind of the perfervid worker who mistakes the inflation of conceit for the inspiration of Christ.

But while the critics of the Seminary are at fault in their principal contention, they are not to be peremptorily dismissed

as unentitled to further attention. They have certainly pointed out weakness and tendencies, which, though not indigenous to theological studies, are found in connection with them, and which, therefore, ought to be immediately remedied. The pulpit is not a "porch" for the display of dialectical subtilism, or for the parade of showy intellectualism, and the clergyman is neither a Zeno nor an Aristotle. Since so much stress has been laid on the literary and learned aspects of preaching, there has been a perceptible decline in the moral tone of the worshipper. Brightness, "smartness," and scholarly gifts have come to be over-admired by congregations, and hence what they have sought in their pastors they have cultivated in themselves, with the result that cleverness in conduct has of late been more conspicuous than conscientiousness. In former times the minister was to the people the supreme, human embodiment of righteousness and spirituality, and the living exponent of divine truth and authority. His very presence suggested the idea of duty. He was associated with the moral law and with the noblest kind of Puritanism. Very little was thought or said about his intellectuality. That was taken for granted, and was not considered of sufficient moment to be eternally extolled, as though it were the chief qualification for the ministry of the word. But this point of view has been in a very marked degree abandoned. Of course, no Church would knowingly invite a man to its pulpit of unworthy character, but the pride taken in his culture, the satisfaction felt in hearing his literary graces praised by the public, and the complacency with which even his own tongue recognizes in no halting manner the exceptional brilliancy of his mind, proclaim in no uncertain tones that, unintentionally, let us hope, the intellectual has seriously, if not totally, eclipsed the ethical. And with the increased adulation of mental superiority in the pulpit, the number of bank defalcations and other choice rascalities has multiplied among the pewholders. Something should be done to correct this evil. May it not be checked where possibly it has its rise in the theological seminary? I am not disposed to allege that meaningly or wittingly our schools of sacred learning have stimulated this species of vanity. But in the nature of things, as they are instituted mainly for the pro-

motion of study and research, and as paramount engagements can not but have a determining influence, young men may receive an impression which the professors have no intention of conveying. The larger part of their time being given entirely to books, investigations, and examinations, no wonder that the head comes to be more highly regarded than the heart. A reform is possible. Instead of a hurried chapel exercise, an occasional prayer meeting, and a dull missionary service, the greatest pains should be taken to deepen the devotional life of the student. More attention should be given to the careers of eminently holy men, and larger opportunities should be afforded for the cultivation of piety. The student should be educated continually with a view to his calling. His training should be experimental as well as theoretical. He should never be allowed to forget that he is to be the ambassador of Christ, whose main business is to win souls from sin, and rescue society from its curse. Instruction along these lines should be given. He should be sent out on difficult tasks in connection with this work, and he should be made to see that his profoundest mental attainments are not too exalted for this great mission, and that they should never be prized or paraded for their own sake, but should be veiled and subordinated, though employed, as Christ when on earth veiled his godhood, and rarely confessed it, though continually using its gracious energies for the world's salvation.

Another evil will be obviated, and another complaint hushed if the theological seminary will take pains to inculcate just ideas of personal independence. Every man has a right to his own thought, the member of the Church as well as the minister. If the former entertain views at variance with those held by his congregation, what is his duty? If they are vital to his own conscience he should proclaim them. But if they are repugnant to the conscience of his hearers, what should he do? Should he hold on to the stipend, divide God's people, impair the property which is theirs, not his, and in the name of his own liberty rob them of theirs, and rob the community as well of what was a compact force making for righteousness? Should he act the part of a destroyer, and when remonstrated with complain of persecution, and of the illiteracy and unpro-

gressiveness of his charge? And yet who has given him a warrant to persecute God's people, and how dare he to assume that he is necessarily right and they unquestionably wrong? This is simply a question in debate between them, and he can not coerce them to his side. If they will not believe "though one rose from the dead," and if they regard their voluble teacher as himself "dead," their supposed blindness may be the occasion of regret, but it hardly reasonable to expect them to continue paying a large salary to sustain the obstrusive phantom of a preacher in his assaults on all they cherish and count precious. Nor should he desire it. He should shrink from such a thing. The spirit of Frederick Maurice should animate the men who imagine themselves advanced thinkers. He writes in this manner:

"You speak of some who have charged me with departing from the orthodox faith. So long as I continue a minister of the Church of England, such an imputation affects not only my theology, but my moral character; it is a direct impeachment of my honesty."

No clergyman can afford to have his mental integrity impeached. Maurice, if he had fatally differed from the church would have gone out, and every preacher, like him, should have the courage of his convictions. Let him bear his testimony, if he will, and then let him by his manly acceptance of the disability attaching to the career of a reformer, go forth; and his self-sacrifice will do more to convert the world or the church from its error than if he simply continued to nurse the breast he feels in conscience bound to stab. We should imitate Cesar Malan. In Geneva this devout man was ostracised because he would not adopt the rationalistic shibboleths of his day. The Geneva Presbytery would have nothing to do with him. But the separation magnified in the eyes of the world the cause of spiritual and evangelical religion; and out of it grew the conversion of Charlotte Elliott, whose hymn: "Just as I am, without one plea," has sung untold millions into the kingdom. This example is worthy of being followed, for were the men who fancy they have seen a great light decisively to turn their backs on the darkness, they could assuredly do more to dispel the darkness than by being in it, deriving their support from it, and seeming in it to be very comfortable and very much at home.

Would it not be advantageous if sentiments such as these were inculcated in our theological seminaries? We need, of course, to cultivate a spirit of mutual tolerance and forbearance. This should be done everywhere, and none the less in our schools. Churches should not be too exacting, and their ministers should not be too unreasonable. They ought to make allowances for one another. But the minister should be reared by his *Alma Mater* to a chivalrous regard for his own independence, an independence ever ready to accept the consequences of conviction. She should teach him never to keep back what he regards as God's eternal truth, and yet, never, to save himself from poverty, insist on compelling others to furnish pecuniary support for what they consider destroying error. And if she will do this she will supply what seems to be lacking to a complete demonstration of the transcendent value of theological studies.

May I not, in concluding this paper, remind the readers of the QUARTERLY that the subject discussed is one of gravest moment to the spiritual welfare of our country and of the world. There is unhappily too great a disposition to look on theological seminaries as constituting the least important part of our educational structure. They are outranked in popular estimation by every other department. I shall not presume to institute comparisons, although the task would not be uncongenial, and it is one that some analytic and sympathetic mind should undertake. I simply invite attention to the matter as being worthy of the most serious consideration. And perhaps a single illustration may convince the public that I am more than justified in this impression.

A famous trial was undertaken in St. Paul's Cathedral, February 19, 1377. The presiding judge was Bishop Courtenay, and the eminent culprit was none other than John Wyclif. The sacred edifice was crowded, and through the multitude Lord Henry Percy and the Duke of Lancaster, son of the King, accompanied the distinguished reformer to the bar of the Papal Convocation. They requested the venerable prisoner to be seated, but the haughty prelate insisted that he should stand. Altercations and confusion ensued, which effectually put an end to the farcical judicial proceedings. But

the cause which had originated them led to a significant movement in the House of Lords. A bill was there introduced prohibiting the reading of the English Bible by the laity. This measure was opposed by several of the leading peers, and was indignantly condemned by John of Gaunt, who, in the course of his address, exclaimed: "The people of England will not be the dregs of all mankind, seeing all nations besides them have the Scriptures in their own tongues." As a result of this vigorous protest the measure was defeated, and, as a distinguished jurist has said, "This act, giving the Bible to laymen, became the germ of the peculiar liberty, civilization and progress which England and America most enjoy and illustrate." Memorable words! "Dregs of all mankind." The centuries have proven that the nations which have shut up the Divine Word from the people, or have darkened its pages by priestly annotations and ignorant or fanatical interpretations, have been at the bottom of the scale, have settled on their lees and been tainted by their mal-odors. But if now on its pages a clear, true light can be thrown, if its meaning can now be set free through the agency of a larger and broader scholarship, as its emancipation from the prison of dead languages was secured through the efforts of piety and patriotism, then must it not follow that this grander freedom will contribute to a yet further advance in social intelligence, purity and happiness? The question needs no answer. Every one who reverences the Scriptures as inspired must respond with an emphatic affirmation.

But where shall this scholarship be fostered if not in our theological seminaries? We have been lately lavishing millions on our scientific schools in the interest of material progress, and there has not been a penny spent which should be begrudged. How then, shall we afford only a niggardly and half-hearted support to institutions where those studies are promoted which make for the moral and spiritual advancement of mankind? We surely will not act thus irrationally. The future of the world is involved in the future of theological studies, and this fact should intensify the renewal of interest in their revival, and should convince the most skeptical of their transcendent value.

GEO. C. LORIMER.

## RELIGION AS A SOCIAL FORCE.

THE two most powerful social forces known to man are the religious and the economic. The latter has been discussed by an increasing number of able thinkers in all civilized lands for the past hundred years and more. The former has been strangely neglected. There have indeed been those who have attempted to give a scientific account of society, and have entirely neglected religion, one of the two mightiest social forces. Something stranger still has happened. When others have called attention to the importance of religion as a social force men in the name of science have denounced them and ridiculed them for so doing. Yet it is hard to think of anything more unscientific than any philosophy of society which neglects a consideration of the rôle played in its evolution by religion. The attempt to neglect this rôle is more than unscientific; it is absurd.

It is not long since we were all talking about Mr. Benjamin Kidd's "Social Evolution." At present we hear little about it. The work was greeted with much enthusiasm by scientific evolutionists, and also by religious teachers. The religious press teemed with articles of laudation. The evolutionists were pleased because it brought religion into their general scheme of the universe. The religious thinkers were gratified because a place seemed to be found for religion in the realm of science, and also, in many cases, because the claim was put forth that a rational religion was a scientific impossibility. Religion seemed to be superior to reason and absolved from any responsibility to account for itself rationally.

No doubt one reason why we hear less about Mr. Kidd's book now than formally is that a more careful criticism and a more mature consideration have led us to revise our estimate of it. It is not a work which will stand the test of a careful analysis, of historical investigation and of a searching comparison with the facts of our social life. It is important, however, that the essential service of the book should not be overlooked. The one great thing which Mr. Kidd has done is this: He has very



impressively called attention to the importance of religion as a social force and shown the unscientific character of all attempts to render an account of society which do not take into consideration the rôle of religion.

We shall do well to take Kidd's work as a starting point in a discussion of religion as a social force. It is not necessary to examine all the positions which Mr. Kidd takes in his "Social Evolution," but we may at once go to the heart of the book. The claim is made that social progress is antagonistic to the interests of the vast majority of individuals living at any one moment. The comfortable doctrine of a complete harmony of individual and social interests advanced by one school of economists has frequently been called in question, but no other writer has found such a deep-seated, fundamental antagonism between social and individual interests as Mr. Kidd. Progress takes place of necessity at the expense of the vast majority of human beings, we are told, whose interests are so antagonistic to those of society that if they acted rationally they would put an end to social evolution. Mr. Kidd brings before us this thought again and again. That there may be no doubt in any mind about this, it may be well to quote one or two passages from the book, "Social Evolution."

On page seventy-eight we find these words: "The central fact with which we are concerned in our progressive societies is, therefore, that the interests of the social organism and those of the individuals comprising it at any time are actually antagonistic; they can never be reconciled; they are inherently and essentially irreconcilable." On page ninety-nine we find the following passage: "Fundamental, organic conditions of life render the progress of the race possible only under conditions which have never had, and which have not now, any sanction from the reason of a great proportion of the individuals who submit to them. The interests of the individual and those of the social organism, in the evolution which is proceeding, are not either identical or capable of being reconciled, as has been necessarily assumed in all those systems of ethics which have sought to establish a rational sanction for individual conduct. The two are fundamentally and inherently irreconcilable, and a large proportion of the existing in-

dividuals at any time have, as we saw, no personal interest whatever in this progress of the race, or in the social development we are undergoing." A little farther on Mr. Kidd adds: "The central feature of human history, the meaning of which neither science nor philosophy has hitherto fully recognized, is apparently the struggle which man, throughout the whole period of his development, has carried on to effect the subordination of his own reason."

The conclusion that individual interests are antagonistic to the progress of the race is drawn from the assumed law of the evolution of all animal life, including man. It is claimed that the progress of the human race results from a growth of population which, considered from the standpoint of the interests of the individual, is excessive. This excessive population leads to rejection of the inferior members of society, leaving the superior alive to continue the race. In other words the basis of the reasoning is the hypothesis of an unregulated struggle for existence with the survival of the fittest and the extinction of the unfit. Without this excessive population, entailing the selection of the fit and the rejection of the unfit, social degeneration, decay and final extinction would take the place of progress. There is, according to Mr. Kidd, no accumulation of desirable qualities which can be transmitted to descendants, for he adopts what is known as Weismann's theory of heredity. If the race could accumulate an increasing store of desirable qualities, that would seem to make progress possible in itself; but rejecting the theory that acquired qualities can be transmitted, the conclusion is drawn that progress can only be brought about by a continual rejection of inferior orders of society. If men followed their reason they would suspend the struggle for existence, for although the result would be disastrous to the race in the end, the immediate consequences would be relative peace and prosperity for the vast majority. It must be noticed that it is not the few who find social progress antagonistic to their interests, but a "great proportion" of the individuals who submit to the conditions of progress.

But if there is no rational sanction for progress, what is it which induces men to subordinate their interests to those of society, thus maintaining the conditions of social progress?

The answer is: "Religion." It is the function of religion to induce men to follow a line of conduct which is antagonistic to their interests and for which no rational sanction can be found. This idea of religion, like the idea of the antagonism of individual and social interests, is repeated again and again in most impressive words. It is brought out in the following definition of religion: "A religion is a form of belief providing an ultra-rational sanction for that large class of conduct in the individual where his interests and the interests of the social organism are antagonistic, and by which the former are rendered subordinate to the latter in the general interests of the evolution which the race is undergoing."

It is religion alone, according to Mr. Kidd, which prevents the adoption of socialism by mankind. Socialism is rational because it means, it is asserted, the suspension of the rivalry of life. The vast majority of men would find their interest promoted by socialism, but the conditions of human progress would cease to exist. The case against socialism is, then, made to rest upon religion. Religion is praised because it is not rational, socialism is condemned because it is rational.

When we begin to examine the society which exists about us, and to look into the conditions of progress in detail, we soon discover that the forces at work in social evolution are quite different from those assumed by Mr. Kidd. First of all, we may notice this: If we have a rapidly developing society with a vigorous rejection and extinction of inferior social members, it will not be true that the conditions of progress are antagonistic to a large proportion of the individuals alive at any one moment. If we should actually kill off the "submerged tenth" of the population, that would leave nine-tenths alive. On the one hand we have to notice this, that we can hardly speak of more than a "submerged tenth" in any civilized society, and on the other hand that no proposal of progress has gone so far as to contemplate the utter extinction of this least favored portion of the community.

But if we go at once to the bottom of society, what do we find are the conditions of social progress, and how do these conditions affect the individual? Let us take up a book like Warner's "American Charities," and examine there the meas-

ures which, in our own land and other lands, have been found successful in improving society. Let us next read carefully a book like Wines' "Punishment and Reformation," and ask ourselves what are the conditions of social progress as set forth by this authority who has busied himself with the unfortunate members of society for a generation. The truth is, when we look into the conditions of progress in detail, we shall in the main reach conclusions the exact opposite of those which are found in Kidd's "Social Evolution."

Let us take the case of the feeble-minded and their propagation of the species. Unfortunately, until recently the feeble-minded have been allowed to go at large and they have propagated their kind. They themselves are frequently the offspring of half-witted people, and they continue to keep up the number of degenerates. What is now proposed and what is now actually going forward is an exclusion of the feeble-minded from the ranks of society and their restraint. It is proposed to train those who can be trained, and to shut up others permanently. This is one of the conditions of progress, but is the treatment which modern science prescribes for the feeble-minded antagonistic to their own interests? Is it kindness to let them run wild and to indulge themselves like beasts? Unquestionably, the treatment which science proposes in the interest of the race is most decidedly in the interest of the individual. What can be more utterly wretched than the condition of a feeble-minded girl with illegitimate offspring? We may consider on the one hand the material wretchedness which the lack of restraint brings to her, and also the wretchedness of such a spiritual nature as she may have. We may follow out this line of argument with respect to criminals and paupers. Restraint and coercion are frequently necessary in the reformation of these degenerate classes, but when the measures of reformation, harsh as they may be, accomplish their purpose, the result is greater happiness.

Passing on from the case of the social parasites and the degenerate classes generally, we shall find that it is a rule with few exceptions that that training which is best for the individual is also best for society.

We may admit a large class of cases requiring the sacrifice of individual interests, especially of immediate individual interests. Progress in its onward sweep undoubtedly leaves many wrecks unable to survive the strain and stress of the rivalry of life, but these are after all a minority. Moreover, we have little reason to think that even these wrecked existences would have been happier in a non-progressive society. On the contrary, a society in a process of degeneration—and that is what a non-progressive society means—is precisely the kind of society in which, if we may trust history, we find the largest number of wretched individuals.

Having thrown out these lines of thought, sufficient to convince the careful reader of the fallacy of the assumption that the office of religion is to induce men to submit to social conditions for which their reason affords no sanction, we may next ask, what is the true function of religion in society? We are not now dealing with the dogmas of religion, nor are we examining religion primarily as an individual concern. We are, as students of society, endeavoring to ascertain what is the function of religion as a social force. What, as a matter of fact, do we find that religion has done and is doing when we look upon it scientifically?

First of all and chief of all this may be said. Religion is a social cement. While the social ties are many in kind, religion is the only cement or force sufficiently powerful to unite men together into society with which history is acquainted. Without society we can have no progress, and science knows nothing of any force which without the help of religion is able to make out of individuals a society. No society ever has come into existence without the help of religion; no society has ever thrived in which religion has not been a real, vital force; no society has ever survived a general decay of religion.

No society of inanimate things is conceivable. We simply have heaps and aggregates. We have flocks and herds in the lower orders of animal life, but nothing which can be called a society. Man unites with man, forming society, and through society he becomes what he is. Always and everywhere the chief social cement is religion. Religion unites together men into families; it unites families into tribes, tribes into nations, and

continuing its march, it is uniting into one all the nations of the world. When it has accomplished its work we shall find that religion is the cement uniting all men together, so that we shall have a unity to which the term humanity may be applied.

Religion unites men, but it is also a source, it may be said, of disunion. The union reaches as far as a religion of one sort reaches. Religions of different sorts separate men. But this can not fail to be noticed by the student of society; that the areas of union continually grow larger and larger. Down below religious differences appear similarities, and instantly these similarities appear they become social cement. The World's Parliament of Religions showed points of contact even between totally different religions. More significant far, however, is the triumphant march of Christianity, which aspires to be the world religion, and the gradual wearing away of differences between the various sects of christendom. Was there ever a time when Baptist, Methodist, Presbyterian, signified less in the way of division? Men of all sorts of Christian views are drawing closer and closer together, because with the disappearance of differences, and the emergence of similarities in religious beliefs the social cement which is essential in religion begins to work and to pull them together. The union which is effected is such an altogether good thing that when its results are experienced men desire a larger and deeper unity, and continue to search for religious unity.

This, then, is the function of religion. It is the basis of all progress because it is an indispensable condition of the very existence of society.

Religion provides sanctions, rational and ultra-rational—but not anti-rational—for social conduct in the individual. This social conduct is in the true interest of the individual, and religion assists him to perceive it. Religion clarifies the vision and enables men to see their own true interests. When we examine the evolution of society historically we can not fail to be struck by the extent to which men have in the past failed to perceive their own interests. They have done things harmful to themselves and others on account of blindness. The true seer, like Christ, bewails continually the blindness of men. It is only the seer, perhaps, who perceives this blindness with ref-

erence to the present, but every careful historical student observes it readily enough in the past. It is not an easy thing to know what are our own interests as individuals and members of society. Social progress is, in considerable part, the result of a clearer vision, and religion is a mighty social force in bringing about this continual clarification of our perceptive faculties.

Religion is not only a force enabling men to perceive their own true interests, but it is a power enabling men to do those things which are advantageous to them. It is by no means easy for us to do those things which are in our own interest. Every earnest man has repeated again and again the words of St. Paul: "For that which I do, I allow not: for what I would, that I do not; but what I hate, that I do." Whatever else we may say about religion this is true; that it encourages the long view rather than the short view of things, for it continually emphasizes the future consequences of present conduct. It thus becomes a tremendous force in our upward social evolution.

Religion furnishes us with ideals of true social happiness, and encourages us to follow these ideals. In the pursuit of these ideals which continually become higher and nobler the interests of the individual and of society are in the main harmonious. It is in the minority, and not the majority, of cases that a sacrifice of individual interests is required, and it is a minority and not a majority who must lay down their lives in the interests of society. When, however, the time comes for the ordinary individual to make a sacrifice in an exceptional case, or for the exceptional individual to give up all save honor and character then religion is a support. Religion encourages all the self-sacrifice which social evolution demands. Self-sacrifice, however, is not an end, but is only a means. Religion encourages the pursuit of happiness, both social and individual, and in this pursuit of happiness, we are meeting with a fair measure and a rapidly increasing measure of success, while the ideals of happiness become ever higher and nobler.

RICHARD T. ELY.

## SKEPTICAL SCIENCE.

PROBABLY both science and theology have been unfortunate in some of their respective champions. Truth, as well as individuals, sometimes needs to be saved from its friends. Some scientists totally ignore the claims of Bible religion, and set it side as undeserving of their attention, while others appear to think themselves especially commissioned to oppose the idea of a Divine revelation, and hence they make a strained effort to array science against religion. Those are prevented from doing the Bible justice by their utter indifference, and these do gross injustice to both science and religion on account of their hostility to the latter, and their anxiety to find something in the former to give support to their hostility.

It would be gratifying if a similar indictment could not be brought against any of the defenders of our holy religion. But unfortunately some of these, dominated by traditional interpretations of Scripture, and unacquainted with the genuine facts of science, seem to feel called upon to decry science as something necessarily antagonistic to the Bible. Such an attitude is prone to work incalculable injury to the interests of religion, and to bring its advocates into disrepute with a large class of people. If both of these extremes could be eliminated from the whole field of scientific and religious thought, the true interests of both science and religion would advance upon parallel lines in perfect harmony. The demands of the hour call for religious scientists and scientific religionists—men who are sufficiently interested in both fields of thought to give to each one such patient investigation as will satisfy its just claims upon impartial and unprejudiced intellects. The neglect of the Bible is no longer creditable to men of science; nor can theologians longer hold the respect of mankind while affecting to despise science. Truth is harmonious in all of its parts and departments, and equal justice should be done to its every phase and feature.

That prince of geologists, Sir J. W. Dawson, sets this matter forth in such a clear light that it is eminently proper to transcribe some of his lines in this connection:



“Geology as a science is at present in a peculiar and somewhat exceptional state. Under the influence of a few men of commanding genius belonging to the generation now passing away, it has made so gigantic conquests that its armies have broken up into bands of specialists, little better than scientific banditti, liable to be beaten in detail, and prone to commit outrages on common sense and good taste, which bring their otherwise good cause into disrepute. The leaders of these bands are, many of them, good soldiers, but few of them fitted to be general officers, and none of them able to reunite our scattered detachments. We need larger minds, of broader culture and wider sympathies, to organize and rule the lands which we have subdued, and to lead on to further conquests.

“Few of our present workers have enjoyed that thorough training in mental as well as physical science, which is necessary to enable men even of great powers to take large and lofty views of the scheme of nature. Hence we often find men who are fair workers in limited departments reasoning most illogically, taking narrow and local views, elevating the exception into the rule, led away by baseless metaphysical subtleties, quarrelling with men who look at their specialties from a different point of view, and even striving and plotting for the advancement of their own hobbies. Such defects certainly mar much of the scientific work now being done. In the more advanced walks of scientific research, they are to some extent neutralized by that free discussion which true science always fosters; though even here they sometimes vexatiously arrest the progress of truth, or open floodgates of error which it may require much labor to close. But in public lectures and popular publications they run riot, and are stimulated by the mistaken opposition of narrow-minded good men, by the love of the new and sensational, and by the rivalry of men struggling for place and position. To launch a clever and startling fallacy which will float for a week and stir up a hard fight, seems almost as great a triumph as the discovery of an important fact or law; and the honest student is distracted with the multitude of doctrines and hustled aside by the crowd of ambitious groundlings.” \*

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\**Story of the Earth and Man*, pp. 312, 313.

This severe but merited arraignment of "ambitious groundlings" in science, is followed by timely suggestions as regards a remedy for the evils complained of, and on this point the distinguished scientist says:

"The only remedy in the case is a higher and more general scientific education; and yet I do not wonder that many good men object to this, simply because of the difficulty of finding honest and competent teachers, themselves well grounded in their subjects, and free from that too common insanity of specialists and half educated men, which impels them to run amuck at everything that does not depend on their own methods of research. This is a difficulty which can be met in our time only by the general good sense and right feeling of the community taking a firm hold of the matter, and insisting on the organization and extension of the higher scientific education, as well as that of a more elementary character, under the management of able and sane men. Yet, even if not so counteracted, present follies will pass away, and a new and better state of natural science will arise in the future, by its own internal development. Science can not long successfully isolate itself from God. Its life lies in the fact that it is the exponent of the plans and works of the great Creative Will. It must, in spite of itself, serve His purposes, by dispelling blighting ignorance and superstition, by lighting the way to successive triumphs of human skill over the powers of nature, and by guarding men from the evils that flow from infringement of natural laws. And it can not fail, as it approaches nearer to the boundaries of that which may be known by finite minds, to be humbled by the contemplation of the infinite, and to recognize therein that intelligence of which the human mind is but the image and shadow." \*

Speaking of the heated warfare that has been waged along the border land between different scientific dogma, A. De Quatrefages, Professor of Anthropology in the Museum of Natural History, Paris, says: "Scientific discovery has degenerated into controversy; both parties have become excited, and in the two camps it has been considered necessary to deny all the statements of the enemy; they have vied with each

\*Ibid, pp. 313, 314.

other in violence, and *savants*, who pretended to speak in the name of free thought, have not shown themselves less intolerant.”†

These deliverances from men of great eminence in the world of science are calculated to dispel the fascinating dream of those who suppose that all those who claim to speak in the name of science, are cool and deliberate investigators, uninfluenced by prejudice, and actuated only by a desire to know the truth. Scientists are subject to the same frailties that cling to the rest of mankind, and blinding partyism and truth-obscuring sectarianism grow luxurantly in scientific soil; nor does the dictum of the most eminent scientist close a question against further investigation. Prof. Hartman, of Berlin, uses language which is very appropriate to some of those scientists who seem bent on establishing such a connection between man and the lower animals as the theory of evolution demands. He says: “We are sometimes disposed to see the true likeness of anthropoid apes in dark-skinned, naked savages. These savages are often insufficiently fed, the skin is wrinkled, the face, even at an early age, is deeply furrowed, and their general appearance is neglected. The dark silhouette of such people stands out so distinctly against a clear background, their habit of life is so rude, their attitudes impress us so disagreeably, that we are involuntarily led to make such a comparison. This tendency unfortunately gives a wide field for exaggeration among dilettanti naturalists, and such as are zealous to establish a preconceived theory.”\*

For a long time it has been quite the fashion for “dilettanti naturalists” and “scientific banditti” to lay hold of the sciences and try to line them up against the Bible, in blissful ignorance, apparently, that their assaults are made, not upon the book, but upon dogmas that have been foisted upon it by “dilettanti” theologians. There is scarcely a science that has not been thus abused.

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†The Human Species, p. 127.

\*Anthropoid Apes, pp. 84, 85, 86.

## GENESIS AND GEOLOGY.

When geology began to turn and read the rocky leaves of nature's book, and the fact was disclosed that the formations of the earth's crust had been in process of construction for many long ages, and that dynasty after dynasty of the animal kingdom had arisen, reigned for extended periods of time, and passed out of existence, before man made his appearance, skeptical scientists split the air with a hue and cry about an alleged conflict between geology and the chronology of Genesis. It apparently did not occur to those making the outcry, that it might be well to carefully examine the bases of alleged chronologies of Genesis, to see what the chronology of Genesis really is, or whether Genesis makes out any chronology at all. It is not necessary to raise any question here as regards the origin of the notion that according to Genesis the heavens and the earth were created about six thousand years ago. In the name of fairness let it suffice to say that Genesis must be quit of all responsibility for that notion. "In the beginning God created the heaven and earth" leaves the matter absolutely without date, and, as regards anything that the text says or implies, the transaction may have occurred any number of millions of years ago. "In the beginning was the Word, and the Word was with God, and the Word was God,"\* is a similar expression as to date, but no one ever thinks of putting a date upon this statement. The inspired writer is about to begin a history of the life and work of the Word after He became flesh, and he appropriately refers to His pre-existence to indicate that there was some one to become flesh. In like manner Moses is about to write an account of the constitution of the earth in its present form and environment, and for a starting point he refers to the primordial act of creation to show that there was material for the Creator to work on when He began to shape this earth with reference to its occupancy by such a being as man; but as to the date of that act he says not one word, and therefore there can be no conflict between Genesis and geology on this point.

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\*John 1:1.

## THE SIX DAYS OF CREATION.

Skeptical science has assumed that, according to Genesis, all the geological formations together with all the plants and animals of the earth, were brought into existence within six solar days of twenty-four hours each. Here also a plea of non-responsibility is entered in behalf of the Bible, as to the origin of this "natural day" theory. In support of this plea an appeal might be made to the indefinite meaning of the word "day" as used throughout the Bible. But, foregoing this source of defense, sole reliance is placed upon the record itself as contained in the first chapter of Genesis, and the first verse of the second chapter. Prof. Dana, who did not think it belittling to a scientist to study the writings of Moses, points out five senses in which the word "day," is used in the Mosaic account of creation, as follows: "Objections are often made to the 'day,'—as if its use limited the time of each of the six periods to a day of twenty-four hours. But, in the course of the document, this word 'day' has various significations, and, among them, all that are common to it in ordinary language. These are—(1) The light,—'God called the light, day,' v. 5; (2) the 'evening and the morning' before the appearance of the sun; (3) the 'evening and the morning' after the appearance of the sun; (4) the hours of light in the twenty-four hours (as well as the whole twenty-four hours), in verse 14; and (5) in the following chapter, at the commencement of another record of creation, the whole period of creation is called 'a day.' The proper meaning of 'evening and morning,' in a history of creation, is *beginning and completion*; and, in this sense, darkness before light is but a common metaphor."\* This shows that the word is not to be taken in a "hard and fast" sense. If the word is used without any reference to time at all, as in the first instance, there is nothing the least absurd in the supposition that it may also be used to denote a period of time indefinitely long.

But the order of events as presented in the record seems to exclude the idea of a twenty-four-hour day. Such a day is made up of a period of light and a period of darkness, each

\*Manual of Geology (Revised Edition), p. 348.

period being determined by the earth's relation to the sun, and the combined length of both periods being measured by one complete revolution of the earth upon its axis. Or if the point of view be ancient supposition, the measure of time would be one revolution of the sun around the earth, for the point of view does not affect this argument. According to the record the first, second, and third days were begun and completed, and the fourth one was begun before the sun was made, and hence, in the estimation of the annalist himself, these were not solar days, or days of twenty-four hours each, for *there was no sun to measure them*. Whatever else the author of Genesis might have been he was not a simpleton, and he would have seen the inconsistency of giving an account of solar days before the sun itself, according to his own account, was made.

Moreover, the record puts no end to the seventh day. It began at the close of the sixth day, and so far as the record is concerned it may be running yet. The following quotation from the New Testament clearly suggests that the Lord's Sabbath was still running when the Savior was on the earth: "And for this cause did the Jews persecute Jesus, because he did these things on the Sabbath. But Jesus answered them, My Father worketh even until now, and I work."\* The transaction that the Jews made the ground of their accusation that Jesus had broken the Sabbath, was the healing of a man at the pool of Bethesda. The Master met this accusation with this declaration: "My Father worketh, until now, and I work." This is a plea of justification on the ground that he had only done as his Father had been doing up to that time. The work that he had just done was a work of benevolence, and *that kind of work* God had been doing on the unended Sabbath—the seventh day of the week of creation—ever since it was instituted. The fact that God had been doing works of benevolence on His Sabbath furnished a precedent that the Savior used to vindicate himself in doing similar work on the Sabbath that God had established for the Jews. Thus it is established that the word "day" is not used in the Mosaic account of creation in the sense commonly attached to it at the present time, and when this unauthorized limitation is removed, it

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\*John 5:16, 17.

stands without limit as to duration, and is able to grant all the time that geology can possibly demand; and skeptical science is entirely disarmed at this point of attack.

#### LIGHT BEFORE THE SUN.

The history of the conflict between the Bible and skeptical science reveals the fact that the latter has left no stone unturned in its efforts to discredit the former. It is a fact that the light which pervades the solar system comes from the sun, and this fact is eagerly arrayed against the credibility of the Bible account of creation, and along this line of attack a furious battle has been fought. According to the Bible light came into existence four days in advance of the sun, and for a long time skeptical science felt sure that it had made a serious breach in the works behind which the grand old Book was intrenched. But now comes astronomy with that beautiful, astounding, and almost daring claim, known as the nebular hypothesis, and declares that light did precede the sun. That is, according to this hypothesis, in the process of evolution which resulted in the formation of the solar system, light appeared a long time before the system was so defined that the sun stood out to itself as the source of light to the subordinate members of the family.

Upon this hypothesis the claim is made that at one time and for a long time all the matter of the solar system (to go no further) was in one vast, indiscriminate mass, held in a gaseous condition by an intense degree of heat, and while in this condition characterized by utter darkness. Just here the theory touches Genesis at two points. (1) "The earth was without form (formless\*) and void." That every bulk of matter having existence apart from all other matter, must have form, is an axiomatic truth. But when the heavens and the earth were created the matter was all in one mass, and the earth, having no separate existence, was "without form and void." At one time the table upon which I write was a part of the tree in which it grew, but as a table it was "formless and void." But when the tree was sawed into lumber, and some of the lumber went into the hands of the mechanic who turned it into

\* Dawson.

an article of furniture, it was given "form" as a table and ceased to be "void." According to the nebular hypothesis the identity of the earth was swallowed up in the general mass of matter to which it belonged; but when it was separated from the mass and moulded into an independent planet, it assumed "form" and ceased to be "void." (2) "And darkness was upon the face of the deep." Men are prone to try to foist their contracted notions upon the splendid account of the workmanship of God that we find in the Bible. When that account says that "darkness was upon the face of the deep" the traditional interpretation presents the idea of darkness hovering over a body of water. While the word "deep" often means a body of water in the Scriptures, it does not always have this meaning. "On the same day were *all the fountains of the great deep broken up*, and the windows of heaven were opened."\* "By his knowledge the *depths were broken*, and the skies drop down the dew."† These passages seem to clearly refer to the "deep" and "depths" of space, and it not only does no violence to any law of exegesis, but is in perfect harmony with the spirit of the narrative, to understand deep as referring to space in Gen. 1:2. Space was full of darkness just as it would be when occupied solely by matter in a gaseous condition. If the mention of "water" in this immediate connection should seem to militate against this view, it need only be remembered that this word does not always mean collections of water on the earth.‡

A mass of matter held in a gaseous condition by heat, in undergoing the process of cooling and solidification, would after a while reach the incandescent state; that is, it would become self-luminous. The great nebula of Orion seems to be in this condition now, and the process of "dividing the light from the darkness" appears to be going on in that immense mass of matter at the present time. Applying this law to the nebula out of which our solar system was evolved, it is manifest that light did appear many ages before the system was perfected and the sun assumed its place as the illum-

\* Gen. 7:11.

† Prov. 3:20.

‡ See Gen. 1:7; Job 26:8; Ps. 29:3; 104:3; 148:4.



inating centre. Assuming that the author of the Mosaic account of creation was a man of fair intelligence it is reasonable to conclude that, if he had been writing a cosmogony from the standpoint of the *appearance* of things, he would have put the sun in the heavens on the first day. The fact that he failed to do this shows that he had a broad, scientific, and correct conception of the scheme of nature, and the very latest developments of modern science move in grooves previously marked out in Genesis, and the more science makes known to us the deep things of nature, the brighter becomes the light that plays over the page of inspired revelation. The old Book is a faithful ally of science, and does not seek to evade the most searching light that can be turned upon it.

Of the Bible as it is related to science, Prof. Dawson quotes a prominent writer\* as saying: "While science is fatal to superstition, it is fortification to a Scriptural faith. The Bible is the bravest of books. Coming from God, and conscious of nothing but God's truth, it awaits the progress of knowledge with calm security. It watches the antiquary ransacking among classic ruins, and rejoices in every medal he discovers and every inscription he deciphers; for from that rusty coin or corroded marble it expects nothing but confirmations of its own veracity. In the unlocking of an Egyptian hieroglyphic or the unearthing of some implement it hails the resurrection of so many witnesses; and with sparkling elation it follows the botanist as he scales Mount Lebanon, or the zoologist as he makes acquaintance with the beasts of the Syrian desert; or the traveler as he stumbles on a long-lost Petra or Nineveh or Babylon. And from the march of time it fears no evil, but calmly abides the fulfilment of those prophecies and the forthcoming of those events with whose predicted story inspiration has already inscribed its page. It is not light but darkness which the Bible deprecates; and if men of piety were also men of science, and if men of science were to search the Scriptures, there would be more faith in the earth, and also more philosophy."

This fine statement of the case is being vindicated every day, and one can not but regret to find a noted writer† making

\*Hamilton.

†Prof. Briggs.

the following disparaging remarks in the first number of the *American Journal of Theology*: "There are scientific men who try to explain the early chapters of Genesis in accordance with the results of modern science. But most biblical scholars refuse to misinterpret the records of Holy Scripture. They prefer to face the facts of the discrepancy between the stories of Genesis and the results of science." It is to be feared that this writer has been so entirely devoted to the subtleties and vagaries of the "Higher Criticism" that he has not found time to carefully study either the "early chapters of Genesis" themselves, or the explanations of "scientific men" who write with the view of showing that the teaching of those chapters is altogether consistent with the facts of modern science. This *ex cathedra* style of hitting things off, which is so prominent a mark of a modern school of criticism, could very well afford to be a little more modest, especially in the face of the fact that some of its own erstwhile most cherished conclusions have already been thoroughly discredited by the results of modern science.

In view of the fact that it has been more than intimated by "skeptical science" that the epochal-day theory is an afterthought to which theologians have been driven by the facts of geology, it is proper to say a word in this connection on that phase of the subject. It is a mistaken notion that the contention that the days of creation stand for long periods of time, is of recent origin. It is more than probable that the author of the letter to the Hebrews had this idea in mind when he wrote this language: "By faith we understand that the worlds have been framed by the word of God,"\* etc. In its usual application æon (world) has reference to time, and the æons (worlds) of the passage just cited are time-worlds and not space-worlds, ages and not heavenly bodies. When the writer says that we know this by faith he manifestly refers to the account of creation which is contained in Genesis, and an examination of that account reveals nothing to correspond to the æons of Hebrews but the days during which the work of the creation was accomplished. *Katarizo*† means to arrange,

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\*Heb. 11: 3.

†See Thayer's Lexicon.

to set in order, to adjust; and the idea appears to be that God by His word adjusted the ages to the work of creation, so that He was not in the least cramped for time. Not only is this a plain reference to the days of creation as long periods of time, but Origen, Augustine, Bede and other ancient writers had the same idea. It is wide of the mark, therefore, to say that modern science has forced the interpretation upon men of faith, for such men entertained this view of the matter long before the advent of modern science.

#### THE BIBLE AND EVOLUTION.

Notwithstanding the bold assertions of a recent writer,\* evolution must be content for a while yet to occupy the position of an unproved theory. If it is ever to occupy the firm ground of an established science the work of its promotion is yet to be accomplished, and this work must embrace the removal of difficulties that now seem well nigh insurmountable. But some scientific men have embraced this theory, and some of these, in the interest of "skeptical science," have sought to array the alleged facts of evolution against Christian faith. Evolution is obliged to deal with the great problem of the origin of life, and materialistic evolution has to build its whole superstructure upon the exploded assumption of spontaneous generation. If anything may be regarded as thoroughly established in biology it is the proposition that there can be no life without antecedent life. As great an authority as Prof. Huxley proclaims this fact to be "victorious along the whole line at the present day," and Prof. Tyndall declares as follows: "I affirm that no shred of trustworthy experimental testimony exists to prove that life in our day has ever appeared independently of antecedent life." And that prince of modern chemists, Prof. Virchow, touches this theory up after the following fashion: "Whoever recalls to mind the lamentable failures of all the attempts made very recently to discover a decided support for the *generatio æquivoca* in the lower forms of transition from the inorganic to the organic world, will feel it doubly serious to demand that this theory, so utterly discred-

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\*Mr. Morris.

ited, should be in any way accepted as the basis of all our views of life.”\* Other authorities of note might be cited to the same effect, but it is not necessary, and in so far as the claims of evolution are based upon the idea of spontaneous generation, they are dismissed as not entitled to further consideration.

But leaving the origin of life out of view, is evolution capable of accounting for the various forms of life as we are acquainted with them. And if man came into existence according to the assumptions of this theory, what bearing would this have upon the Mosaic account of the origin of man? I am free to admit that there seems to me to be irreconcilable conflict between the two; and if evolution kept lifting life from lower to higher forms by the transmutation of species, it is difficult to see how the Bible account can be true. According to Moses there was a man, a perfect man, before there was a woman, but according to evolution the male and the female, after sex was developed, moved along side by side, climbing the stairs of this process, until at last man and woman appeared simultaneously. Both of these processes can not be true, and whatever proves the one to be true, proves the other to be false. It is therefore eminently proper to examine the pretentious claims of evolution.

That weighty difficulties beset this theory on every hand is a fact recognized by men of science. Prof. Huxley says: “What is needed for the completion of the theory of the origin of species, is, first, definite proof that selective breeding is competent to convert permanent races into physiologically distinct species, and secondly, the elucidation of the nature of variability.”† Reduced to its simplest form this proposition is as follows: “All that the theory lacks of being established is the proof.” But the learned professor seems to strangely forget that, according to the theory, the process of transmutation went on till its final and highest result was reached in the production of man, *before there was an intelligent being to direct selective breeding*! All breeding was promiscuous and chance breeding, and before the theory can be entitled to an honorable place in the realm of the sciences it must be shown by experiment and obser-

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\*These three questions are from “Natural Law in the Spiritual World.”

†Am. Cy. Art Species.

vation that chance breeding can produce physiologically distinct species. Not only has this not been done, but all effort to transmute species by the most intelligently directed selective breeding has resulted in signal failure. Varieties have been thus produced in almost endless numbers, but not one permanent species has been brought into existence by the most careful and persistent manipulation; and Huxley might well say, "I adopt the theory of Darwin under the reserve that proof should be given that physiological species can be produced by selective crossing." A great authority\* on such questions says: "Without leaving the domain of facts, and only judging from what we know, we can say that morphology itself justifies the conclusion that one species has never produced another by means of derivation. To admit the contrary is to call in the *unknown*, and to substitute a *possibility* for the results of experience."

When the course of nature is in any way interfered with in the propagation of species there is ever present an active and powerful tendency to revert to original types. Near the beginning of the present century a French gardener\* discovered in a bed of acacias an individual without thorns. He desired to preserve and propagate this variety, which he did by means of cuttings, and it is said that all the thornless acacias in the known world have been derived from that one sprout. But to this day the seeds of this thornless variety produce thorny acacias. Thus the care of the gardener is necessary to preserve this variety, and but for such care it would have disappeared long ago. About forty years ago some well bred hogs were permitted to run wild in what was then Washington Territory. They multiplied rapidly, and now, according to newspaper accounts, they have reverted to the form of the original wild hog. The same thing has happened in the West Indies, as reported by Prof. Dawson. Some years ago some French naturalists made some experiments in crossing two species of the silkmoth, and one would suppose that the gap between species in this insect is about as narrow as anywhere else in the animal kingdom. Of this experiment Prof. Quatrefages says: "In the seventh generation this curious experiment was destroyed by ichneu-

\*Quatrefages in his "The Human Species."

mons. But, as M. Valee, their intelligent breeder, told me, nearly all the moths had returned to the type of the *Bombix arrindia*? The resemblance to what took place in the case of *M. Naudius Linariae* is here complete.”\* Mr. Darwin tried to press the results of this experiment into the service of his theory, and in doing so betrayed just a little unfairness—a very rare thing for him. The French *savant* just quoted refers to this as follows: “I have already replied to the arguments drawn from the fertility of certain hybrids by showing to what it is reduced. Writers who insist upon this point invariably forget the lesson taught us by disordered variation and reversion without atavism. I regret being obliged to place among them Darwin, who, in his later writings has shown much less reserve than in his earlier publications. In the last edition of his book, he quotes what I have said of the cross between the *Bombix cynthia* and the *Bombix arrindia*; he speaks of the number of generations obtained, but he forgets to mention that disordered variation appeared in the second generation, and that reversion to one of the parental types was almost complete at the termination of the experiment.” † “Selective breeding” has developed a great many varieties from the rock-pigeon, but “experiment and observation” have shown that when all these varieties are left to themselves they at once start upon a return trip to the original type. In view of these striking facts is it reasonable to suppose that blind nature could, by chance propagation, have produced the results that the theory of evolution demands?

“Long before the reader has arrived at this part of my work, a crowd of difficulties will have occurred to him. Some of them are so serious that to this day I can hardly reflect on them without being in some degree staggered.” This honest confession is from the pen of Mr. Darwin,‡ the chief apostle of modern evolution. The great naturalist may state one of this crowd of staggering difficulties in his own way. But it may be urged that when several closely allied species inhabit the same territory, we surely ought to find at the present time many transitional forms. Let us take a sample case: In trav-

\*The Human Specie.

† Ibid.

‡“Origin of Species,” p. 123.

eling from north to south over a continent, we generally meet at successive intervals with closely allied or representative species, evidently filling nearly the same place in the natural economy of the land. These representative species often meet and interlock; and as the one becomes rarer and rarer, the other becomes more and more frequent, till the one replaces the other. But if we compare these species where they intermingle, they are generally as absolutely distinct from each other in every detail of structure as are specimens taken from the metropolis inhabited by each. By my theory these allied species are descended from a common parent, and during the process of modification, each has become adapted to the conditions of life in its own region, and has supplanted and exterminated its original parent-form, and all the transitional varieties between its past and present states. Hence, we ought not to expect at the present time to meet with numerous transitional varieties in each region, though they must have existed there, and may be imbedded there in fossil condition. But in the intermediate region, having intermediate conditions of life, why do we not now find closely-linking intermediate varieties? This difficulty for a long time quite confounded me. But I think it can be in large part explained.”\*

He who reads with care the great scientist's strenuous effort to explain “in large part” this difficulty, can not but feel that Darwin is laboring against wind and tide, and that he almost drops to the level of a special pleader. Speaking of the number of intermediate links that must have existed between species, he says: “So that the number of intermediate and transitional links between all living and extinct species, must have been inconceivably great. But assuredly, if this theory be true, such have lived upon the earth.”† But after exploring this wide field that ought to abound in an inconceivably great number of “intermediate and transitional links,” the English *savant* feels constrained to make the following admission: “Here, as on other occasions, I lie under a heavy disadvantage, for, out of the many striking cases which I have collected, I can give only one or two instances of transitional habits and

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\*Ibid, p. 134.

† Ibid, p. 260.

structures in allied species, and of diversified habits, either constant or occasional, in the same species. And it seems to me that nothing less than a long list of such cases is sufficient to lessen the difficulty in any particular case like that of the bat.”\* This serious difficulty confronts the evolutionist in both the vegetable and the animal kingdoms, whether he labors among the living or the dead. It is not claimed by evolutionists that gaps existing between species, are occupied by living intermediate and transitional links; nor have they ever been found among fossil remains—although they must have once lived on the earth in numbers “inconceivably great.”

We will look at a few special cases. Away back in Palæozoic time there existed interesting creatures which have been named *Orthoceras*, that lived in the sea and inhabited shells composed of a series of chambers. Speaking of their fossils as found in the Cambrian rocks, Prof. Winchell, a theistic evolutionist, says: “Here are the oldest examples known of this type. Here, we might say, was its first introduction to the world; and we might begin to query how it came here. We should be inclined to think it was an *abrupt* introduction, without predecessors gradually more and more simple as we should trace them into remoter ages. If an abrupt introduction, it was *not* an evolution from some older form, because evolution proceeds by gradual transitions. Such is the conclusion of some scientific men; and if we were obliged to form a conclusion on the whole question from the facts connected with the first appearance of chambered shells, I think we should all say they did not appear according to the method of evolution. We must be candid, however, and consider all the circumstances. We only wish to ascertain how the facts were—not to make ourselves think them different from the reality. If chambered shells appeared according to evolution, that is the thing we want to know; and it would be a pity to make ourselves believe something not in accordance with God’s ordination of things. Now we know full well that the rocks older than the Cambrian have been subjected to such actions since they were deposited as ocean sediments, that their aspect is totally transformed. We may feel confident that if any shells

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\*Ibid, p. 138.



or corals had been originally enclosed in the sediments, they would have been destroyed. Especially would carbonate of lime have disappeared. Therefore, we are not certain that no chambered shells existed before the Cambrian. They may have existed. They may have been so formed as to show that the Cambrian species were *not* suddenly introduced, but made their appearance in such graduated succession as evolution implies. Here, at least, is a possibility which prevents us from feeling confident that the Cambrian *Orthoceratites* were introduced by a sudden creation.”\*

Than this it would be difficult if not impossible to find a more clearly marked case of begging the question. “*They may have existed*”! “*They may have been so formed*,” etc.! “*Here is a possibility*”! Such reasoning is properly characterized by M. Quatrefages as follows: “Thus, in order to admit the physiological transmutation of race into species, a fact which is contrary to all positive facts, Darwin and his followers reject the secular results of experience and observation, and substitute in their place a *possible accident*, and the *unknown*.” In trying to account, as an evolutionist, for the striking absence of chambered shells more ancient and less perfect than those that are known, Prof. Winchell says that carbonate of lime would have disappeared under the influences to which the rocks older than the Cambrian were subjected, and this he says as an advocate in defense of a theory. But in a little while he seems to forget this, and only a few pages further on he goes down into the older rocks and finds carbonate of lime! He is among the older rocks in search of the first chapters of the history of animal life in this world, and thanks the Canadian geologists that these chapters are “*not completely lost*.” In the older rocks Prof. Dawson found the remains of an animal which Prof. Winchell thus describes: “In the mass we notice a concentric or laminated structure, as if the organism were formed of numerous layers wrapped, one about another. These layers, in most cases, consist alternately of serpentine and *carbonate of lime*.† The serpentine, as is believed, occupies the place of the fleshy part of the animal, while the

\*Walks and Talks in the Geological Field, p. 124.

†Italics mine.

*carbonate of lime* is its skeleton; and we may speak of it as a *coral*," etc. Now what becomes of the special plea made by this same Prof. Winchell, in behalf of evolution, to this effect: "We may feel confident that if any *shells or corals* had been originally inclosed in the sediments, *they would have been destroyed!* Especially would carbonate of lime have disappeared"!

The introduction of vertebrate animals opposes to evolution a difficulty equally as weighty as the one just noticed. Here, also, an evolutionist\* is permitted to speak: "We have now stirred up all the old bones—the oldest bones buried on our planet—as far as we know. But I do not think we have found the first fishes yet. There must have been some forms still less like fishes than these. Perhaps if we could carry the line back, we should find fish-like creatures approximating more and more to crustacean creatures." Such reasoning as this on the part of one who claims to speak in the name of science, is truly remarkable. The theory demands that there should have been fishes older and less perfect than the oldest known, and hence they "*must have*" existed! And all that bolsters this immense assumption up is a "perhaps" and an "if!"

The gap between reptiles and mammals presents an apparently impassable barrier to evolution in its effort to trace an unbroken line from the highest form of life back to the primordial germ-cell. Speaking within the facts, mammals made their first appearance toward the close of Mesozoic time, during the reign of the Saurian dynasty. Here Prof. Winchell may speak again. Having described these original mammals, he says: "All these mammals are most distinctly mammalian. They do not look like first attempts of nature. There is nothing transitional about them. They bring with them no reminiscences of reptiles, birds, or fishes. If they had descended from humbler forms, it must have been by many generations; and many connecting links must be totally lost."† This statement sounds somewhat like a dirge, and appropriately so, for it sounds the death-knell of evolution if we are to be led by facts and not by fancy! A missing link? Yes,

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\*Winchell.

†Walks and Talks, p. 253.

a whole chain is gone. Where are these, "many connecting links?" "They must be totally lost!" *Sic transit gloria evolutionis!*

## MAN.

Prof. Quatrefages distributes nature into four kingdoms, and most justly so, as it seems to me. The French *savant* shows that there is a human kingdom as distinctly differentiated from the animal kingdom, as the latter is from the vegetable kingdom. Thus man is dignified, as he ought to be, with a kingdom peculiar to himself. The most stupendous and impressive chasm that evolution has to bridge over, is the one that is found between the animal and human kingdoms—between the lowest man and the highest animal. This is evident from many facts, but here the argument must be confined to the single item of the brain capacity of skulls. The man-ape stands at the head of the animal kingdom with a skull capable of containing about thirty-four cubic inches of brains. The smallest human skull has a brain capacity of about sixty-eight cubic inches, the difference being thirty-four inches. Now, it is a cardinal law with evolutionists that nature makes no leaps—that her movement along this line is imperceptible, and in answer to the question: Why do we not see these processes going on now? They reply that the whole historical period is not sufficient to make an appreciable difference. Reasoning upon this basis how long would it take, and how many generations would have to live, to raise the brain capacity of the skull from thirty-four to sixty-eight inches? If we allow one generation to advance a cubic sixteenth of an inch—which would be appreciable, one hundred and thirty-nine thousand, two hundred and sixty-four generations would be necessary to fill up this gap. And if thirty years be allowed to a generation we have a time-blank of four million, one hundred and seventy-seven thousand, nine hundred and twenty years! Who can believe that so many generations could have lived during so immense a period, and passed away without leaving upon the geological records the faintest suggestion that they ever existed!

In the presence of this mighty chasm evolutionists themselves stand appalled. Prof. LeConte says: "We have not yet been able to find any transition forms or connecting links between man and the highest animals. The earliest known man, the river-drift man, though in a low state of civilization, was as thoroughly human as any of us.\* Prof. Winchell testifies as follows: "Geological man, as far as known, was the equal of existing races. The European Troglodytes were Mongoloids of the grade of Esquimaux. There is no structural gradation from man downward to half-men and apes. This has sometimes been claimed, but the highest verdict opposes the claim. There are links missing between man and his mammalian predecessors. Here is the prototype of the great gap between man and his contemporaries. From the ape, from the horse, the deer, and other living types, we trace, through fossil bones, a gradation downward in rank and backward in time, to the organisms which made their advent at the beginning of the Tertiary. Here is a pretty complete chain of being in each case, from a primitive extinct form, down quite to the living form. But not so with man. The chain is broken—the links are lost. We can not explain this at present. As long as the interval remains, we can not affirm from facts that man is the outcome of ordinary evolution."† This is very close to a surrender of the issue, and it is a conspicuous example of the triumph of candor over the leadings of a cherished theory.

No American stands higher in geological science than Prof. James D. Dana, of Yale. As regards the point now under consideration this distinguished scientist says: "The existing man-apes belong to lines that reached up to them as their ultimatum; but of that line which is supposed to have reached upward to man, not the first link below the lowest level of existing man has yet been found. This is the more extraordinary, in view of the fact that from the lowest limit in existing men, there are all possible gradations up to the highest; while, below that limit, there is an abrupt fall to the ape level, in which the cubic capacity of the brain is one half

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\* Compend of Geology, p. 390.

† Walks and Talks, p. 305.

less. If the links ever existed, their annihilation without a relic is so extremely improbable that it may be pronounced impossible. Until some are found, science can not assert that they ever existed." \*

The facts as thus set forth put evolutionists to a heavy disadvantage, and oblige them to resort to various hypotheses in their efforts to account for these immense vacancies. Prof. Le Conte dreams of "lost intervals," and Mr. Darwin imagines "imperfections in the geological records." The following statement by the great English naturalist will, perhaps, surprise those who are not familiar with his writings: "But I do not pretend that I should ever have suspected how poor was the record in the best preserved geological sections, had not the absence of innumerable transitional links between the species which lived at the commencement and close of each formation, pressed so hardly on my theory." † Prof. Haeckle, in tracing the line back through the fertile regions of his imagination, finds a missing link in an animal which he calls the *Sozura*. Concerning this myth which is a total stranger to paleontology, the learned professor says that the proof of its existence is found in the demand for a connecting link "between the thirteenth and fourteenth series!" That is the theory is established by assuming the very thing to be proved!

So far, then, as skeptical science founds its objections to the Bible upon the facts of geology or the claims of evolution, the man of faith need feel no alarm whatever. The old Book has triumphantly withstood the assaults that have been made upon it, and is easily master of the situation at the present time.

J. B. BRINEY.

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\* Manual of Geology, p. 603.

† Origin of Species, p. 282.

## ARMINIUS AND THE DUTCH CALVINISTS.

WITHIN a quarter of a century after the death of Calvin a great conflict concerning the doctrine of predestination commenced in Holland.

The provinces of the Netherlands were among the most enterprising and opulent of the countries of Europe, as their inhabitants were among the most industrious and intelligent. From the neighborhood of these provinces to Germany and Switzerland, and their commercial communications with all parts of Europe, the principles of the Reformation had found ready access among them.

Charles V. had endeavored to suppress the growing heresy by a most rigorous system of persecution, but with only partial success. Philip II. took the matter in hand with a sullen determination to exterminate every germ of Protestantism at whatever cost; but after years of the most frightful persecution, after thousands on thousands of horrible executions for heresy and the suspicion of heresy, the people of the Northern Provinces had revolted, and under the lead of William the Silent, Prince of Orange, had formed a Protestant Republic, which successfully withstood the assaults of Rome and of Spain.

The mild views of Melancthon had originally found place in the United Provinces, side by side with the sterner doctrines of Calvin; but the latter had finally come to prevail almost exclusively, from the fact that the leading theologians of the country had received their education in Geneva, where Beza was teaching the theology of his revered master with the most uncompromising fidelity. Thus it happened that the conditional election of Melancthon had come to be regarded by most of the Protestants of Holland as a hateful and dangerous heresy.

Advocates of the milder system were still, however, occasionally found; and especially one Richard Coornhert, an able man who had been bold and active in the service of his country in times of peril, had openly attacked the Calvinistic dogma in a public discussion at Delft. Coornhert was suppressed by

1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

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no remarkable struggle. He was naturally docile and amiable, and the personal influence of the good Aemilius, through his unfeigned kindness, his careful admonitions, and his excellent example, won the heart of young Arminius, and led him to choose the way of wisdom and the life of faith; and his course was henceforth that of a consistent and devoted Christian.

Arminius had reached his fifteenth year when Aemilius died, and he was again left without a protector; but he had not yet ceased to mourn the loss of his kind benefactor when another appeared in the person of Rudolph Snellius. Snellius was himself a native of Oudewater, and a learned man. To escape the tyranny of the Spaniards he had fled from his native country and taken up his abode at Marburg, in Hessa. Being in Utrecht not far from the time of the death of Aemilius, he fell in with young Arminius, whom he found to be a fellow townsman and a youth of rare promise. On his return to Marburg he took him with him and placed him in the University in that city.

Not far from this time a body of Spanish troops invested Oudewater, the native town of Arminius. Their demand for the surrender of the place was refused and a brave resistance was made. The town was, however, taken by assault, and as was usual in such cases, was given up to the brutal and licentious soldiery, who spared neither age, nor sex, nor condition. The city was burned to the ground.

A rumor of this dreadful event reached Arminius at Marburg. He was two hundred miles from the terrible scene, an inexperienced youth of fifteen. But no tidings of his friends in Oudewater reached him, and after some days of almost unendurable suspense he determined to return to the land of his birth, now full of excitement and danger, in order to learn of their fate. His worst anticipations were scarcely equal to the terrible reality. Oudewater was only a heap of blackened ruins. His mother, brother, and sister had perished, by what dreadful death he could only conjecture. With a heart utterly crushed he made his way back on foot to his asylum at Marburg.



It was not long after this event that the University of Leyden was opened for the reception of students. The city of Leyden had contributed much to the success of the republican cause by its heroic defense while besieged by the Spaniards, holding out with the most determined bravery until the arrival of a body of patriot forces from Zealand, who compelled the besiegers to retire. In gratitude for the aid thus rendered, the Prince of Orange had promised to found a university in the city. The promise was faithfully fulfilled; and Arminius now decided to finish his studies in the new university of his native land. Leaving Marburg accordingly, he proceeded to Rotterdam, whither the few survivors of the sack of Oudewater were gathered. He was here received into the family of Peter Bertius, the minister of the place, who soon after sent him in company with his own son to the University of Leyden.

Arminius, like Calvin, easily surpassed his fellow students in his university studies, but he manifested a greater versatility of talent than did the Genevan reformer. In mathematics, languages, and philosophy he is said to have ranked above all his fellows. He had also a lively appreciation of poetry, and was himself a poet of considerable merit. He was noted also for his ready wit, and was as genial and kindly in his manners and disposition as Calvin was severe and morose. He remained six years in the University of Leyden, during which time he acquired a high reputation, and gave promise of being able in maturer years to render efficient service to the cause of truth.

Thus it happened that the ministers and magistrates of Amsterdam came to entertain such an estimate of his abilities and such hopes of his future usefulness, that they persuaded the Mercantile Guild of the city to defray the expense of sending Arminius to some foreign university to complete his studies, as a means of securing him for the work of the ministry among themselves. Arminius accepted the offer and bound himself to labor in Amsterdam on the completion of his studies, and not to accept any other position without the consent of the magistrates.

On these conditions he proceeded to the university of Geneva, where Beza was teaching the doctrines of his great master in all their soundness and purity. He was here thoroughly

indoctrinated with the principles of Calvinism in their purest form and from the lips Beza himself.

But things soon became unpleasant for Arminius in Geneva. The philosophy of Aristotle still prevailed in the university. Arminius was devoted to the philosophy of Peter Ramus, in which he had been instructed by his patron Snellius; and he indulged in free criticism of some of the maxims of the famous Stagirite. He was at length induced by his fellow students to deliver lectures in his own room on the philosophy of Ramus to such as might choose to attend. This offended the officers of the university, and through the efforts of the professor of Philosophy, the council passed a decree forbidding him to teach the philosophy of Ramus in the city of Geneva.

As a result of these disagreeable occurrences, Arminius left Geneva, and became a student in the university of Basle. Here also he soon distinguished himself. During the autumn vacation it was the custom in this university that some of the ablest of the students should deliver lectures to their fellows. Arminius acquitted himself so well in this exercise that his performances were especially commended by Grynaeus, who was at the head of the theological faculty, and who took pains also to test and exhibit the proficiency of his favorite pupil in the daily exercises of the class. The faculty of the university offered him the title of Doctor of Divinity when he was about leaving the city, being at the time scarcely twenty-three years of age. He, however, modestly declined the honor, saying it would detract from the dignity of the title if it were borne by a person so young.

Probably no young student ever enjoyed a more cordial or uniform approbation on the part both of his fellow students and instructors than was accorded to Arminius. Beza wrote of him to the ministers and magistrates of Amsterdam:

"Both his acquirements in learning and his manner of life have been so approved by us that we form the highest hopes respecting him. The Lord has conferred on him among other endowments a happy genius for clearly perceiving the nature of things and forming a correct judgment upon them; which, if it be hereafter brought under the governance of piety, of which he shows himself most studious, will undoubtedly cause his powerful genius, when matured by years, to produce a rich and most abundant harvest."

Grynaeus, at Basle, wrote a testimonial in his favor commencing as follows: "Since we ought to refuse to no learned and pious man such testimonials as are worthy of obtaining credit for learning and piety in behalf of those to whom they are granted, such testimonials are on no account to be denied to James Arminius of Amsterdam." He then sets forth his attainments and abilities, declaring that he had excited in the faculty of the university the greatest hopes that he would become a teacher whose instructions would be of great profit to the church, and intimating that he ought to be supported in such a way that his studies might not be interrupted.

From Basle he returned again to Geneva, where he remained three years. At the close of this period he made a tour through Italy which occupied seven months, stopping a portion of this time at Padua to attend the lectures of James Zarabella, then famous as a professor of Philosophy. He undertook this tour suddenly, at the urgent solicitation of an intimate friend who desired his company, and without the opportunity of consulting with his patrons, the magistrates of Amsterdam. Arminius has been blamed for this step, perhaps justly, and certain envious persons took advantage of the occasion thus offered to circulate slanders against him. This, so far as we know, was the only charge ever brought against Arminius until he became guilty of heresy.

After returning from this tour he remained a few months longer at Geneva, and was then recalled to Amsterdam by the magistrates and soon entered upon the work of his ministry. He rose at once to the highest rank as a teacher and preacher. His style was simple and direct, without any flourish of rhetoric or oratory, and yet, says Bertius, "It is impossible to describe the exceeding grace and favor which he obtained from men of all ranks who were eager to hear him and profit by his discourses." Ministers and presbyters were no exception to this rule. In his very first efforts the high expectations of his patrons were abundantly realized.

#### ARMINIUS BECOMES A HERETIC.

For two years the fame of Arminius as a scholar and preacher had continued to increase when the incident related

at the commencement of this paper took place. He was called upon by his friend Lydius to refute the loose principles of the infralapsarians, and, at the same time, the magistrates of Amsterdam requested him to expose the errors of Coornhert.

Here then was a great opportunity for the young preacher, as by common consent the eyes of the orthodox were turned upon him. Surely, he, if any one, could vindicate the faith of Calvin and Beza, and by so doing get to himself a fame which would assure him a place among the first theologians of his time. But unfortunately for these brilliant prospects, Arminius loved the truth better than his own reputation. The opportunity thus presented to him was not to raise him to additional honor. It was rather to be the occasion of suspicion and reproach, and at length cause his name to be cast out as evil.

As Arminius came to the examination of the subject, his prejudices were, of course, in favor of the doctrine he had learned from Beza, whose admiring and reverent pupil he had been; and, as we have above indicated, his interests were on the same side with his prejudices. As the result of his investigations, however, he became first, an infralapsarian. But he did not stop here. He continued his investigations until he became convinced that the whole theory of unconditional predestination was a fiction. This change in his views was, however, by no means sudden and inconsiderate. The examination commenced in the manner we have stated, but it was only after years of patient, prayerful investigation, that the final conclusion was reached. He did not, however, comply with the request of Lydius and refute the infralapsarianism of the ministers of Delft, nor with that of the magistrates of Amsterdam by exposing the errors of Coornhert; and the fact of his non-compliance could not, of course, increase his reputation or popularity.

From this point onward there are two versions of the whole affair entirely distinct and often contradictory. The old fable of the wolf and the lamb, and the dispute between them as to which muddied the stream, was, perhaps, never better illustrated than in the history of Arminius and the Dutch Calvinists. Each party claims to be the lamb and that the other is

wolf, and each that the other troubled the stream. We shall attempt to give a careful but brief statement of the facts in such a way that both sides as far as possible may appear, and leave the reader to decide which party was the wolf, and which, if either, was the lamb.

It is certain that Arminius, as a result of the investigations commenced as above stated, came gradually to doubt and at length to disbelieve the Calvinistic doctrines of his day. But he was a careful, prudent man, and knew that he had no right to advance anything contrary to the settled belief of the churches of his time except after the most careful and mature deliberation, and then only with great consideration and caution, so as not to disturb unnecessarily the peace of the churches. He knew that the views to which he now inclined would be connected in the zealous minds of the Calvinists of Holland with the errors of the grand heresiarch, Pelagius, who had been for centuries the abomination of the church. He knew also that the peace of the churches would be disturbed, and that his popularity and capacity for usefulness might be seriously impaired by any except the most careful and moderate statement of his views, perhaps by any statement of them, however careful and moderate. But none of these considerations could move the soul of Arminius from its allegiance to the truth. He was gentle and peaceful in his disposition almost to timidity; he was willing to be cautious and prudent; but he would not be cowardly and unfaithful. He could not persuade himself to silence on the ground that a declaration of his sentiments would do more harm than good,—a frequent device of the father of lies, by which many a soul, otherwise noble, has been brought into spiritual bondage.

Arminius commenced, therefore, in the year 1591, cautiously and moderately to set forth his views. He was delivering discourses in a regular series upon the epistle to the Romans, and when he came to the seventh chapter he gave an interpretation different from the prevalent Calvinistic theory, insisting that in the passage, *For the law is spiritual, but I am carnal, sold under sin*, as elsewhere in the chapter, Paul referred not to the regenerate state, but rather to the process of regeneration or the awakening of the mind in the preparation for

it. For such a slight deviation from the orthodox view complaints were made against him to the ecclesiastical senate of the city. Perhaps his neglect of the requests which had been made to him with reference to Coornhert and the infralapsarians, had put the sharp-scented Calvinists on the track of his heresies. He was accused of Pelagianism as attributing too much goodness to the unregenerate state.

The senate summoned him to a conference, proposing thereby to enlighten him in the truth and reduce him to the accepted standard. Arminius had no objection to the conference, but requested that the magistrates of the city might be present as unprejudiced and disinterested witnesses:—and in general we may say that throughout this whole struggle Arminius and the Arminians seemed to rely upon the civil magistrates for protection against the bigots of the church. The proposal was deemed improper, but the conference took place according to a second request of Arminius, in the presence of his brethren of the ministry only, the lay elders not being expected to attend.

In this conference Arminius proved that his interpretation of the seventh chapter of Romans, though somewhat novel was not contrary to the Belgic confession or the Heidelberg Catechism, the accepted standards of orthodoxy in the churches of the Netherlands. Still the hostility of those whose suspicions had been excited was not appeased. On the contrary, when he came to the ninth chapter, and did not deduce from it the doctrines which the Calvinists supposed it to teach, the excitement increased. Crowds of admirers and many who sought to entrap him in his words attended upon these discourses, but Arminius was so prudent that nothing could be fixed upon to convict him of teaching contrary to the catechism or confession, though rumors of his unsoundness were rife.

The Presbytery were at length so far affected by these rumors that they passed a resolution requesting Arminius to declare clearly and unequivocally his sentiments on all the articles of faith. Instead of complying with this request he arose in a subsequent meeting of the Presbytery and called upon any one who had aught to object against anything he had taught to make known his objection, believing that he

could not be properly subjected to the proposed inquisition until something definite could be alleged against him. No one was ready however with any charge or any objection against his actual teaching. He afterward repeated this challenge in a meeting of the ecclesiastical senate, when a minister named Plancius, well known as one of his accusers, was called upon by the others and constrained to reply. He objected chiefly to two statements which he had heard in the sermons of Arminius; first, that no one is condemned except for sin, and second, that too much could not be said in favor of good works provided no merit or desert be ascribed to them.

Arminius reaffirmed these propositions, declaring that in his statement of the former he had not even excluded original sin, and showing that neither was in conflict with the Belgic confession. He declared further that there was but one article of the confession in reference to which he required a certain liberty of interpretation, and he was willing to adhere to the terms of the text even in this case. The Presbytery thereupon declared that they could have no further controversy with him until the confession should be more definitely interpreted by a general synod. Thus ended, in the year 1593, all difficulty between Arminius and the ecclesiastical authorities of Amsterdam, though he was still subject to much annoyance from the more bigoted Calvinists.

Arminius was accused by his enemies during the progress of these difficulties, and many times afterward, of dissimulation and hypocrisy. He carefully refrained, it was said, from making any overt statement of his heresies, and refused to submit to any inquisition by which they could be fastened upon him; but still continued to propagate them in secret, so secretly in fact, that no instance could ever be found upon which to base an accusation.

On the other hand, he boldly challenged his accusers to show any instance in which he had taught anything contrary to the Belgic confession, and there can be no doubt that he was eminently prudent and cautious not only in teaching but also in adopting the new opinions. As late as the year 1599 he wrote to his friend Uytenbogaert, in language significant at once of his character and purposes: "I am doing," says he,

“all that I am able by teaching the truth with which I am already acquainted and in inquiring after that of which I am yet ignorant. I am likewise engaged in investigating still further what I know, and in strengthening and confirming it by solid reasons. But I do all this in silence and in hope, and have in the meantime to endure the unreasonable zeal of certain persons and their almost insufferable vehemence until God is pleased to release me from this inconvenience.”

In general it may be said that the heresies of Arminius were to be inferred from his silence, from the fact that he did not, like the orthodox ministers, teach the doctrines of Calvin rather than from any positive attacks on those doctrines. He seems to have contented himself with teaching his own opinions in an independent, positive way, without bringing them into direct collision with the views of his opponents.

#### ARMINIUS AND THE UNIVERSITY OF LEYDEN.

Toward the close of the year 1603 two vacancies occurred in the university of Leyden. The popularity and ability as well as the scholastic attainments of Arminius seemed to indicate him as the most desirable man for the chair of Divinity, the most important of the two vacant positions. The students and curators of the university as also the citizens of Leyden soon manifested their preference for him.

But Francis Gomarus, the most prominent of the surviving professors, objected to his election, declaring that he was not sound on the seventh chapter of Romans and was known to entertain loose views on the subject of predestination. He believed, therefore, that his appointment would involve the most serious consequences. The curators however, after fully canvassing the subject, decided that these objections should not be allowed to weigh against the high character and eminent abilities of Arminius, and accordingly sent two of their number to Amsterdam to obtain the consent of the magistrates and church authorities to his election. They were unsuccessful. The magistrates declared promptly and positively that they could not give up Arminius and even refused to permit the curators to confer with the Presbytery on the subject.



As soon as it was known that a position of such honor and influence was likely to be tendered to Arminius, his enemies set themselves at work to oppose his promotion to the vacant office. He was known to be unsound on the doctrine of predestination, and he had advanced novel views on the seventh chapter of Romans; and though he had never transgressed the limits assigned by the Belgic confession and was eminently a man of peace as well as of estimable character, except for the heresies which he concealed or refused to state in such form as to disturb the peace of the church or to give his enemies an advantage over him; yet it was pretended and perhaps believed by the more bigoted of the Dutch Calvinists, that his appointment to the professorship of Divinity in the university would be but the unsealing of a Pandora's box of Pelagian heresies which would thus be let loose to devastate the fair heritage of orthodoxy in the churches of the Netherlands. Such a terrible thing was a tendency to "unsoundness" regarded in those days.

A considerable number of these guardians of the faith soon assembled at The Hague to consider by what means the impending danger might be best averted. After zealously canvassing the whole subject, they resolved to state their objections to the appointment of Arminius to the curators of the university and to John of Barneveldt, the Advocate of Holland, admonishing them to be careful for the interests of the university. The curators replied civilly that they would give due attention to the matter. They had reason to believe, however, that envy and personal animosity had as much to do with the advice they had received as honest zeal for the welfare of the university and church. The admonition therefore, produced little effect.

Arminius moreover had powerful friends. Among these was John Uytenbogaert, a prominent minister at The Hague and private chaplain to Maurice, Prince of Orange, the Stadtholder of Holland and commander in chief of the military forces of the republic. Uytenbogaert was himself unsound on the doctrine of predestination.

Another prominent man friendly to Arminius was John of Barneveldt above mentioned. This eminent man was advocate

of Holland, and directed the affairs not only of his own province, but largely also those of the whole republic, being probably the greatest statesman and the ablest diplomatist of his time. He was not, we believe, suspected of "unsoundness" at this period, but he was not intolerant, and did not receive with much favor the request of the zealous Calvinists that he would make use of his official authority to restrain the curators of the university in case he found them disposed to elect Arminius.

Not long after the conference above mentioned was held, Gomarus himself came to The Hague to remonstrate with Uytenbogaert for his recommendation of Arminius. He brought with him a manuscript containing part of a discussion which Arminius had held with one of the professors recently deceased. He declared with much vehemence that the famous preacher was a man of impure doctrine; and when Uytenbogaert defended his friend, he proposed to prove his assertion from the manuscript he had brought, in which he found and read the following sentence: *The human will is not determined either to the one part or the other by any divine decree.* That, said he, is an impious sentiment! Uytenbogaert replied that there could be no impiety in saying that God does not determine those things which he is unwilling to determine, and that Arminius would produce sound reasons for his assertion. Gomarus then adduced the views of Arminius on the seventh chapter of Romans and Uytenbogaert showed that the liberty of interpretation in which his friend had indulged was not contrary to the Belgic confession. He at length succeeded in partially pacifying the troubled mind of Gomarus.

In the meantime Uytenbogaert had written to Arminius to inform him of his probable appointment, and to sound his inclinations with regard to the matter. We subjoin some extracts from the reply of Arminius as serving to indicate the real character of the man better than aught that can be said either by friends or enemies. Arminius and Uytenbogaert had been fellow students in the university of Geneva and were lifelong friends. The letter was written while the plague was raging at Amsterdam. It is very long but interesting

and admirable throughout. We have space for only a few extracts relating to the business in hand.

"I come now," writes Arminius, "to that which is the principal subject of the latter part of your letter, the Professorship of Theology in the University of Leyden. I yield at once to your supposition that I shall not be totally unfit for promoting theological studies if I be diligent and studious and devote my entire powers to this matter. But on the other hand many things rise up in my mind to persuade me not to desert the function in which I now labor nor to change it for another.

"The first is the extreme love and regard of the church toward me: and truly I consider it no more than right to reciprocate this affection, which, if I may be permitted to say it, I earnestly attempt to do. On this account, therefore, it will be with the greatest difficulty that this church and I can part with each other. \* \* \* Another consideration is the edification of my own conscience, to the cultivation of which I may say without blushing I should not have paid such great attention had not God admitted me to this holy function. I have had abundant experience to prove that the personal sanctification of a man set apart to the sacred office is vastly promoted by the discharge of his hallowing duties. \* \* \*

"I live also in a Republic to the supreme magistracy of which I can without any stain of conscience give complete satisfaction. I leave you to determine whether I ought to change my situation under such a government for one under any other. I am resolved always to preserve an upright and unbiassed spirit, and not to force my conscience for the sake of any man living. Yet not to be able to please Christ without displeasing the magistrates is occasionally a matter of regret.

To these considerations may be added a regard for my family affairs which deservedly affects the most excellent of men. While I remain at Amsterdam I persuade myself that I can preserve my mind free from solicitude on this account. For I am in the enjoyment of an honorable stipend, an augmentation of which I think I could readily obtain if the necessity for such an increase should ever occur. For the Republic is well able to defray these charges, and unless I have greatly deceived myself, the magistrates have conceived a high opinion of me. Yet even this fact tends to make me content with the things necessary and not to indulge in wishes for more. Still I am not a little refreshed by the hope that the church will have a due regard for my offspring and will make the needful provision for them for their father's sake.

"These considerations produce the effect, nay, they have long since produced it, of dispelling from my mind all desires for a change. Yet they have not such a powerful influence over me as to make me willing to despise the judgment of pious and learned men, and especially of the churches of Christ, if they should consider that my labors might be more usefully applied in that situation than they can be at Amsterdam. \* \* \*

Unite your prayers to mine, as I know you do, not for me only and for mine, but for our whole Republic. The urgency of the case demands such intercessions. For the plague does not abate but rages with equal fury and continues its terrible devastations. May the Lord Jesus preserve you in safety to His Church, to your family, and to me. Farewell my prudent friend, *animæ dimidium meae*. Cease not to love me and be mindful of me before the Lord."

As a result of the various deliberations and investigations which were held, it was finally decided that since the views of

the Dutch divines had never been entirely uniform on the subject of predestination, the milder opinion of Melancthon having at one time extensively prevailed; and since the views of Arminius on the seventh chapter of Romans did not appear to be such as would necessarily disqualify him for the office, he might be installed into the vacant professorship in accordance with the desires of the students and citizens, and in fact of all who were interested in the matter except the more uncompromising and bigoted of the Calvinists. Even Gomarus was pacified, Arminius having declared that he would on no account accept the position unless the objections of his colleague could be removed so that they might labor together on terms of mutual confidence.

A deputation consisting of two of the curators of the university, the Syndic of Leyden and two commissioners appointed by the Prince of Orange at length prevailed on the authorities at Amsterdam to release Arminius. The church, therefore, dismissed him with a testimonial to his high character and abilities concluding as follows: "And it is not possible for us to frame any testimonial with greater affection and favor or more heartily than we do this." The Amsterdam ecclesiastical class also gave him a testimonial in which they presented him their most cordial thanks for the kindness and courtesy which he had always manifested among them, and commended him on account of the "transcendent endowments of his genius and the rare and singular gifts" he possessed. He was presented with the degree of Doctor of Divinity in the great hall of the university of Leyden twenty years after he had modestly declined that dignity in the university of Basle, and entered at once upon the discharge of his new duties.

#### ARMINIUS AS PROFESSOR OF DIVINITY AT LEYDEN.

The inevitable effect of the elevation of Arminius to the Professorship of Divinity in the university of Leyden would be to reawaken an interest in the discussion of predestination. Probably no course which the new professor could take without positively denying his sentiments could effectually forestall such a result. The minds of the people were not entirely at rest on the subject even before his nomination was

made the subject of dispute. The opposition which was manifested against his appointment had served to increase the interest in the subject; and the election, in spite of such opposition, of a man known to be unsound on this important question could not but be regarded as a victory on the part of the anti-Calvinists.

The discussion had already commenced among the students before the new professor arrived. In fact the discussion of questions speculative rather than practical, had become too much the custom in the university. Arminius no more than his colleague believed that such discussions would be profitable, and among his first labors in his new position was an effort to arrest it, not by positive prohibition, but by withdrawing the minds of the students from speculative differences and engaging them in the direct study of the scriptures, believing that practical piety was more important than metaphysical speculations, and willing to trust whatever interest he might have in doctrinal disputes to such impressions as the students might unconsciously derive from the word of God. This course was in a measure successful, and for the time Gomarus was satisfied.

In the allotment of the various subjects of disputation among the different professors according to the custom which prevailed in the university, the subject of predestination was assigned to Arminius. He had not concealed from the curators his disagreement with the received opinion upon this subject, and under the circumstances he felt at liberty to advance his own views. He did this, however, so moderately and prudently, being in fact at this time what would now be called only a very moderate Arminian, that no excitement was produced. But in conducting the discussion upon the sin of Adam, a few months later, he took occasion to refute the supralapsarian view that the fall was necessitated by a divine decree, and represented it as contingent upon the free will of Adam. This again occasioned no excitement, and things continued to go on smoothly for a considerable time.

But at length Gomarus began to grow gloomy. He perhaps feared the development of further heresy, and was probably incited by Calvinists, if possible more zealous and bigoted

than himself. At all events he determined to make an open attack upon Arminius. He, therefore, out of his regular course, and without waiting for any suitable occasion, announced that he would discuss certain propositions relating to the doctrine of predestination, the subject which by mutual consent had been assigned to Arminius. In opening the discussion he explained the reason for his unusual course with remarks which reflected upon his colleague, the result of which was that much ill-feeling was excited against the latter for his heretical tendencies. Arminius was present but did not deem it proper to defend himself at the risk of open rupture with his jealous colleague and open dissension in the university.

The next day he wrote to Uytenbogaert: "I know and my conscience is my witness that I have neither said nor done anything by which I could give Gomarus cause of offense. I shall also be easily reconciled to him, though his conduct was most annoying. It is unlawful for me to hate anyone, or to retain anger, however just, against any person. I am taught this by the Word, the Spirit, and the example of that God who is revealed to us in the Scriptures. \* \* \*

"But I will proceed in the diligent inquiry into truth on which I have commenced and in that study by the favor of God I will die, though I should be doomed to endure the hatred and envy of the world on that account. The disciple is not above the Lord."

As may be easily inferred from the above extract a reconciliation was effected without difficulty between Arminius and Gomarus, and so far as the professors were concerned the affairs of the university began to move in their usual course. But the unusual and imprudent course of Gomarus in making an open presentation of the differences between himself and his colleague on the subject of predestination, aroused an interest in the subject on the part of the students which the professors were unable to control. The discussions which resulted were very annoying to Calvinists outside the university who were fearful of the progress of heresy among the students.

The ecclesiastical class of Dort therefore soon took it upon themselves to call the attention of the faithful to the condition of affairs in the university. They preferred a complaint to

the Synod of South Holland concerning the controversies which they heard had arisen in the church and university of Leyden, requesting the Synod to take the matter into consideration that they might fix upon some method by which all schisms and causes of offense might be seasonably removed. They doubtless regarded Arminius as the principal cause of offense.

The curators of the university and magistrates of the city having heard of the complaint of the Dort class, inquired of the professors whether indeed there were any controversies in the university of the kind alleged. The professors having consulted together replied formally that they could have wished the Dort class had acted more discreetly; that there certainly were more discussions among the students than was agreeable to themselves as professors among whom no difference existed touching the fundamentals of Christian doctrine; and that they would endeavor to diminish the number of such disputes among the students.

This reply was subscribed both by Arminius and Gomarus. The latter seems at this time to have been, in a measure, won by the Christian deportment of Arminius, and would doubtless have been willing to remain at peace with him, notwithstanding his zeal for orthodoxy, had he not been constantly incited against him and his heresy by certain bigoted Calvinists outside. Thus there was for the time peace in the university.

But when the question came up for action in the Synod of South Holland, that worthy body decided that the matter ought to be promptly taken in hand. They therefore sent a deputation to the university to catechize Arminius. Arminius declined to be catechized by them, alleging also that it would be improper for him to submit to such process without the consent of the curators, who would probably not be willing to subject the university to inquisition at the hands of a provincial Synod. A few months later another deputation from the same Synod appeared before the curators of the university with nine test questions which they requested that the professors of Divinity might be commanded to answer. The curators declined to comply with the request, saying that if anyone had anything to allege against the university or its professors,

such a matter could with propriety only be referred to a National Synod which it was hoped would soon be convened.

Arminius had already been sufficiently annoyed by attacks of this kind, and the curators did not choose to inform him of the presence and request of this deputation until after its departure.

But the excitement which was thus occasioned by the officious interference of the Dort class and Synod of South Holland continued to increase. Arminius was known to differ from his colleagues on the subject of predestination, and he could not dissemble his views for the sake of peace. He was, however, cautious in his statement of them and always confined himself to the limits assigned by the Belgic confession, allowing to himself, however, a certain liberty in interpreting that instrument. His enemies were very much troubled because he did not express himself more freely. They circulated articles of faith purporting to be his, which exaggerated and misrepresented his views, and excited much odium against him. In fact the whole country was disturbed by controversies concerning the opinions supposed to be represented by the two rival professors. The Gomarists were the most numerous, and many of them were inflamed with an uncompromising zeal against heresy.

But the ability and high character of Arminius, and the less repulsive nature of his doctrine, gave also a certain popularity to his views. His opponents now began to clamor for a National Synod which might have authority to suppress the rising heresy. Arminius in a masterly oration pronounced in the early part of the year 1606 declared himself in favor of such a synod, setting forth the conditions upon which he deemed it might be successful, and suggesting that in case the two parties should be unable to agree, they ought to consider how far dissenting opinions might be peaceably tolerated; and declaring that the synod ought to reserve its censures for those who should refuse to tolerate honest differences of opinion in matters which could not be deemed essential or fundamental.



The States of Holland, by far the most powerful of the United Provinces, not long after this declared for a National Synod. The enemies of Arminius, however, were shocked to observe, in the terms of the resolution passed on the subject, that a revision of the Confession and Catechism was mentioned as part of the work proposed. They had wanted a Synod only to condemn the heresies of Arminius. When therefore they found that the Confession and Catechism, in whose terms Calvinists believed they had a decided advantage, were likely to be subjected to the searching criticism of such a masters of thought and theology as the heretical professor, their enthusiasm suddenly cooled, and they began to dispute about the terms of holding the Synod and the objects to be set forth in the summons to be issued. The States of the other provinces also approved the idea of a National Synod, but the States-General declined to order the assembling of such a body so long as the opposing parties could not agree upon the terms of the call, nor the objects for which it was to be convened.

In the meantime the attacks upon Arminius did not cease. Whenever he was called upon by his enemies to make an open and explicit declaration of his sentiments, he, well knowing the purpose of the demand, uniformly replied that the place for such a declaration was the National Synod now soon to be held; that anything he might now say, would, perhaps, be misunderstood and misrepresented to his prejudice before the Synod; that as he had taught nothing contrary to the Confession and Catechism there was no reason why such a demand should be made.

This refusal of Arminius to give his enemies the advantage they sought was made use of by them to prejudice the minds of the people against him. They declared that he taught heresy privately, but when called on by deputations from honorable bodies to declare his views, he was always ready with some shift or evasion. He was accused of duplicity and hypocrisy, and the zeal of the faithful burned fiercely against him.

Arminius was deeply sensible of the wrong done him by these misrepresentations and of the odium of which he was

thus made the object; but he held firmly to the idea that the proper place for the declaration of his views was the National Synod soon to be assembled, and he was unwilling to disturb the peace of the churches by precipitating the discussion. He therefore confined himself strictly to the limits assigned by the Confession and Catechism in his teaching, by which, having subscribed them when entering the ministry, he doubtless considered himself bound, until the action of the proposed Synod should give him a larger liberty. He was also as cautious in adopting as in declaring opinions contrary to those generally received, being determined to suspend both judgment and expression till fully convinced of their truth.

The cautious, conservative character of the mind of Arminius is well illustrated by a letter which he wrote to his friend Drusius in April, 1608. We extract as follows:

"But you have two qualities," he writes, "which I can not but extol; first, that you openly declare that you are still in doubt and suspend your judgment whenever you are not fully convinced by the arguments adduced; and, second, that you do not refuse even at this period of life to change your opinions. I esteem these two qualities in you so much the more as they approach the more nearly to my own intentions. For there is not such a vast difference between those subjects which engage your attention and those which engage mine, as not to allow me in some instances to hesitate and suspend my decision. For this course I am caluminated by many persons who seem to carry the knowledge of all things in their breasts, and who imagine that their words are oracles to be received with open ears and hearts.

"Neither am I ashamed to have forsaken some of the sentiments taught me by my masters, since it appears to me that I can prove by the most forcible arguments that the change has been made for the better. This I am prepared to demonstrate as soon as it is possible to do it to good effect and without any tumult."

#### ARMINIUS AND THE STATES OF HOLLAND.

The refusal of Arminius to make what he regarded as an imprudent or premature declaration of his opinions was used against him so effectively by his enemies, that he and his friend Uytenbogaert addressed a memorial to the States of Holland requesting them to make immediate provision for the National Synod in which his views might be fairly presented and discussed. The States of Holland as well as the States General were engaged at this time in very important negotiations with foreign powers, and could not attend to the matter of the Synod. Arminius then requested, since the reports so

industriously circulated were operating greatly to the disadvantage not only of himself but also of the students who had been under his instruction, that the States would at least appoint a conference in which he might have a fair hearing; so that, if possible, the opposing parties might be brought to a mutual understanding.

This request was granted. The States of Holland decided that a conference should be held at The Hague on the twenty-fourth of May, 1608, before the Counsellors of the Supreme Court, and summoned Arminius and Gomarus with a few friends of each to appear.

When the conference was opened the Commissioners called upon Gomarus for a statement of the obnoxious opinions of Arminius. Gomarus at first declined, objecting to the tribunal as unfit to take cognizance of theological matters, and then intimating that Arminius ought to declare his own heresies. Arminius thought it strange that since the whole land was filled with accusations against him a principal leader of the opposition should hesitate to state his objections to his doctrine. Gomarus finally yielded, and a discussion upon the subjects of justification and predestination took place between the two theologians, who at the request of the Commissioners reduced their opinions to writing.

After carefully examining these written statements, the Commissioners concluded that the differences were not really very important, and that the statement of them might be either omitted altogether, or that the ill-feeling on account of them might be avoided by mutual toleration.

When this report was made in the assembly of the States, the latter invited the theologians into their presence, and Barneveldt, Advocate of Holland, thanked them in presence of the honorable assembly for their attendance and their efforts towards mutual reconciliation, at the same time declaring that he thanked God that their differences did not concern the great essentials of the Christian faith. Gomarus replied that the views of Arminius were such that he should not dare to appear with them at bar of God. "I had rather appear before God with the faith of Arminius than with the charity of Gomarus," was the response which this ill-timed declaration

of the Calvinistic bigot provoked on the part of a shrewd contemporary to whom it was reported.

Gomarus added that unless some means were promptly devised to allay the dissensions which had arisen in consequence of the teachings of Arminius, civil war would inevitably be the result. Arminius arose and said that he was not conscious of anything so atrocious in his religious belief; that he was ready to make a full declaration of the same before their Lordships then and there, or at any other time they might choose to appoint, in order that they might be able to judge for themselves whether the accusations against him and his views were just.

The assembled States after deliberation, determined to act upon this suggestion of Arminius, and accordingly invited him to appear before them to make a declaration of his views. He made such a declaration in the fullest and most explicit terms before the assembled States of Holland and West Friesland on the sixteenth of October, 1608. Another conference between the two theologians was soon after ordered by the States of Holland who were still in hopes that they might come to a mutual understanding and agreement. The discussion was carried on *viva voce*, but the States requested both parties to prepare a written statement of their positions and arguments in this conference, that they might themselves take cognizance of their differences. Arminius attempted to comply with this request, and had already written out the greater part of the statement required, when his health utterly failed and he was unable to go on.

The efforts which during the last four or five years he had been constantly compelled to make in order to sustain himself in the presence of his enemies proved too much for a constitution never very robust, as the calumnies and the consequent odium to which he was subjected were too much for his sensitive nature. He was naturally of a peaceful disposition, never at home in an atmosphere of strife; and the conflicts into which he was continually forced were exceedingly repugnant to his feelings. He kept a brave front in presence of his enemies, though uniformly courteous in return for their reproaches; but when retired from the public gaze, in the privacy of his home,

or in the society of his intimate friends, he yielded occasionally to the emotions which the abuses of his enemies induced, and which were all the more galling because he was conscious that they were totally undeserved, and because he did not allow himself to return hate for hate, nor reproach for reproach. "How often," says Bertius, "have we heard Arminius quote with sighs that exclamation of the prophet, Woe is me, my mother, that thou hast borne me, a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor have men lent to me on usury; yet, every one of them doth curse me." Yet, adds his eulogist, he would soon recall himself within the bounds of reason and tranquility, being at no time destitute of an elevated and noble spirit.

How far he yielded to such feelings, and how intense were his griefs when not even his intimate friends were with him, of course Bertius could not inform us. But it is the opinion of those most conversant with the circumstances, that the conflicts he was forced to endure, and the persecutions he suffered, developed his disease and hastened his death.

He wrote to the States of Holland to say that he was for the present unable to comply with their request, that if he recovered he would finish the statement he had commenced, but if his sickness should be unto death, they would find it in its unfinished state; that he still persisted in the faith they had heard him declare, and that he was ready to appear with it before the Judge of the quick and the dead.

It was one of his greatest consolations that he had been permitted to make a full declaration of his views in presence of the assembled States, from whose generous sympathy he could not but hope that toleration would be granted to those who might be led to adopt his belief.

But during the progress of his disorder,—a disease of the liver involving the digestive apparatus—the rage of calumny did not cease. His enemies claimed to regard his sickness as a judgment of God for his unfaithfulness, and quoted passages from the prophecy of Zechariah to show that evils like those with which he was afflicted had been denounced against unfaithful shepherds. They composed an anagram from the letters of

his name, making them read, *Vani orbis amicus*—Friend of a Vain World—which they held to represent his real character.

Meanwhile his disease had made such progress that his physicians thought it best to inform him that it was time for him to set his house in order. He thereupon drew up his will, in the introduction to which he indicated the end of his past labors, and the hopes he had cherished for the future. "Above all," he wrote, "I commend my soul on its departure out of the body into the hands of God who is its Creator and faithful Savior, before whom also I testify that I have walked with simplicity and sincerity and in all good conscience in my office and vocation." He goes on to say that he had always set forth his views with the greatest care and conscientiousness, and in the hope that they might contribute to the final union of all bodies of Christians except the Papists in the bonds of peace and love. Christian-Union, on the ground of toleration in non-essentials, was thus one of the principal aims of the life-work of Arminius.

On the nineteenth of October, 1609, he died the death of the righteous in the forty-ninth year of his age.

That the reader may have the opportunity of seeing both sides of this history we append an extract from a sketch of the life of Arminius prepared in 1841 as an introduction to the history of the Synod of Dort, by Rev. Samuel Miller, D. D., at the time professor in Princeton Theological Seminary, and published the same year by the Presbyterian Board of Publication.

Arminius, says Dr. Miller, in regard to talents, to learning, to eloquence and to general exemplariness of moral deportment is undoubtedly worthy of high praise, but if there be truth in history, his character as to integrity, candor, and fidelity to his official pledges and professions, is covered with stains which can never by any ingenuity be effaced.

At length after various attempts to bring him to an avowal of his real opinions had failed, he was summoned by the States General,\* in 1609, to a conference at The Hague. He went, attended by several of his friends, and met Gomarus, accompanied by a corresponding number of orthodox divines.

Here again the sinister designs and artful management of Arminius and his companions were manifested, but overruled; and he was constrained, to a considerable extent, to explain and defend himself.

\* Dr. Miller appears to have been so little acquainted with the history and constitution of the Dutch Republic that he seems not to be aware of any difference between the States of Holland and the States General of the United Provinces.

But before this conference was terminated, the agitation of his mind seemed to have preyed on his bodily health. He was first taken apparently in a small degree unwell, and excused himself for a few days to the States General; but at length grew worse; was greatly agitated in mind; and expired on the nineteenth day of October, 1609, in the forty-ninth year of his age. His mind, in his last illness, seems to have been by no means composed. "He was sometimes heard," says Bertius, his warm friend and panegyrist—"He was sometimes heard, in the course of his last illness, to groan and sigh, and to cry out, 'Woe is me, my mother, that thou hast borne me, a man of strife, and a man of contention to the whole earth. I have lent to no man on usury, nor have men lent to me on usury; yet, every one doth curse me.'"

It will be observed that Dr. Miller's copy of the oration of Bertius differs from the one from which we have quoted.

Such are the different views which have been taken of Arminius and his work. That which we have presented seems to be fully substantiated by letters and other original documents, as well as by the facts conceded by both parties.

It is, however, as we have above remarked, the old story of the wolf and the lamb, and the old dispute which it was that troubled the stream. Far our own part we believe it would not be easy to find in the history of the church, the record of a man whose ability was more eminent, whose character was more dignified, and amiable, and courteous, and whose life was more fruitful and faultless than that of James Arminius.

Considering the causes of his death and the time of life at which it occurred, it may be said that he died prematurely. We believe, however, that he died when his work was accomplished. It is probable even that the cause he represented was best promoted by his death. As long as he lived he was a mark for the slings of calumny, and a point against which the opposition to his doctrine could be rallied. But when he was dead, the slanderous tongues of his enemies, if not silenced, were at least rendered less effective, and men began to consider what it was in the doctrine of Arminius which could expose him to such bitterness of enmity.

His declarations before the States of Holland was not without its proper effect, especially after the death of the author had in a manner disarmed his antagonists; and it is probable that his prudent but earnest efforts with the additional emphasis contributed by the circumstances of his death, was a

principal cause of the toleration which for the next few years was accorded to those who cherished his opinions. No friend of Arminius can regret that he was spared the fierce contentions and the bitter persecutions which succeeded this toleration. He lived long enough to accomplish his work. He died so soon that no stain is left on his memory; and no Arminian need blush for any word or act of the man after whom his theological system is named.

D. G. PORTER.

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## THE SONG OF SONGS.

### INTRODUCTION.

The Song of Songs, or Canticles, was written by Solomon, King of Israel, during the Hhokmah period of Hebrew literature. It is an inspired production. If its title is post-Solomonic—which is not admitted—it certainly existed prior to the closing of the Canon.

These assumptions respecting its author, date, inspiration, and canonicity, though not argued here at length, are not made gratuitously; but they are rather warranted by the internal evidences of the poem, by its geographical allusions, historical correspondences, general acceptance, and critical investigation.

The whole poem is essentially dramatic. It is vivacious and lyrical with an erotic complexion. It possesses unity of structure, and is not a collection of poetical fragments brought together into a "floral collection"—it is not an anthology as held by Herder, Eichhorn, Magnus, and some others. The tinted lenses of destructive criticism has given colors to many works of ancient writers wholly unknown to those writers. This production has proved an enigma to many readers. To those who go to it with a theory, to which it must yield, the probability is it will always be an enigma. And this is true, whether it is considered "an idyl or *bucolic carmen amoebum*;" whether it is *allegorical*, historical, or typical.

Some hold, as Ewald, that the song was written for dramatic representation, while others, like Renan, contend that it was publicly presented in mimic action. There seems to be no proof to establish any



such theory, although the lyrico-dramatic element is as prominent here as the tragic element is in the *Book of Job*. In this respect, indeed, the two compositions are in striking contrast.

Many attempts have been made to divide this poem into its natural or logical divisions. Good, Fry, and Noyes may be taken to represent the duodecimal, or twelve-fold division; Bossuet, Percy, and Williams, the hebdomidal division, thus giving a part to each day of the week; Delitzsch and Hahn, the sextuple division, etc.

It is not contended here that the five acts into which the poem is divided are definitely marked in the original; but the quintuple form is of very ancient adoption. We find it in some old Ethiopic versions, followed by Ewald, Böttcher, Renan, Zöckler, and others. Believing the five-act division to be the best dramatic form, it is adopted and arranged accordingly. Further, it is believed that this arrangement helps to bring out the spirit of the song and to make it self-interpretative.

In the discussion of the ethical idea or purpose of the song, many theories, speculations, guesses, or vagaries have been offered. Some project its interpretation beyond its time, and give to it a divine-typical significance, having Shulamith to personate the church and Solomon the Lord Jesus Christ; some make it a severe rebuke to polygamy; some a laudation of marriage; some a pure pastoral, like the bucolic verses of Virgil; some a historical lyric; while Hitzig makes it a beautiful ideal without any historical basis whatever; some a parable; some a typical allegory, etc., etc.

There is no intimation in the poem that it is prophetic. That salutary lessons are to be found in it, few will deny. That correctly translated and interpreted, it is chaste and elevating, scholarship readily admits. The poem itself is its own interpreter. It is a grand laudavit and magnificat of CONJUGAL LOVE in its blessed purity and happy companionship. If it suggests the loving relation of Christ and His church, it is because both are sacred and heaven-approved. If it suggests the shepherd-hypothesis it is because of its simplicity, purity, and happiness. Many, indeed, are the sweet parallelisms it can suggest; but what they are in any given case, will largely depend upon the imaginative temperament, habits of thought, and psychological constitution of the individual.

There is onward progress in the action, shifting of scene from city to country, from palace to rural homestead, yet all closely held together by a refrain of loving relationship. The pure and beautiful maiden

from northern Palestine wins the heart of the King and he is, in turn, enmeshed in her ringlets. The climax is reached in Act V., Sc. 1.

For Love is as mighty as death is,  
And jealousy cruel as Sheol;  
Its flashes are flashes of lightning,  
A very flame it of Jehovah.  
Many waters there are, but they can not  
The fire of Love ever put out,  
Nor sweep it away can the flood-streams.  
If a person yield, never so freely,  
For Love all the wealth he possesses,  
He would have but contempt for his effort.

In this translation and metrical arrangement faithfulness to the original has been the controlling factor rather than euphony. The object has been to provide an agreeable and acceptable version of this, one of the best, if not the best, lyrical composition extant in any language; one that will be its own best commentary; one that will give pleasure in its perusal; one that will inspire respect and affection for a portion of the Sacred Scriptures; and one, it is hoped, that will impart a more sacred appreciation of conjugal love as ordained and approved of God.

Plattsburg, Missouri, 1897.

J. W. E.

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## THE SONG OF SONGS.

IN FIVE ACTS.

### DRAMATIS PERSONAE.

SOLOMON, King of Israel.

SHULAMITH, a country maiden of Shulem in the north part of Palestine, characterized by remarkable beauty, simplicity of life, and purity of heart.

DAUGHTERS of Jerusalem, attendants and chorus of singers at the court of King Solomon.

SHULEMITES, countrymen of Shulamith.

WATCHMAN, a guard of the palace.

A LITTLE GIRL, sister to Shulamith.

HEROES, WARRIORS, and ATTENDANTS.

## ACT I.

## SCENE I.

(At the palace in Jerusalem.)

*Enter SHULAMITH and DAUGHTERS OF JERUSALEM.*

SOLOMON apart.

*Shulamith.*—With kisses of his mouth let him kiss me,—  
 [To Solomon].—For better thy love is than vintage.  
 For fragrance thine ointments are good;—  
 As an ointment thy name is poured forth  
 On account of which damsels adore thee.  
 After thee draw me—

*Daughters of Jerusalem.*—Come, let us run.*Shulamith.*—The king will bring me into his chambers.

*Daughters of Jerusalem.*—We shall exult and shall rejoice in thee,  
 We shall extol thy love more than vintage.

*Shulamith.*—[To Solomon].—I know that they love thee sincerely.  
 [Exeunt.]

## SCENE II.

*Shulamith.*—Jerusalem's daughters, I'm comely though black  
 As tents are of Kedar, as Solomon's tent-curtains.  
 Look not upon me, because I am swarthy,—  
 For the sunshine of Shulem has browned me.

(After a pause.)

The sons of my mother were angry with me,  
 So they made me the keeper of vineyards.

(Meditatively.)

My vineyard, my own, I have kept not.

(To Solomon, discovered apart.)

Thou whom my soul loveth, where feedest thou? tell me;  
 Where dost thou pasture thy flock?  
 Where makest it lie down at noon?  
 For why am I here as one straying,—  
 Here alone by the flocks of thy friends?

[women,

*Daughters of Jerusalem.*—If thou knowest not, fairest one among  
 Follow thou forth at the heels of the flock,  
 And pasture thy kids near the tents of the shepherds.

[Exeunt.]

## SCENE III.

*Enter SOLOMON and SHULAMITH.*

*Solomon.*—To my mare in the Pharaoh-style chariots  
I can only compare thee, my dear one.  
Comely thy cheeks in adornments of gems,  
Thy neck in a circlet of pearls.  
Adornments of gold we shall make thee  
With ornament-points tipped with silver.

*Shulamith.*—While the King sitteth upon his divan,  
My nard is yielding its fragrance.  
To me my beloved's a packet of myrrh  
Which lieth by night on my bosom;  
To me my beloved's a cluster of henna  
In the gardens of Engedi blooming.

*Solomon.*—Behold, thou art comely, my loved one;  
Behold, thou art fair, thine eyes dovelike.

*Shulamith.*—Behold, thou art comely, my loved one, aye, charming,  
Yea, even our couch is of the green verdure;  
The beams of our houses are made of the cedars;  
Our ceilings above us are fretted,—are cypresses.  
I am only a wild-rose of Sharon,  
A lily of the valleys.

*Solomon.*—As among bushes of thorn is a lily,  
So is my loved one 'mong daughters.

*Shulamith.*—As an apple tree is among trees of the forest,  
So among sons is my loved one.

To sit in the shade of that tree I've delighted,  
And its fruit has been sweet to my palate.

(To the daughters of Jerusalem.)

He has brought me into his wine-house,  
And love over me is his banner.

Stay me with cakes of pressed raisins,  
Refresh me, I pray you, with apples,  
For weary-sick am I of love.

Under my head is his left hand,  
And me with his right hand embraces.

Jerusalem's daughters, I solemnly charge you  
By the gazelles or by hinds of the fells,  
That ye awake not, nor arouse ye  
My love till he pleaseth.

[Exeunt.]

## ACT II.

## SCENE I.

(At Shulem. Shulamith's monologue.)

[Communing alone.]

*Shulamith.*—Hark! my beloved; behold, here he cometh;

On the mountains comes leaping,

Over hills he comes bounding.

My beloved is like a gazelle,

Or like to a fawn of the hinds!

Lo, by our wall he is standing;

He is now looking in through the windows;

Now in through the lattices glancing.

Answered my love, and to me he said:—

“Arise, my beloved, my fair one, go forth!

The rain of the season is over and gone,

The flowers again appear in the land;

The time for the pruning of vines has arrived,

The turtle dove's voice is heard in our land;

The fig-tree is spicing her green figs again;

The vines are in bloom and their fragrance they yield.

Arise, my beloved, my fair one, go forth!

My dove, in asylums of rock,

In shelter of high rocky cliffs,

Thy form let me see, thy voice let me hear,

For sweet is thy voice and comely thy form.”—

Hunt ye and catch for us foxes,

Young foxes despoiling our vineyards;

For our vineyards are already blooming.

My loved one is mine, and I am his own—

Am his, who feeds among lilies.

Until the day breathes, and the shadows are flown,

Turn thou, my loved one, and do thou be like

The graceful gazelle, or like the young roe

Upon the cleft mountains of Bether.

[Exit.]

## SCENE II.

(Same. Shulamith discovered sleeping.)

[Awaking from sleep.]

*Shulamith.*—In the night, on my couch, while reclining,

I sought for him whom my soul loveth;

I sought for him; but I did not find him.

“I will arise,” I said, “and go through the city;

Into the streets I'll go; and into the markets,  
Seeking to find him." But I did not find him.

Found me the watchmen, who go 'bout the city.  
"Tell me, have you seen him, whom my soul loveth?"  
Then when I passed by them a little while later—  
'Twas then that I found him whom my soul loveth;  
And him I caught fast, and I would not let go him  
Until to the house of my mother I'd brought him,—  
And had brought him into my mother's own chamber.  
Jerusalem's daughters, I solemnly charge you  
By the gazelles or by hinds of the fells,  
That ye awake not, nor arouse ye  
My love till he pleaseth. [Exit.]

### ACT III.

#### SCENE I.

(Jerusalem. Daughters of Jerusalem viewing approaching  
bridal procession. Solomon's palanquin surrounded  
by his Israelitish body-guard of valiant heroes.)

*First Daughter.*—Who is this coming up from the pasture,  
Ascending like columns of smoke,  
With myrrh and with frankincense scented,  
With all aromatics of merchants?

*Second Daughter.*—Lo! Solomon's palanquin yonder!  
Sixty brave warriors around it,—  
Of the brave warriors of Israel!

*Third Daughter.*—All of them holding swords, trained they for war—  
Each with his sword on his thigh, to a man!—  
Protecting from fear through the nights!

*Fourth Daughter.*—King Solomon made the sedan for himself,  
And he made it of Lebanon's cedar;  
He constructed its columns of silver;  
Of gold, its support; and of purple, its seat;—  
From love, tessellated within,  
Inwrought by Jerusalem's daughters.

[forth, and behold

*Watchman.*—[Without the palace.]—Ye daughters of Zion, come  
King Solomon wearing the crown,  
Bestowed by his mother on his day of espousal,—  
On the day of his heart's joy and gladness!

[Exeunt.]

## SCENE II.

*Enter the bridal procession.*

*Solomon.*—Behold thou art comely, my love; lo, art fair.  
 Thine eyes through thy veil are as dove's eyes;  
 Glossy thine hair as a flock of the goats,  
     Reposing on the mountains of Gilead;  
 Snow-white are thy teeth as sheep that are shorn,  
     Which have just come up from the washing—  
     Every one of the flock having twins,—  
     There's not a bereaved one among them!  
 Thy lips are like thread, the color of crimson,  
 Thy mouth, when thou speakest is lovely;  
 Thy cheeks, like a piece of pomegranate,  
 Shut in, but yet seen through thy veiling;  
 Thy neck's like a tower of David,  
 As a bulwark, embellished with weapons;  
 And a thousand of shields hung upon it,—  
 All of them shields of brave heroes.  
 Like to two young roes is thy bosom,—  
 Like twins of a beautiful hind,  
 Like those which are feeding 'mong lilies.

*Shulamith.*—Until the day breathes and the shadows are flown,  
 Betake me I will to the mountain of myrrh,  
 And unto the hill of frankincense go.

[Exeunt.]

## SCENE III.

*Enter SOLOMON and SHULAMITH.*

*Solomon.*—Behold, thou art comely, my loved one,  
 And never a blemish is in thee.  
 From Lebanon thou shalt come with me, my bride,  
     From the top of Amana shalt journey,  
     From the summit of Shenir and Hermon,  
     From the places of refuge of lions,  
     From mountains infested with panthers.  
 Thou hast ravished my heart, my sister, my bride,  
 My heart thou hast ravished with one of thy glances,—  
     With one of the chains of thy necklace.  
     How pleasing thy love, my sister, my bride!  
     How much thy endearments are better than wine!  
 Thine ointments more fragrant than all aromatics!  
 Honey, my bride, thy lips do distill—

Honey and milk are under thy tongue.  
 The scent of thy garments is Lebanon's odor ;  
 A garden shut fast is my sister, my bride ;  
 A closely shut spring, a fountain sealed up.  
 Thy plants are a pomegranate orchard,  
 And bearing the most excellent fruit  
 With flowers of cypress and spikenard,—  
 Spikenard and crocus, and sweet-cane and cinnamon :  
 There are plants aromatic of all kinds,  
 Consisting of myrrh and of aloes  
 With all the most excellent spices.  
 A spring-garden thou, a well of live water,—  
 And streams down from Lebanon flowing !

[forth.]

*Shulamith.*—Thou, north wind, awake ; and thou, south wind, come  
 Blow thou on my garden that its spices may flow.  
 Let my beloved come unto his garden,  
 And eat his most excellent fruit.

*Solomon.*—I come to my garden, my sister, my bride,  
 I'll gather my myrrh and my balsam ;  
 I'll eat of my honeycomb and with it my honey,—  
 My wine I shall drink with my milk.  
 (To the company present.)  
 Eat, drink, and make merry, ye friends of mine, loved ones.  
 [Exeunt.]

## ACT IV.

## SCENE I.

(In the royal palace at Jerusalem. Shulamith and  
 Daughters of Jerusalem.)

*Enter* Shulamith conversing with the Daughters of  
 Jerusalem, relating her dream.

*Shulamith.*—Last night as I slept, my heart the while wakeful,  
 The voice of my loved one was heard with his knocking.  
 “Open, my sister, the door unto me,  
 My loved one, my dove, O my perfect ;  
 For my head is now covered with dew,  
 My locks with the dew-drops of night.”  
 “I have put off my tunic,” I said,  
 “How can I don it again?  
 My feet I have already bathed,



How can I soil them again?"  
 My love thrust his hand through the lattice,  
 My heart was excited to greet him.  
 I arose to open the door for my loved one,  
 And my hands were dropping with myrrh,—  
 Yea, my fingers with myrrh running over  
 On the handles of the bolt of the door.  
 I opened to him, my beloved,—  
 But my love had turned 'way, and was gone;

(After a pause.)

When he spoke, my very heart failed me.  
 I sought him, but I did not find him;  
 I called him, nor me did he answer!  
 Then found me the watchmen who go 'bout the city,  
 They struck me, they hurt me,  
 They took my veil from me—  
 Those watchmen who guard by the walls.  
 Jerusalem's daughters, I solemnly charge you,  
 If perchance you should find my beloved,  
 How shall ye tell him  
 That sick of love am I?

*First Daughter.*—What more is thy loved one than any beloved,  
 Thou beautiful one among women?

*Second Daughter.*—What more is thy loved one than any beloved,  
 That thou shouldst thus solemnly charge us?

*Shulamith.*—My beloved is white and is ruddy,  
 Distinguished is he above thousands;  
 As purified gold, too, his head is,  
 His locks flowing black as a raven;  
 His eyes are as doves by channels of water,  
 Bathing in milk, and sitting by full streams;  
 As a trellis of balsam his cheeks are—  
 As garden-beds they of herbs aromatic.  
 His lips are like rose-colored lilies,  
 Dropping with myrrh, overflowing.  
 His hands are as cylinders golden,  
 Begemmed with the jewels of Tarshish;  
 His body as 'twere wrought out of ivory  
 And with sapphires veiling the statue;  
 His legs are like columns of marble  
 On bases of purest gold founded;  
 Like Lebanon is his appearance,

As stately, superb as its cedars.  
 Very sweet are the tones of his voice,  
 And precious is he altogether.  
 This is my loved one, and this my companion,  
 Jerusalem's daughters!

*Daughters of Jerusalem.*—Whither fled thy beloved,  
 Thou beautiful one among women?  
 Whither turned thy beloved away,  
 That with thee we may go seek him?

*Shulamith.*—My beloved went down to his garden—  
 To the trellises went—of his balsam—  
 In the gardens his time to beguile,—  
 To gather up lilies the while.  
 My beloved's I am, and my loved one is mine,  
 The one who feeds among lilies.

[Exeunt.]

SCENE II.

(In the royal palace of Jerusalem. Solomon, Shulamith, and Daughters of Jerusalem.)

*Enter SOLOMON and SHULAMITH.*

*Solomon.*—Thou art comely, my dear one, as Tirzah;  
 As Jerusalem, fair, and as bannered hosts, fearful;  
 Thine eyes, O turn them 'way from me,  
 For a glance from those eyes overcome me.  
 Glossy thy hair is as a flock of the goats,  
 That repose on the mountains of Gilead.  
 Snow-white thy teeth are as sheep that are shorn  
 Which have just come up from the washing,  
 Every one of the flock having twins,  
 And not a bereaved one among them.  
 Thy cheek's like a piece of pomegranate,  
 Shut in, but still seen from thy veiling.  
 There are queens—they are sixty—  
 And concubines eighty,  
 And damsels there are without number.  
 She only, my dove, my perfect, is one—  
 The only one she of her mother,  
 She alone is her mother's own chosen.  
 When daughters beheld her, then blessed they called her,  
 Both queens and concubines praised her;  
 Saying, "Who is this looking forth like the dawn,

As fair as the moon and as clear as the sun—  
 Fearful as an army with banners?"

*Shulamith.*—Unto the garden of nuts I descended,  
 To look at the green of the valley;  
 To see if the vine had put forth its blossom,  
 And whether the pomegranates flourished.  
 My heart I knew not had established  
 Me with chariots of my generous people.

(Turns to go.)

*First Daughter.*—Come back, O Shulamith, do thou come back.

*Second Daughter.*—Come back, come back, that we may look on thee.

*Shulamith.*—[Returning.]—In Shulamith what can ye see?

*Daughters of Jerusalem.*—[Singing in chorus.]—As the dance of the  
*Solomon.*—How delightful thy feet in sandals, O princess,  
 Thy hips have the roundness of jewels,  
 Which are wrought by the hands of an artist.  
 Thy plumpness of form's like a goblet,  
 Which of spiced wine never is wanting.

A heap of wheat hedged about is thy body—  
 Hedged about with the flowers of lilies.  
 Thy bosom is like to young roes,  
 That are twins of a comely gazelle.  
 Thy neck's like an ivory-made tower,  
 Thine eyes like the clear pools of Heshbon  
 Near the gate of the populous city;  
 Thy nose is like Lebanon's tower,  
 That is looking the way to Damascus.  
 Thy head is upon thee like Carmel,  
 And the locks of thy head are like purple—  
 And a king is bound fast in the ringlets! [Exeunt.]

SCENE III.

(In the royal palace. Solomon and Shulamith.)

*Solomon.*—How beautiful thou, and how comely!  
 Thy love's among sweetest of pleasures!  
 Thy stature resembles the palm tree,  
 Thy bosom its fruit formed in clusters.  
 I declare I shall climb up the palm tree,  
 And catch with firm grasp on its branches.  
 Thy bosom, now pray, let be as grape-clusters,  
 And the breath of thy nostrils like apples,  
 And like the best wine be thy palate.

*Shulamith.*—[Suddenly, laughing.]—Gliding down for my loved one [so smoothly,  
 Moving gently the lips of the sleepers!  
 I am my beloved's, (Then tenderly.)  
 And for me is his yearning.  
 Come, thou, my love, let us go to the country,  
 Let us stop over night in the hamlets;  
 Let us early set off for the vineyards.  
 We shall see if the vine has yet sprouted,  
 If yet it has opened its blossoms;  
 We shall see if the pomegranates flourish.—  
 There all of my love I will give thee.  
 The mandrakes are yielding their odor,  
 And about our doors all kinds of best fruit—  
 The fruits of this year and the fruits of last season,  
 Which for thee, my loved one, I've treasured.  
 O that thou wert unto me as a brother,  
 Who nursed at the breast of my mother,  
 Should I find thee without I would kiss thee,  
 Nor then would the people despise me.  
 I would lead thee, would bring thee to the house of my mother,  
 That thou mightest give me instruction.  
 Thou shalt drink of spiced wine I will give thee,  
 Of my pomegranate wine unfermented.  
 (To the Daughters of Jerusalem.)  
 Under my head is his left hand,  
 While me his right hand embraces.  
 Jerusalem's daughters, I solemnly charge you,  
 That ye do not awake, nor arouse ye  
 My love till he pleaseth. [Exeunt.]

## ACT V.

## SCENE I.

(At Shulamith's home in Shulem. Shulemites,  
 Solomon, and Shulamith.)

[Solomon and Shulamith approaching.]

*Shulemites.*—Who is this coming up from the pasture,  
 On the arm of her lover supported?

*Enter SOLOMON and SHULAMITH conversing.*

*Solomon.*—Under this apple tree, here 'twas I waked thee;  
 There 'twas thy mother had travail;  
 There wast thou born of thy mother.

*Shulamith.*—As a signet-ring on thy heart place me,  
 As a signet-ring upon thine own arm;

For love is as mighty as death is,  
 And jealousy cruel as Sheol.  
 Its flashes are flashes of lightning,  
 A very flame it of Jehovah.  
 Many waters there are, but they can not  
 The fire of love ever put out,  
 Nor sweep it away can the flood-streams.  
 If a person yield, never so freely,  
 For love all the wealth he possesses,  
 He would have but contempt for his effort. [Exeunt.]

## SCENE II.

(Shulamith, Solomon, and Shulemites.

A little sister of Shulamith.)

*Shulamith.*—[Singing.]—We have a sweet little sister,  
 Not yet grown out of her childhood.

What shall we do for our sister,  
 In the day when she shall be sued for?

*Shulemites.*—[Responsive.]—If she be a wall of a city,  
 We'll build on her a castle of silver;

If a leaf of a folding door she be,  
 With a cedar board we will restrain her.

*Shulamith.*—[Singing.]—I myself was a wall of a city,  
 And my breasts as its towers;

It was then in his eyes that appeared I  
 As one that finds favor.

(Speaking.)

Solomon's vineyard is in Bel-hamon.

To keepers he let out the vineyard;  
 Each one for its fruit shall bring as his portion  
 Ten hundred shekels of silver.

My vineyard, the one that is mine is before me:  
 O Solomon, thine is the thousand,  
 For those guarding its fruit is two hundred.

*Solomon.*—O thou, who dwellest in gardens,  
 For thy voice companions are listening,  
 Let me, too, hear it.

*Shulamith.*—[Singing.]—Flee thou, my beloved,  
 Be like the gazelle,

Or a fawn of the roe  
 On mountains of spices.

[Shulamith on the arm of Solomon. Shulemites fol-  
 low in procession, singing.]

END.

[Exeunt.]  
 J. W. ELLIS.

## EXEGETICAL DEPARTMENT.

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### THE NEW PATCH AND THE OLD BOTTLES.

There are few passages of Scripture more familiar than this: "No man putteth a piece of new cloth unto an old garment . . . neither do men put new wine into old bottles;" and there are few that are more incorrectly translated, or more improperly understood. In patching the garments of boys it is the universal custom to use a piece of new cloth, and even that usually wears out before the garment does; and old bottles, such as we now use, are just as good for new wine as new ones. The rendering adopted in the R. V. by which we have, instead of a piece of "new cloth," a piece of "undressed cloth;" and instead of bottles, wine-skins, removes this absurdity by making the translation correct; for it is an undressed or unshrunk piece that makes the rent worse by shrinking after being wet; and it is a wine-skin that has already been stretched as much as it can bear by the fermentation of new wine, that will burst under the same pressure applied a second time.

But the wrong rendering of the passage, though still quoted by thousands, is not so serious as the current misinterpretation of it. How constantly we hear the two little parables represented as meaning that Jesus would not patch his new gospel cloth on the old garment of the law, or put the new wine of the gospel into the old wine-skins of the law. It is strange that the incongruity of representing the gospel as a mere piece of cloth to be used as a patch, while Judaism is the garment, whether new or old, has not long ago, and to every mind, awakened the suspicion that this interpretation is wrong. And then, how could the old law be made worse than it was by attaching the gospel to it? Suspicion should have arisen also from reading the parallel passage in Luke, for there we learn, that after using these two illustrations, Jesus added as a third: "And no man having drunk old wine desireth new, for he saith the old is good." If the new wine means His new doctrine, then Jesus ended the speech by making the old doctrine good and not the new.

These hints, so obvious, and yet so often unobserved, show the necessity of looking into the context according to one of the most essential rules of exegesis. When we look there for the subject under

discussion, and the remark or remarks to be illustrated, do we find anything said about the difference between the law and the gospel? Not a hint of it. The question under discussion was one propounded by certain disciples of John, and it had reference to nothing prescribed in the law of Moses, but to the custom of fasting which was common to them and to the Pharisees: "Then come to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?" As the law prescribed only one fast, that on the day of atonement, though it permitted as many as the people might choose to observe, the reference of the question is to a voluntary custom, and not to anything prescribed in the law. The Lord answers the question, as His custom was, by stating parallel cases; and He leaves His questioners, by reasoning from analogy, to draw their own conclusion. In the present instance there are four of these parallel cases or parables, and they all convey precisely the same thought. In the first this thought is made so clear as to be unmistakable: "Can the sons of the bride-chamber mourn so long as the bridegroom is with them? but the days will come when the bridegroom shall be taken from them, and then will they fast." Here the meaning undoubtedly is, that fasting should be suited to the occasion; and that the present occasion with His disciples was one of joy like that of a wedding, and that fasting would be as inappropriate with them as with the attendants of the bridegroom while the wedding feast is in progress. Both the question and the answer derived additional force from the circumstance brought out by Mark alone, that the questioners were fasting that very day, while Jesus and his disciples were feasting in the house of Matthew the publican (Mark 2:18).

Not only is this the meaning of the first parable, but it shows that to fast on a wrong occasion, such as a wedding, would mar the enjoyment of the occasion, and at the same time destroy any good there might be in the fast.

Coming next immediately to the second parable, He says: "No man seweth a piece of undressed cloth on an old garment; or else that which should fill it up taketh from it, the new from the old, and a worse rent is made." That is, the patch should be suited to the garment, shrunken cloth to a shrunken garment, lest the former be lost, and the latter be made worse. So, a fast and its occasion must be suited the one to the other, or the one is thrown away and the other is marred. Then comes the third parable, illustrating the same thought by showing the necessity of selecting skins suited to the wine if both are to be preserved. Finally, the fourth, in which the analogy is drawn from the order in which wine of different qualities is placed before the

guests at a banquet. To give good old wine first, and then inferior new wine, would be as inappropriate as fasting on an occasion of mirth.

The teaching of these parables struck still deeper than appears from the preceding. It showed the contemporaries of Jesus, and it shows us, the folly of a custom then prevalent, and often to some extent since then, of having set days in the week or the year as fast days. The Pharisee whose defective prayer is set forth in another parable, says to God, "I fast twice in the week." He means two days in the week; and as Jesus finds no fault with the correctness of his statements, we must suppose that in this he told the truth. He certainly exercised great self-control, and "brought his body under." His purpose, no doubt, was to acquire complete supremacy over his bodily appetites; and a man who would keep up the same practice in our own day would be regarded with awe by the most of men. But it is evident that by continuing this practice he must inevitably have found himself fasting often on days of rejoicing, and thus depriving himself of the joy which a kind providence had brought to him to lighten the burdens of his life. So it must ever be with a person or a community that has a set day in the future on which to fast. Our Lord would teach us to rejoice on occasions of joy and to fast only in days of mourning. We shall have a sufficient number of the latter, and few enough of the former.

J. W. MCGARVEY.

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#### PRAYING TO JESUS CHRIST.

"And in that day ye shall ask me nothing. Verily, verily, I say unto you, if ye shall ask anything of the Father, he will give it you in my name. Hitherto have ye asked nothing in my name. Ask, and ye shall receive, that your joy may be fulfilled."—John 16:23, 24.

I have a Unitarian tract in which this question is asked: "Is it right to pray to Jesus Christ now?" Then follows these verses. And the conclusion is laid down thus: "In express terms Jesus Christ here forbids his disciples to pray to him after he is risen from the dead." My readers can readily see what further bearing a Unitarian would give this conclusion.

Disciples of Christ are not and never have been Unitarian, but many of our preachers do not pray to Jesus, and if I undertake to do so, they quote against my action John 16:23-24. Are we not ignorant of the scriptures and inconsistent? The word "ask" occurs twice in verse 23. But in the Greek text the two verbs are different, a fact which does not appear in the A. V. or the R. V. The context from



verses 16, 17, 18 and 19 up to the 23d shows clearly that this first Greek verb means asking questions. And in the margin of the R. V. is this note, "Ask me no question." In the text of the Living Oracles it reads as follows: "On that day you will put no question to me." No doubt for the very good reason that then they would know what he now meant and what now seemed to them dark (v. 18). The second Greek verb in v. 23 evidently refers to prayer. There is, therefore, no prohibition in these verses at all. If I want to pray to Jesus, neither my Christian brother nor my Unitarian friend can forbid it by this passage. All they can do is to use it to enjoin prayer to the Father in the name of the Son. By the side of such an injunction, however, there is ample room for another injunction making it lawful to pray to Jesus direct or in His own name.

Is there such an injunction? A companion to the one in John 16:23-24? Yes, there is. Where? In John 14:13-14: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask me anything in my name, that will I do." These words from the R. V. are more conclusive than the same verses in the A. V. Their added force comes from the word "me" not found in the A. V. There is then a second way of praying—a way as Scriptural as the other and not in conflict with it. Stephen prayed after this pattern (Acts 7:59, 60). "And they stoned Stephen calling upon and saying, Lord Jesus, receive my spirit. And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge." I quote here from the R. V., omitting two italicized words, which follow the sixth word, to make it exactly fit the Greek written by Luke. Paul prayed directly to Jesus (2 Cor. 12:7-10). The Greek text leaves this beyond doubt. In verse 9 one Greek noun is twice translated, once by "power" and once by "strength." With this in mind let us read: "Concerning this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee: for My power. (or strength) is made perfect in weakness. Most gladly, therefore, will I rather glory in my weaknesses, that the strength (or power) of Christ may rest upon me." Who can not see from this that Christ is the Lord to whom Paul prayed three times?

With this exegesis we not only vanquish the Unitarian attack upon the divinity of Christ but we remove from our plea certain paradoxes or illogical appearances, such as follow: "Jesus is divine but you must not pray to him." "In the baptismal part of the new birth you must put Jesus Christ on a level with the Father and the Holy Spirit, but in prayer you must not." "On the Lord's day and at the Lord's

table you can not exalt the Christ too highly, but on your knees in prayer you can." "Christ is Lord of all, ruler and dispenser of all, but you must not ask him directly for anything." "The word which was in the beginning, which was with God and which was God and hence received the prayers of the patriarchs, should not now receive our prayers, although the Father has given Him back the glory He had with Him before the world was—although the Father has given Him 'the name which is above every name; that in the name of Jesus every knee should bow.'"

A. M. HAGGARD.

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### BAPTIZED FOR THE DEAD.

1 COR. 15:29.

The expression "the dead" is plural in the Greek text. It does not refer to Christ directly, but doubtless to those saints who had departed this life and who were the victims of much suffering before that departure took place per consequence of their faith in Christ. In Apostolic days it could be said, "All that will live godly in Christ Jesus shall suffer persecution." Many, because of the confession of their faith in Christ and submission to Him in the act of baptism, suffered in many instances even unto death.

The term *for* in the text cited does not indicate purpose, as in Acts 2:38. The Greek word which is translated *for* in 1 Cor. 15:29, is *hyper*. It means "in view of, in respect to," etc. The meaning of the passage is obvious. Many, because of their faith in Christ as "the resurrection and the life," and because of their faith in Him as the Son of God, the great teacher, the one having all authority in heaven and earth, did not hesitate to acknowledge Him by submission to Him in the ordinance of baptism. This exposed them to persecution and peril. If the resurrection of Christ is false, if the dead in Christ will never triumph over mortality and the grave, why should others, in view of the dead and what caused their death, go forward and put on Christ (in hope of the resurrection) in the ordinance of baptism, and thus expose themselves to persecution and a like fate, if there be no resurrection of the dead and immortality? Why should Paul or any one in his day "stand in jeopardy every hour?" He said: "If after the manner of men I have fought with beasts at Ephesus, what advantageth me if the dead rise not? Let us eat and drink, for tomorrow we die." The early Christians, because of the earnestness and thoroughness of their convictions that Jesus is the Christ, and that He arose from the dead, and that the hope of a resurrection to immor-

tality is through Him, did not hesitate to proclaim their faith in Him by submission to Him irrespective of what may have attended others who had preceded them in the faith. They were baptized for the dead—they were baptized “in view” of, notwithstanding the fate of, those who became martyrs to the faith. They could live “in jeopardy every hour,” if need be, because “they had respect unto the resurrection of the dead.”

W. O. MOORE.

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### SPREADING THE NETS.

EZEKIEL 26:4-5.

In connection with many others I had always regarded this passage as peculiar, in that, Tyre should become a heap of rocks, and that fishermen should spread out their nets and seines to dry upon the foundation of the city, but riding into Tyre one evening just as the sun was going down into the waves of the Mediterranean I saw a man with a bundle under his arm creeping out over the ruins of old Tyre that lay far out in the waters, and among these he slipped and looked around as if hunting for something, then he suddenly drew something out from under his arm, and whirled it over his head three or four times, then sent it out over the water, and it unfurled into a large spread net, covering a circle of about thirty feet in diameter, and settled down into one of the pools formed in the midst of the ruins. In this spread net he drew in half a bushel of the small red mullet. I remarked to Mr. Grosvenor, who accompanied me, that it seemed to me to be a fulfillment of the prediction, that Tyre shall become “a place for the spreading of nets” in the midst of the sea.” Not that they shall spread their nets out on the rocks to dry, but that they shall use their spread nets for fishing upon this site where Tyre stood at that time. In short it means that Tyre shall become a fishing place in the midst of the sea.

Z. T. SWEENEY.

## LITERARY REVIEWS.

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*ENGLISH AND AMERICAN.*

1. *Immortality and the New Theodicy.* By GEO. A. GORDON. (Boston and New York: Houghton, Mifflin & Co.)

The three great verities of the Kantian philosophy are God, immortality and liberty. We must have some things definitely settled before we can make substantial progress. Whoever attempts to reason concerning the universe, without first postulating God, can make little or no substantial headway. It is equally true that life utterly fails to satisfy the longings of the soul without a reasonable certainty of immortality. That this idea is fundamental in rational Theodicy can not be doubted by any one who is capable of thinking on the subject. The thought of immortality is as essential to moral reasoning as axioms are to mathematics. It is not surprising, therefore, that the old question which absorbed so much of the thought of Plato is still one of the vital questions of the present time.

Dr. Gordon has given us a somewhat fresh treatment of an old subject. He is not so profound as Emerson, nor does he treat the subject so comprehensively as Bishop Butler; and yet, for popular use his book is of more value than either of the great works by the authors to which reference has been made. Dr. Gordon's style is grace itself; it is also characterized by great clearness. He aims to divorce himself entirely from all predilections produced by a study of the Holy Scriptures. His argument proceeds on the hypothesis that he knows nothing whatever about the Bible teaching on the subject. In discussing the limits in which the discussion must move he says what is worthy of being reproduced. It seems to us that the following is a most important statement preliminary to any just apprehension of the question under consideration.

"The monumental record of Thucydides is univrsally accepted as true, not because his facts have been independently verified, but because of the confidence reposed in the historian. Nobody who appreciates the value of words pretends that the doctrine of evolution, which has become the working hypothesis of the intellectual world, is demonstrated. That would involve an exhaustive knowledge of the cosmos and its total history. Until man becomes omniscient, the conception of development as giving the sole method by which the Creator works in space and time must remain incapable of complete attestation. No clear thinker will

claim that the uniformity of nature is an idea established by induction. The induction would have to be as wide as cosmic history, it would have to be made by men as old as history, and to contemporaries of the same universal reach of life, in order for the doctrine of the uniformity of nature to stand, even as regards the past, upon the ground of demonstration. Suns rise and set, moons wax and wane, tides ebb and flow, seasons come and pass away, day and night follow each other in unbroken and impressive succession; and from the limited observation which we and our contemporaries are able to make, we conclude that this has been the invariable order from the beginning, and that it will continue to be the invariable order to the end, but the conclusion is a tremendous assumption, and if we can hold no beliefs that are incapable of complete logical justification, we must surrender this and hundreds like it that are part of the substance of our solidest thinking. The remark of one traveler to another, on taking a last look at Mount Blanc before leaving Chamounix, "it appears as if it would stay there until we come back," exactly expresses the feeling towards the essential and undemonstrable assumptions of science. Upon the largest and best thought they inspire confidence in their validity, and nothing more can be said for them or need be."

All this clearly intimates that the only thing that can be done, as regards the question under consideration, is to establish a high degree of probability. This, however, should not be taken as inconclusive evidence. In the most important matters of life we act wholly upon probability. Indeed, we know nothing about the future at all, and consequently all our actions with respect to it are regulated by precisely the same method of reasoning which is used in assuring the doctrine of immortality. As has already been intimated this doctrine is fundamental in any right conception of the Cosmos, and consequently Dr. Gordon is correct in saying, "the question of the immortality of men is nothing less than the question of the reality of man's world, its integrity and worth for the universe."

After all, it must be conceded that we can not move in such questions as this without faith. We must believe something before we can reason at all. Faith is the most radical conception of the human mind. Even in mathematics we believe first and reason afterward. The axioms and definitions are taken for granted, and then we construct our theorems and propositions. Dr. Gordon claims even more than this. He says, "it is further clear that the denial of immortality, equally with the affirmation of it, implies faith. Unbelief is belief in disguise. Negative thought is implicitly positive thought; for whoever denies that a given thing is true thereby affirms that its opposite is true. Denial is but the left hand of unbelief; its right hand constructs and sustains a positive creed."

Dr. Gordon is especially happy in his statement of the evidence for the denial. This evidence summed up is declared to be the apparent indentity of the mental and the physical, with only variable modes of ex-

pression. In short, what happens to the mind happens to the body, and *vice versa*. Of course it is easy to answer this argument to one who thinks beneath the surface. But unfortunately most men do not so think. To the popular mind the ordinary phenomena, indicating the essential unity of soul and body, seem to reach almost demonstration. It is precisely this fact which makes the doctrine of immortality a stumbling block in the pathway of many scientists, who, though well informed as to the physical laws of nature have little or no knowledge of psychology. As regards the relation of soul and body Dr. Gordon concludes as follows:

"The conclusion to which one would seem to be forced upon this question of organization is that the body is a section of the total human consciousness, that is a section that fluctuates greatly during the present life, and that as an inconstant part of the personality it may pass utterly away, and still leave the personality itself in full vigour and open to a new and superior opportunities. Science can show nothing more than concurrence of activity on the part of body and soul. Human life is a chariot drawn by two horses, and when one drops it does not follow that the other ceases to exist. Some embarrassment may be occasioned by the break, and some delay; yet in the resources of the universe it is not hard to believe that another mate has been provided, in anticipation of the need. At least nothing in the known relation of the mind and the body appears to contradict that vast and inspiring hope."

After dealing with evidence for denial, Dr. Gordon goes on to consider the postulates of immortality. He affirms that "the three grand positions, from which faith in a hereafter for man would seem to follow, are the moral perfection of the Creator, the reasonableness of the universe, and the worth of human life. The three are at heart one; for if the first is true, if God is absolutely good, the other two must follow." He does not believe, however, that it can be maintained that the absolute goodness of the Creator is demonstrable. We can not get at all the facts. This is fatal to actual demonstration. Hence "the belief in the absolute goodness of God is an assumption, an assumption, indeed, without which men can not live, but still an assumption, that is a belief for which there is proof, but not demonstrative proof."

From all this it is abundantly evident that without scriptural testimony the question of immortality can not be very satisfactorily settled. We must at last fall back on the statement of the apostle that "life and immortality were brought to light by the gospel." Doubtless the proofs which Dr. Gordon furnishes are strongly corroborative of New Testament teaching, but all such efforts as his only show how impotent we are to deal with the hereafter without the light of a divine revelation. The fact is, both the future and the past are related to us mainly, if not entirely, by faith, except so far as we have had actual experience in the past. With all the boasted triumphs of science no man has ever gone beyond the

statement that it is "through faith we understand the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." This makes faith bridge over the chasm which separates between science and the creation, and without this faith it is impossible for any one to account for the Cosmos. Equally certain is it that faith is necessary to any just apprehension of the spiritual realm, and especially of that realm as it is related to the future.

The doctrine of the resurrection practically rests upon the statements of the word of God. It has always occurred to us as a work of super-arrogation to attempt to account for Christ's resurrection by the concurrent facts connected in the Gospel narrative. Doubtless these facts are important in establishing the trustworthiness of the Gospel records, but when this trustworthiness is once admitted, there need be no further discussion about the matter; for the *records affirm the fact of the resurrection*, and if the records tell the truth, then there can be no longer any controversy about the resurrection itself. Hence, we conclude that faith is practically the only help we have with respect to the future life. Doubtless there are many important hints concerning such a life, and very much that corroborates the notion when we once possess it; but the notion itself, in any clearly defined announcement of it, is a matter of revelation, and consequently our apprehension of it is by faith rather than by reason. In this, as in other things, we must walk by faith and not by sight.

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2. *The Open Mystery.* A reading of the Mosaic Story. By A. D. T. WHITNEY. (Boston and New York: Houghton, Mifflin and Company.)

It is a pity that a book of so much spiritual insight should be spoiled by a theory. The theory, practically, is that the Bible does not mean exactly what it says. Its truth must be found beneath the surface. Now this may be partially true, but it is a dangerous rule of interpretation, if it is pressed too far. That much of its language is figurative no intelligent student will for a moment doubt; but, unless great care is exercised, it is easy to practically set aside the whole story by such a theory as Mrs. Whitney has adopted. When any author begins to write about "Abraham's Mistake" in offering up his son Isaac, there is no telling what we may next expect in the line of Hermaneutics. It is easy to step from such a position to the legendary character of the flood, and indeed to refer nearly all the facts of Jewish history to what is called "inner consciousness."

We are growing a little restless under the present tendency of Biblical exegesis. It is not denied that local environment, times and seasons, habits and customs, must be taken into account before we can correctly understand either the Old or the New Testament; at the same time it is not at all difficult to make entirely too much of what is at most only coloring, and has little or nothing to do with the real outlines of the history. Facts must not be destroyed by the background in which they are set. The Old Testament must be studied in the light of the ages when it was written, but there is always danger in outside influences. The Christian is constantly in contact with the world, and it would be wholly unfair to him if we were to study his character without taking into consideration his environment; but when his environment is the overbearing influence to form his character we be may sure that his character will be bad. Just so as regards old Testament history. The divine revelation was made through conditions which must be taken into the account, but when these conditions are allowed to override their act, so as to give them an entirely different meaning from what is their clearly revealed import, then we are at liberty to mistrust the result, and to seriously doubt the wisdom of that method of interpretation which makes all history little more than fiction, leaving us only such lessons as fiction may be used to impart.

Mrs. Whitney's book is entirely too spiritual. It thoroughly overdoes the double meaning of things. There is no doubt of the spiritual side but she magnifies it out of all proportion. She puts into the text what is often not there as it is found in the original, and she often leaves out of it what is as certainly there as the text itself. Everything must give way to her theory. Practically nothing took place just as it is narrated. We can understand what did take place only when we have subjected the narration to the inner consciousness of someone who is able to interpret according to the spirit's meaning. With such a rule as this we are clearly all at sea. No one can tell what truth is, because there is no invariable standard of truth. The old notion that the Bible is an infallible guide can no longer hold good, if the mystical theory of interpretation is again allowed to assert itself. Mrs. Whitney is little more than a reproduction of Mdme. Guyon. Yet it is freely admitted that much of what she says is sweetly and tenderly said, and in some minds will tend to increase rather than decrease faith. There are some natures which do not rest for even a moment in facts. Facts may help them to think, but the moment they begin to think they leave the facts and go on to philosophy, or to some theory of interpretation which



leads to manifest error. While we are in the flesh we can not do without stubborn facts, and consequently whoever treats history as a sort of system of legerdemain, by which facts are used only to deceive the general reader, must be regarded as a dangerous leader or public opinion.

We honour every noble and earnest effort to throw light on the Word of God, but we must enter our protest against the present tendency to treat that word as if it were only a jumble of fables intended to teach certain lessons to mankind. Without the basis of fact which underlies the Old Testament all its teaching amounts to little or nothing. If the Bible is a cunningly devised fable, or if we may elect so much of it as we choose as historical, and then treat the rest as only intended to be used in illustrating the providence of God, it really seems that we need not trouble ourselves very much about the Bible at all; for when we begin to pick and choose according to the modern fashion the whole Bible will soon lose its authoritative character, and then we shall be left without chart or compass during our whole pilgrimage in this life. The time has come for a halt as regards the tendency to which attention has been called.

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3. *Life and Labor of the People in London.* Edited by Chas. Booth, Vol. 9. Comparison, Survey, and Conclusions. (London, Macmillan & Co).

Cities are more and more becoming the centres of influence. At the same time there is a strong tendency almost everywhere to leave the country for the city. Young men are no longer satisfied with the pursuit of agriculture, and consequently the average young man gravitates toward the city and is not likely to be satisfied until he has made himself a part of metropolitan life. This tendency is not healthy. It does not mark a promising step in the development of modern civilization. God's chosen people were mainly engaged in agricultural pursuits. The whole Mosaic economy took for granted the bucolic habits of the people. This fact is significant. It is evident that when God wished to train a special people for a particular purpose in his providence, he selected those who lived mainly outside of cities. It is still probable that city life is not the best that may be produced; and yet there are reasons to believe that our modern city life may be brought to a very high degree of the best culture.

Anyway the first step necessary to the highest development of city life is a proper understanding of what city life now is and what the conditions are upon which it depends. London is the best place to study this problem. Mr. Booth has furnished the best material for such a

study. His nine volumes make a library concerning the social condition of the great metropolis. No one can study London life intelligently without reckoning with Mr. Booth's work. He has devoted almost a lifetime to the gathering of materials, the classifying of these, and drawing therefrom such practical deductions as he thinks the facts justify. His new volume is admirable in every respect. It is a soberer view than we have yet had. It almost abandons some views held by Mr. Booth in his earlier volumes. He evidently does not now think quite so much of collective energies as he once did. Possibly he is at present disposed to make too much of individualism; for while individualism must be the basis of all progress, there undoubtedly comes a time when individualism must give way to collectiveism. The following extract will show that individualism by itself can not cope with such facts as are found in London.

"Street sellers, coal porters, dock labourers, general labourers, and carmen, together include 88,469 heads of families, or a total of 399,690 persons, of whom no less than 235,281 exist under crowded conditions, while 109,390 are so crowded as to be living three or more persons to a room. Even in the outer circle, where rents are comparatively moderate, over 114,000 of these people are to be found living two or more persons to each room occupied."

The labor question has not yet been fairly treated. Undoubtedly the last word has not been spoken. As already remarked the cities now furnish the centres of influence; and hence municipal life is of transcendent importance in the study of social progress. We have no faith whatever in any kind of socialism which does not provide for the whole man—body, soul, and spirit. Hence, a socialism which eliminates Christianity can do little or no permanent good. Of course we mean the Christianity of Christ, not the selfish, proud, arrogant, perverted Christianity of many of the modern churches. The latter stand in the way of any well regulated social system in either the cities or the country. But all the same, the Christianity of the New Testament is an essential condition to any worthy development of our social condition. It is amazing that all thinkers on social questions do not see this and act on it accordingly.

It is hoped that Mr. Booth's book will lead to a better understanding of the underlaying forces of city life, and to a clearer apprehension of the great influence which cities are just now exerting upon the world for good or evil. In America city life is the problem of problems.

Lord Macauley foresaw the present days and warned the American people against some of the dangers which now threaten them. They have not heeded the warning. The cities have grown in influence, but

much of this influence has been for evil. Municipal reform is one of the crying needs of the hour. Surely the every day experiences of a great metropolis like London ought to be of incalculable value in helping other cities in the solution of many social problems that belong to the present generation. Mr. Booth's great work will prove a rich mine to those who are seeking for valuable information with respect to municipal affairs. Taken altogether it is really an epoch making book.

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4. *Studies in Acts*, or the New Testament book of Beginnings, by W. J. Lhamon, M. A., with an introduction by A. McLean. Christian Publishing Co., St. Louis, Mo., 1897.

There are several considerations combining to make this book of interest. There is first the fact that the book of Acts has always been of special moment to the Disciples of Christ as being the portion of the New Testament least understood in its relation to the preaching of the gospel, especially in the early days of the century. To set the material of this book in its proper place, to emphasize its narratives as the only examples of Christian conversion contained in the Bible, to insist that apostolic procedure should be followed in modern efforts to bring men to Christ, all this has been the recognized privilege of the Disciples, and any addition to the literature upon that book, particularly if it be an *addition*, a contribution to the subject, is sure to be of interest. There is a further reason why the book is timely. The Christian world is indebted to the International Sunday School Committee for the plan of lessons in the Book of Acts covering the entire year of 1897. Such an opportunity has never been offered for continuous and united study of this most important book. This fact makes this year one of peculiar importance for all disciples, for the earnest study of the facts disclosed by the narrative of the beginnings of Christianity can not fail to justify, in many minds hitherto unimpressed, the movement for a restoration of the teachings, ordinances and spirit of the early church. The study of Acts by our Sunday Schools and its careful consideration by our Endeavor societies in their course on Bible study ought to go far to enlighten all our young people regarding the reasons for the hope that is within them.

But these considerations only add to the value and timeliness of this book; for the use of material, the freshness and vigor of the treatment, and the impressions made by its perusal amply justify its preparation. Mr. Lhamon has written out of a full heart and after earnest study. His book is not a commentary, but a series of essays which permit more flexibility of treatment than the commentary method, while at the same

time retaining nearly all its valuable features by means of an appendix in which are gathered selections from many commentators upon the book. Without enumerating the chapters, one may hint at something of the value of the book by the remark that scattered through its four hundred pages there are to be found most interesting and suggestive paragraphs on preaching, baptism, Christian Union, church officers, inspiration, the sin of narrowness in preachers, teachers, or missionaries, the ministry of the Holy Spirit, the Lord's Supper, and other equally important themes. The narrative of Acts is followed from the Great Commission to the end of Paul's imprisonment at Rome. Good use is made of the best works on Acts, including Ramsay, whose informing books have become a necessity to every student. In a book whose treatment of the problems of Acts is so satisfactory one is led to wish that the author had touched upon other questions as well; such as the influence of Stephen upon Paul; the reason for the long delay of the apostles in carrying out the commission in regions beyond Jerusalem; the change in the attitude of the Jerusalem church toward Peter after his visit to the household of Cornelius; the extent of the kindly feeling in the Jerusalem church toward Gentile Christians; the practical disregard of the agreement reached at Jerusalem (Acts 15) both by the Jews and Paul. One is tempted to question the wisdom of applying so formal a word as "council" to the consultation at Jerusalem, or of "communism" as describing the condition of the first church. But room must be left for variety of opinion, and the author of such a work is compelled to sacrifice completeness to brevity. The book ought to have wide reading. It is a question whether the publishers ought not to put out an edition of such books in paper covers at a much lower price. More money ought to be made out of a rapidly selling book at fifty cents than much more limited sale at \$1.25, which to many people is prohibitive.

H. L. WILLETT.

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5. *Quo Vadis.* By HENRY SIENKIEWICZ. Translated from the Polish by Jeremiah Curtin. (Little, Brown & Co., Boston.)

We have here a powerful story of five hundred or more pages, dealing with Nero and his times. It is what we may call an historical novel, reminding one, as to matter, of Ebers and Eckstein, and, as to style, of Tolstoi. It is difficult to do justice to it in a page or two on account of its length and variety of details. It is brilliant in its narrative, portraying the pleasures and extravagances of Roman life with lavish hand. In one feature it has a remarkable accuracy, and that is as respects its dealing with the early Christians. Like Corelli's "Barabbas," it

weaves in the New Testament narration, presenting, at times, the apostle Peter in his visitations among the disciples, and yet there is a reticence in describing the habits and actions of these parties quite correspondent to their seclusions as evinced by history.

Lygia, a saintly maiden, of pure and sensitive nature, is unquestionably the heroine, while Vicinius, her suitor, and a Roman of rank and wealth, figures as the hero. Fully one third of the book is devoted to a sort of sleuth-hound search upon the part of Chilon, a crafty old Greek, employed by Vicinius to trace up Lygia, who has been summoned by Nero to his court, but who, on account of her horror at the bacchanalian orgies, has escaped into some remote precinct of Rome, finding shelter with other disciples from the rude eyes of their enemies. Found, at last, Vicinius attempts, by the aid of a wrestling giant, to seize her while under the protection of a stalwart Lygian, and bear her away bodily to his palace, but is defeated and wounded in the effort. Then follows a long period of illness, during which he is nursed by the forgiving maiden until she finds herself divided in her love, and so snatches herself away that the Master may still retain the full control of her life. The search is then resumed with the same toil and tedium, but the interest at last centers on Nero's amphitheatre whither Lygia has been carried to be cast on the horns of a bull for the gratification of the royal tyrant. Her pitiful aspect appeals to the spectators who dare to resent the act and at the last moment she is rescued, but shortly after becomes ill and gives up her spirit in the presence of Vicinius, who has eventually been exalted to her plane of vision and hence is accepted by her with her expiring breath.

This is a partial skeleton of the story in the development of which the religion of the Christ is brought into stern contrast with pagan brutalities. The light of the Gospel is constantly shining forth in the life of Lygia, thus making this sweet soul a living epistle known and read by all who were favored with her society. This power, as exercised over her lover, is particularly noticeable. At first, full of the self-determination so characteristic of the Roman patrician, he is gradually brought under the softening influences of divine truth, confesses his faith in our Lord, and is purified from his earthly passion.

Nero is painted as the monster he is usually believed to be. The author has so successfully seized upon the possibilities of that age that every detail falls into place as a ball to its socket. Two forces then disputed the supremacy of the world and it was the just fate of Roman civilization to go under. How could it be otherwise with such a ruling head? All who had to do with the emperor, whether patrician or plebeian, counted themselves as sheep for the daily slaughter, liable to be

struck down in any momentary caprice. This is skillfully brought out in the story, while delineating the kindly old Petronius, in some measure a favorite with Nero, but whose manly independence led him to scorn the purchase of favor, or the extinguishing of his honor. The author credits Nero with ordering the burning of Rome, giving as a reason that the emperor was writing upon the subject and needed an example before his eyes in order to his describing correctly. This is a shrewd way of revealing Nero's diabolical heartlessness, but it may be questioned if the coloring, in this instance, is not somewhat too flush.

Some of the scenes have great dramatic power, notably the feast of the emperor and the fatal conflagration. The elaboration of multitudinous details reminds one of "Anna Karenina." The pictures are life-like and fix themselves solidly in the memory. On the whole it is a masterly presentation of Roman life "at the critical moment when Christianity ceased to smoulder and began to blaze." The famous city, especially, appears grand and awful in its last throes.

J. W. MONSER.

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6. *Shakespeare and his Predecessors.* By F. S. BOAS. (Chas. Scribner's Sons, New York.)

Of making books upon Shakespeare there appears to be no end. What then justifies the present work? It is the aim of the author to discuss Shakespeare's works in relation to their sources, to throw light on their technique and general import, and to bring out some of their points of contact with the literature of their own and earlier times, and to do this in brief space, treating all the plays equally, rather than selecting a half dozen or more of the masterpieces for the chief analysis, or illustration of the poet's methods. In this feature of the book it seems safe to say the author has no rival. Handling a score or more of helps to Shakespeare daily, the writer of this review claims to know what he is talking about, and he frankly says that this is to him a labor of love. It is so delightful to find an author up to date, having availed himself of all valuable criticism and with a judgment to discern what is needed in such a handbook.

After dealing with the mediaeval drama, as well as that of the early renaissance, the rise of the theater is discussed, together with the dramatic reform of Marlowe. Shakespeare's contemporaries are then dealt with. The royal poet himself is discussed while in his Stratford home, and in his subsequent London career. The critic's groupings are as follows: First comes the early period of comedy, next that indicating the Italian influence, then the chief group of chronicle—his-

tory plays are given, followed by the golden prime of comedy, in which we find the *Merry Wives of Windsor*, *Much Ado About Nothing*, *Twelfth Night*, and *As You Like it*. After this come what is called the Problem Plays, including *All's Well that Ends Well*, *Measure for Measure*, *Troilus and Cressida*, and *Hamlet*. The climax of tragedy is located in *Macbeth*, *Othello*, and *King Lear*. Then comes the Plutarch series, and the groupings close with *Cymbeline*, *The Winter's Tale*, and *The Tempest*—all three denominated *The Dramatic Romances*.

We close with a sample of the author's style taken from *As You Like It*: "The addition of a fool to the personages found in the original romance is in no way surprising, but far different is it with another Shakespearean creation whom we encounter within the groves of Arden. What has the melancholy Jaques to do there, and why is he drawn with such elaborate finish? In him, from yet another and more subtle point of view, the dramatist makes war against the idea that in an idyllic life every nature will find an anodyne for its peculiar malady. Under the influences of Arcadia the unhappy may become cheerful, and even the wicked may turn to good, but real sorrow, and real evil imply stability of character, and a recognition of the facts and laws of life. There is one type of nature which never for a moment plants its foot on the solid rock-bed of things as they are, but which sees in existence only a constant flux of sensations after which it constantly flies. Of this type Jaques is the consummate representative and to him Arcadia is merely a fresh field for the chase of new experiences. In men of this class the inward fever begets a corresponding physical restlessness which drives them from pole to pole in search of an elusive satisfaction—with the result of profound *ennui*."

J. W. MONSER.

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7. *Pastor Pastorum, or The Schooling of the Apostles by Our Lord*. By REV. HENRY LATHAM, A. M., Master of Trinity Hall, Cambridge. (New York: James Pott & Co.)

It may be true, as many passages in the Gospels indicate, that "unless when it were specially summoned, the Divine prescience of our Lord remained in abeyance, and that He, as the Son of man, was subject to those uncertainties as to the future which attend ordinary human action." But in any case, it is evident that, from the beginning of His ministry, He clearly foresaw its brevity: that His earthly career would disclose only what He "*began* to do and teach," (see Acts i:1); and that the continuance of this work and teaching would devolve upon His

Apostles, whom He, therefore, selected with prayerful care, and whom at last, after He had prepared them to receive it, He endowed with the Divine Spirit of wisdom and power. It is upon this special and painstaking preparation of the Apostles for their work and mission that our attention is fixed in Master Latham's handsome volume of nearly five hundred pages.

All of us, of course, in reading the Gospels, have recognized more or fewer indications of this aim of our Lord, but not many of us, I presume, have detected the pervasive presence of this distinct aim and purpose in almost all, or certainly in very much, of what He both said and did. In clearly disclosing this to us, and in pointing out the surpassing wisdom of the methods adopted by the Great Teacher for the accomplishment of his purpose, *Pastor Pastorum* exhibits, in effect, a new aspect of the many-sided Christ; and, as we might expect, when viewed in the light of this face of the glorious sun, many texts and many deeds in the wondrous story, seem to shine with a new radiance, and to disclose a deeper meaning.

Master Latham writes with the freedom from ecclesiastical shackles and traditional bias which characterizes the best thought of the present age. An equal freedom in his readers, or it may be, the want of it, may cause them to reject, or to receive with modifications, one and another of his interpretations, but in the main these will be cordially accepted; and most intelligent readers, I think, will rise from the perusal of the book with the feeling and conviction that it is refreshing, original, instructive, and deeply interesting.

I can do no justice to such a work by brief quotations, but a few excerpts, taken almost at random, may serve to indicate its flavor:

"Our Lord's eye is never off His pupils, and yet visible direction hardly ever appears; He sways them by an insensible touch. A great truth is brought to light by an incident of wonder, a pregnant word is let drop, a hard parable is delivered now and then; but between whiles the disciples are left to dwell on their own thoughts, as their fishing boat sails along, or as they follow their Master among the northern hills. Our Lord is ever bent on making men thoughtful, and on calling out in each the inner life which is proper to the man, and for this, tranquillity, or at least frequent opportunity for quiet communion with their own thoughts, was absolutely required."

"The choosing of the three Apostles who should be preferred before the rest touches my purpose closely in another way; it was no insignificant part of the schooling of the twelve. They would learn from it that Christ gave what charge He would to whom He would; that in God's service it is honor enough to be employed at all; and that



no man is to be discouraged because he sees allotted to another what appears to be a higher sphere of work than his own. \* \* \* So the great lesson to the Apostles \* \* \* was self-abnegation. They came at last not to think about themselves at all. This unselfishness is never preached to them, because it can not be taught by preaching. If a man has self-surrender pressed incessantly upon him, this keeps the idea of self ever before his view."

I feel strongly inclined to quote passages on the significance and function of evil in the world; on the Divine philosophy, if I may so call it, of inequalities in human condition and endowment; and especially on the temptations in the wilderness, viewed "with reference to their bearing on the miracles." In his treatment of these, the author says he "tried to show that they supply insight into our Lord's way of solving the problem of introducing the infinite element without causing the finite to disappear." But as to these and other important themes discussed, no fragmentary presentation of his reasoning could be other than unsatisfactory to the reader and unfair to the author. The book merits a careful and thoughtful reading by all Bible students, especially by preachers, and above all, by the teachers in Seminaries and Bible Colleges.

J. S. LAMAR.

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8. *The Social Law of Service.* By RICHARD T. ELY, Ph. D., LL. D., Professor of Political Economy in the University of Wisconsin. (New York: Eaton and Mains.)

The author of this volume is a recognized authority on the questions he discusses. His chapters deal with topics along the border line where theology, ethics, and economics meet. Dr. Ely is not a fadist; he is a philosopher; best of all, he is a practical philosopher. He has little use for anything that does not work out to the betterment of the condition of the people. Hence, his philosophy is always philanthropic. He works toward an end, and that end is utilitarianism in its best sense.

The author's point of view is that of Christianity. With him Christ is the solution of all our social troubles. He finds much to commend in the various systems of religion and sociology to be found in the sacred books of the world; but none of these offer any satisfactory solution of our real troubles except the Bible. In this he finds everything that is necessary. He starts with the Mosaic institution. Here he sees the germs of Christ's teaching. Indeed, he regards Christ's teaching as only an *extension* of the Jewish law. The teaching of Christ is wider,

deeper, and higher than that of Moses, but its moral fiber is the same as that which belonged to the Hebrew laws.

Dr. Ely does not hope for such social reforms, as are needed, to come at once. He thinks something can be done in the right direction, and that speedily. Nevertheless, he is careful to guard against the notion that we are just on the verge of a social millennium. He sees great difficulties in the way of even a small advance toward his ideals, and, consequently, he has little hope that some of our enthusiastic reformers will ever live to see the day for which they are laboring. However, the Professor is not pessimistic. He generalizes his facts with a cheerful spirit, and reaches his conclusions with a confidence which almost inspires enthusiasm in the mind of the reader.

Not the least value of his book is in its reverent spirit. It treats both Church and state with much sympathy, and yet with a candor which does not fail to exhibit the weakness of each. It is a book for Churchmen as well as statesmen. It is also a book for the common people, for its style is as simple as its ideas are clear and practical. In short, though somewhat unpretentious in character, it is really, as regards social questions, an epoch-making book.

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9. *A Study of The Pentateuch for Popular Reading.* By RUFUS P. STEBBINS, D. D. (Boston and London: H. L. Hastings.)

There is a certain type of mind to which this volume will be a benediction. There is another type, however, to which it will be a mortification. It certainly strikes some heavy blows against the higher critics, but it lacks breadth and is not specially weighted down with scholarship. It is designed to be popular, and were it not for its cocksure style it would do considerable amount of good in correcting the evils it attacks. It lacks the true critical spirit and the judicial fairness which are so essential to carry conviction. It is scarcely fitted for those who ought to use such weapon at all, and in the hands of an inexperienced or incompetent critic it is likely to turn out to be a boomerang.

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10. *Culture and Reform.* By ANNA ROBERTSON BROWN, Ph. D. (New York: Thomas Y. Crowell & Co.)

Suggestive, helpful, with an incisive style. One quotation will be sufficient to show the quality. "The spiritual world is a world of convictions. Many people do not realize this. They try to avoid conviction. They say they are on the fence. They do not know how awkward they look. There is neither truth nor dignity in their position."

## GERMAN AND FRENCH.

1. *Die Anfänge der Hebräischen Geschichtschreibung im Alten Testament.* Redezum Antritt des Rektorats den 15 Oktober, 1896; gehalten in der Aula der Universität Breslau. VON RUD. KITTEL, D. der Theologie und Philosophie, Leipzig, 1896.

The beginnings of Hebrew historical writing in the Old Testament. Inaugural Address of the Rector; delivered October 15, 1896, in the Aula of the University of Breslau, by Rudolf Kittel, Dr. of Theology and Philosophy. Leipsic, 1896.

The question of the *genesis* of the historical books of the Old Testament, especially the earlier ones, the time and manner of their composition, their authorship, their genuineness and credibility, is at present one of the burning topics of theological scholarship and inquiry and of intense controversy in Germany. And from that land the profound interest in this question, with the controversies it excites, is spreading all over the Christian, notably the Protestant, world. Indeed, it may be said that it is, with the other questions arising out of it and strictly related to it, the most prominent subject of theological thought in the old Fatherland to day, exciting all minds within the sphere of theological learning, from the professors in university chairs to the humblest pastors in the rural parishes. The conviction is growing in all the ranks of thoughtful men, that the force of this high tide of Old Testament historical criticism, will inevitably revolutionize radically the theology and faith of the Protestant Church in Germany; the effects of such a revolution can not fail also to reach, to a certain degree, the Catholic church. For the new, subversive views proclaimed by this revolutionary school concerning the Bible, this book on which the protestant doctrine rests, will immediately and thoroughly change the soul and form of the theology of the universities, and thence gradually, through the theological and religious literature and the pulpits, the faith and religion of the people. It will be long, however, before the virus has reached and corrupted the lower strata of the rural population.

The fact that Dr. Kittel chose the topic of Old Testament historical criticism as the subject of his inaugural address as Rector of the university, at once shows what importance this subject holds in the universities. . The views, furthermore, developed in this address, we have a right to conclude, are representative of this leading high school of German theological learning, and of the protestant universities of the Fatherland generally. For Dr. Kittel speaks throughout with the con-

fidence of one who feels that the opinions he utters have the authority of the general consent of German theologians. This confident expression of opinion, however, is the method of the entire class to which Dr. Kittel belongs.

In the opening of his address Rector Kittel says:

"According to a well-established custom of our university, the newly-appointed Rector opens his official activity with an address on some topic from the department of science represented by him. I may, therefore, be allowed, in harmony with this custom, to present to you a picture of the beginning of Hebrew history-writing in the Old Testament.

"The progress which modern science has made in the course of this and a part of last century, if even in some departments more strikingly evident, yet scarcely in any one of them has been greater and more far-reaching than in the scientific investigation of that body of writings which has been for a long time comprehended under the name of the Old Testament. As a consequence, the notion we are able to form to-day of the origin of the Old Testament writings generally, and of the older Hebrew historical writing in particular, departs no less from the conceptions which are commonly current among us, than do the scientific conceptions of nature at present in vogue from those received by us through tradition from the past."

Dr. Kittel then proceeds to state the "traditional" view of the Pentateuch and the other early historical books of the Old Testament, and continues:

"This view, even if it had here and there any traits entitled to acceptance, must be regarded as on the grand whole incorrect. It is neither in itself probable nor sustained by facts, but rather refuted by an overwhelming multitude of these, that Moses or a yet earlier scribe wrote Genesis and the other four books attributed to him, in the form in which we possess them now, or in one at all approaching it. As little can it be assumed on satisfactory grounds that Joshua, or one or more of the time immediately succeeding him, composed the books now called Joshua, Judges, and Samuel; indeed the grounds against such an assumption are beyond refutation."

It is curious to hear these men tell how they imagine these early Old Testament histories came into being; for, as we shall see, their account of the *genesis*, as they would say, of this most ancient Hebrew literature, is pure "subjective" imagination, speculation, nothing more. Facts, strong, stout, well-authenticated facts, are wonderfully rare in the picture, the "bild," Dr. Kittel so complacently portrays for us, of the supposed birth of the Hexateuch, Samuel, etc. As a characteristic example of this sort of genetic historical development, we give the following passage of this rectoral inaugural:

"As in so many other regions, so in Israel literature came forth from the song. Songs of many kinds, as they are found scattered here and there in our historical books, form without doubt the basis and real core of historical relation. Of special importance to national historical writing was, in the nature of things, the epic or heroic song. That precisely this sort of song was largely represented in most ancient Israel, is shown by the circumstance that the Old

Testament yet names to us two collections of such epic poetry, the "Book of the Wars of Iahwe," and the "Book of the Valiant" (of Jasher), from which some specimens, meager indeed, have come down to us."

Kittel gives us from the early parts of the old Hebrew literature some fine examples of such "songs" as he imagines were familiarly sung in ancient Israel: the song of triumph at the Red Sea, the words of Joshua in which he commands the sun to stand still upon Gibeon, the story of the killing of Sisera, the celebration in joyful strains of the deeds of Saul and David by the daughters of Israel. These our Rector thinks were really the material out of which gradually, in the long course of time, Hebrew history was constructed. He continues:

"We must know how tenaciously in the Orient ancient manners and customs have maintained themselves through centuries and milleniums, in order to understand that the story-teller, who to-day gathers around him at the camp fire in the steppe, or in the village or city, the Beduin tribe in groups, is a figure which reaches far into the remote period of Israel. In the camp of the wandering nomad tribe, at the hearth-fire or before the hut of the husbandman, in the wide courtyard before the gate of the dweller in city or village, he was doubtless as welcome a guest then as now. The same historic materials which were celebrated in song were here related in many variations in simple prose, as place, time, and the circle of hearers called it forth. Here were heard detailed accounts about Moses, the leader of Israel in the migration out of Egypt and through the desert; about his conflicts and their results; and much that was new and old was recounted about Joshua, Deborah, Gideon, Jephtha, Samson, Saul, and David. But especially are the holy places of the land the chosen localities for sacred and national traditions and their transmission from generation to generation. Of old, already before Israel occupied the land, had the Canaanite inhabitants here and there a sacred tree, an isolated lofty oak or terebinth, in whose murmuring branches they believed they perceived the moving of the divinity, and in whose shadow, therefore, they erected an altar to their God; or a sacred stone, a fountain, or solitary rock in the wide field seemed to have been brought hither by unseen hands to be the habitation and place for the oracular revelation of a mighty divinity, a purling spring in the barren heath to be a visible evidence of the presence of superhuman, benevolent powers. Above all, however, they felt that on the elevated mountain ranges, seen from afar, or on the summit of a lofty hill, they were brought nearer to mighty powers who bore rule in heaven, earth, and air. The children of Israel, who penetrated into the land, have, together with the localities and districts occupied by them, also taken possession of the high places of the former inhabitants. Only their God was Iahwe."

"There" (at these holy places) "the story was told about the immigration of Abraham, the first ancestor of the tribes of Israel, from the far east into this land, and how he had settled under the terebinths of Mamre, near Hebron, and had built an altar to Iahwe, that yet existed and was held as sacred; of Abraham's son Isaac, and how he had conflicts with the nomadic tribes in the region of Beersheba at the southern limit of the cultivated land, in the direction of the Sinaitic wilderness; of Ishmael, the other son of Abraham, and how he, driven from the paternal house, became the progenitor of the wild and plundering Beduins of the steppe. At Bethel and Shechem in the central part of the land, at Mahanaim and Penuel in the east, much was related of Jacob, who as Israel had given name

to the national community; of his prudence and craftiness that succeeded in defrauding the older fraternal tribe Esau-Edom; of his troubles and triumphs in the far land of the Euphrates; of his return and his conflicts with God and men, and the affliction of his old age about Joseph and Benjamin.

"These and similar subjects, related by priests and bards at their sanctuaries and their festivals, by wandering, professional rhapsodists, or by occasional storytellers, who by their special talent had won distinction in this calling, and thus transmitted from mouth to mouth, constituted for a long time and to the days of the first kings the chief objects of tradition. But oral transmission is yet far from history. How does the latter come forth from the former? and from what time can we date the writing of history? This question is closely connected with that of the custom of writing in Israel."

Such then, as seen in the above quotations, is the way in which these "learned German theologians," so much admired and so willingly followed by many in this country, manufacture by "subjective" imagination the materials and the origin of early Hebrew history. While they consent that there were, perhaps, some very meager historical records in the time of Moses, or immediately after, historical writing did not appear until the days of the kings; and then it was only annalistic records, not real history. The "redaction" out of certain "Elohistic" and "Jehovistic" materials belongs to a much later age. But where these materials came from, the "subjective" inventiveness of these "very learned Germans" has not as yet discovered.

We have only to say, that in this entire inaugural address there is not a hint of any divine providence anywhere in the origin or development of this Hebrew history; all is human only. The discussion of this great subject by this university president, is altogether, and intensely, baldly rationalistic.

How a history so produced can in any reasonable sense be called "sacred" (Kittel prudently does not call it so); how it can justly become the reliable basis historically of the New Testament, or of the Psalms and the prophets, as it certainly is; how finally and supremely it can be accepted and honored in its great facts, its institutions and laws, as it also is, by Jesus Christ and his apostles as true and holy, is simply inconceivable.

And Kittel is a Doctor of Theology, the Rector, or President, as we in America would say, of a Christian university, a director and himself a teacher in the highest and most sacred sphere of Christian education; a religious moulder of the choice youth of Germany,—of its Christian ministry!

Unless some mighty counter-revolution, sent by the Most High in the interests of true faith, rescues the Fatherland from the present desolating tide of religious unbelief, the terrible picture Tholuck drew two generations ago of its spiritual condition, will be more than realized again.

CHAS. LOUIS LOOS.

2. *Jesu Muttersprache.* Das galiläische ARAMÄISH, in seiner Bedeutung für die Erklärung der REDEN JESU, und der EVANGELIEN überhaupt. VON LIC. ARNOLD MEYER, Privatdocent der Theologie in Bonn.

Jesus' Mother Tongue. The Galilean Aramaic, in its significance in the exposition of the discourses of Jesus, and of the Gospels generally. By Licentiate Arnold Meyer, Private-Docent of Theology at Bonn. Freiburg in Baden, and Leipsic. 1896. J. C. B. Mohr. pp. 176.

After the long controversy concerning the Greek of the New Testament, which engaged the Purists and the Hellenists for generations, and which ended in giving the victory to the latter, came the important question, "what language did Jesus speak?" This, too, opened an inquiry, historical and philological, not only of great interest in itself to scholarship, but also of much real moment in the correct interpretation of the four Gospels. For not only would it at once lead to a better understanding of the language and so of the teaching of Jesus himself, but it would also open to us the wider question of what the vernacular was of the Jews in Palestine in the days of Christ; and this would certainly directly affect the language, not only of our Lord, but of the Gospels generally. For if it were shown that the Jews of Palestine spoke as their mother-speech some other tongue than the Greek, unquestionably then the New Testament Greek, and especially that of the historical books, would be very largely affected by it, since the writers themselves were Palestinian Jews, whose own vernacular was not Greek; and, furthermore, in reporting the events of the Gospels, they must inevitably give this narration influenced in manifold ways by the native, current dialect of the people which always colors their life in all that expresses it.

The testimony of history, literature, and philology—and to a certain extent exegesis may also be added—has established, we think, beyond legitimate controversy, that the language of the Palestinian Jews was the Aramaic, called in the New Testament, and in contemporary Greek Jewish literature, "the Hebrew dialect," because it is a branch of the Semitic family of tongues, and very closely akin to the classic Hebrew itself. That Jesus spoke this language as his vernacular, has long since been conceded; the ground upon which this conclusion rests is so strong that it admits no longer of any doubt. Efforts were made, but at a date now long past, to prove that Jesus really spoke Greek as his familiar tongue.\* These very rare attempts were remarkable only

\*The most notable plea for this was made by Diodati, of Naples, in last century, in a tract entitled *De Christo Graece loquente*.

for their ingenuity; the argument in support of the plea, lacked all firm ground, even all reasonableness.

Our author in his introduction sets forth the value of these philological studies, as they relate above all to our good understanding of the Holy Scripture. With enlightened men pleas of this sort would hardly seem any longer necessary; yet there is beyond all question still need of insisting upon the immense value, the absolute necessity in fact, of the diligent, unremitting pursuit of philology for the sake of the Bible, the understanding of which rests with us evermore on philological grounds; and it is certain that in this direction "much land is still to be conquered;" the end of this final conquest, if ever it will come, is yet far off.

Our author says:

"As precious as is the Gospel to us, so earnestly let us hold to the languages. And let us understand this, that we can not well maintain the Gospel without the languages. These are the scabbards in which are the weapons of the Spirit. They are the casket in which this jewel is carried. They are the vessel that holds this precious beverage. Therefore, although the faith and the Gospel may be preached by ignorant preachers who are without a knowledge of the languages, yet they get along in a poor, weak way; but where the languages are, the work goes on fresh and strong, and the Scripture triumphs, *and the faith is constantly renewed in strength, by means of an ever varied wealth of words and a constant diversity of works.*

"With these strong declarations Luther intended to reach the intelligence and conscience of the counselors of the German nation; to teach them that while it was not necessary for the salvation of the individual, yet for the stability of the Church and its sound progressive development, a spirit of inquiry is necessary which, undisturbed by the transitory opinions, tendencies, and authorities of the passing hour, can bring into light the foundations on which it rests, reveal the roots of its power, and so constantly make known more and more in its perfect fullness the real meaning of Christianity, and thus reveal the entire depth of its riches. Especially ought a consummate knowledge of the biblical languages, which thoroughly understands and conscientiously recognizes the laws of grammar, assure to every coming generation the possibility of hearing with their own ears what their Lord and Master and His messengers once proclaimed to the world, in the name of God, as glad tidings. With joy, therefore, does the great reformer welcome the help which the humanism of that day brought to the reformation. 'God,' he said, 'now gives us men and books, and everything that serves this purpose.' Here, in fact, is a point where humanism and the reformation went hand in hand. Both felt an eager desire to throw off the almost crushing weight of tradition, that posed as an infallible, inviolable truth; and, as Erasmus said, 'both preferred to look at things with their own, rather than with others' eyes.'

"Before Luther, and alongside of him, humanism, in men like Reuchlin and Laurentius Valla, made itself with genuine inspiration not only master of the science of language as a newly discovered intellectual instrument, but it also asserted its right to test this newly acquired art on the Holy Scriptures. In spite of the theologians, who saw in this an interference by profane hands in the Sanctuary, Erasmus put forth a new edition of the annotations of Valla to the New

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Testament; and in the preface he wrote an admirable defense of philology, a science which, with honest purpose, is ready as a servant to come to the aid of theology that it may not sink into barbarism. It is here that Jethro is wiser than Moses. In the spirit of a generous self-sacrifice sacred philology carries on its work in minute matters; and while it often appears small with its 'little discoveries,' it yet furnishes much that is valuable and indispensable."

Such words as these must commend themselves to the sound judgment and ready acceptance of the enlightened and unprejudiced.

It has long been conceded, as already said, that the vernacular of the Jewish people in Palestine was the Aramaic. It has become, therefore, a matter of importance that Christian scholarship should make itself master of this Semitic dialect, not only for its own sake as a philological acquisition, but more especially that it might be able therewith to penetrate more thoroughly into the life of the New Testament literature, above all as it is found in the Gospels.

"The Aramaic tongue," says our author, "is a branch of the North Semitic, the language to which belong also the Babylonian-Assyrian of the East, and the Canaanitish tongues of the West, among the latter also the Hebrew; while the South Semitic tongues, the Arabic and the Ethiopic, form a group by themselves. The bearers of these tongues, the Aramæans, are situated historically in the middle between the Babylonians and the Canaanites. Their territory stretches from the foot of Lebanon and Hermon in the northeastern direction as far as Mesopotamia, where 'the Aram of the two rivers' forms their eastern province. Their coming into these regions forms the third epoch of the Semitic national migrations, which may have lasted from 1600—600 before Christ.

\* \* \* \* \*

"Much greater than their political importance, is that of their influence upon the social and commercial habits of the surrounding peoples. They were the commercial intermediaries between the Orient and the West; their language became, in consequence, the language of national intercourse and of diplomacy in Western Asia, as the Babylonian had been in the second millenium before Christ, and as in later times the Greek became in the West, and also in these regions. This is shown by the cuneiform treaties, which are written both in Assyrian and in Aramaic, and the Aramaic inscriptions on weights. To this testifies also an incident in the Old Testament.\* When in the year 701 Sennacherib prepared to lay siege to Jerusalem, his Rabshakeh (chief commander), made an address outside of the city to the representatives of Hezekiah in Hebrew. He was asked to speak in Aramaic,† that the

\* 2 K. 18:26, etc.

† Aramith in the Hebrew, translated "Syrian language."

people might not understand him; the servants of Hezekiah understood and controlled this speech. But the Rabshakeh would not speak in the language of the diplomats, but in that of the people, as he desired to gain them."

It has been hitherto generally accepted that the Aramaic was learned by the Jews in the Babylonian captivity, and that the Hebrew, as the national language, was lost during their long sojourn in that eastern land. It was held, therefore, that the Post-exilic vernacular of the Jews was the East-Aramaic, or Chaldee; and that the West, or Syrian-Aramaic, was only a very secondary element in this national speech. Meyer, however, maintains that the Jews spoke the West-Aramaic.

He says:

"The Jews did not bring the Aramaic with them from the exile; East-Aramaic was never spoken in Palestine. The Aramaic came of its own accord to the gates of Jerusalem, and through mercantile influence gained a ready entrance among the people. At the time of Nehemiah 'Jewish' was still spoken in Jerusalem; and this patriotic leader of his nation, with persistent skill, vigorously resisted the intrusion of foreign tongues. Still, it is evident that the Aramaic, in spite of all this resistance, gradually forced its way among the Jews, and at last rapidly became the vernacular of the common people. A predominance of the Aramaic tongue can already be assumed for the time of the Maccabees."

\* \* \* \* \*

"In Palestine West-Aramaic was spoken. It is an error which already the Jewish scholars of the middle ages shared, to suppose that the Jews brought the language of the Chaldeans with them from Babylon. It has its origin chiefly in this, that this speech is put into the mouths of the Chaldeans, *i. e.*, the soothsayers.\* But in fact the biblical Aramaic is the Western dialect, as it was spoken about 170 B. C., in Jerusalem. We know of a Babylonian Aramaic; it is preserved for example, in the Aramaic portions of the Talmud. In the West-Aramaic, of which we are here speaking, a distinction must be made between the Jerusalem, the Samaritan, and the Galilean dialects. Between these, that is, between the south and north Palestinian, there existed a difference in richness of vocabulary, word-forms, and pronunciation. It is well known that the Disciples of Jesus were recognized by their Galilean dialect."

Meyer makes a strong argument for his position that the Palestinian vernacular was the West-Aramaic; whether he makes his case out satisfactory is another matter.

This book is certainly a valuable contribution to this important field of biblical philology. This Aramaic question in relation to the Jews, and to the New Testament—to the language of Jesus, is a subject in which much investigation is yet needed to come to quite satisfactory conclusions. As scholarship penetrates deeper and deeper into it, it increases in interest and in value for our better understanding of the Gospel history

\*Daniel 2:4.

of Jesus, especially of His discourses. It is with real satisfaction we see the diligent efforts of Christian scholars to reach a more perfect knowledge of the Aramaic tongue, in its history, its grammar, its vocabulary, and the meaning of its words.

Meyer has in this book done much to throw light on many important words and passages in the Gospels, for which we owe him a debt of thanks.

CHAS. LOUIS LOOS.

3. *Les Protestants D'Autrefois.* Vie interieure des EGLISES, Moeurs, et Usages. Par PAUL DE FELICE, Pasteur.

*The Protestants of Former Times.* Inner life of the Churches, Manners and Usages. By PAUL DE FELICE, Pastor. Paris, Fischbacher. 1896. pp. 290.

The history of French Protestantism distinctively so called, that is, of the Huguenots, is one of extraordinary interest. In the general public mind Calvin traditionally has been so overshadowed by Luther, the Calvinian reformation by the Lutheran, that full justice has not always been done to the great work of the Genevan reformer and to the history of his followers in France. Several special causes have contributed to obscure from men, in the wider circle of historical knowledge, the true character and the real greatness and worth of French Calvinian Protestantism. First of all, the strong power of the French monarchy under the successors of Henry of Navarre, to the very day of the first French revolution, was used with great effect to crush out in France the R. P. R., that is the "Pretended Reformed Religion." The world knows well of the bloody Saint Bartholomew's Massacre, the Revocation by Louis XIV of the edict of Toleration of Nantes, the terrible Dragonnades under the same king. The Huguenot churches were closed or destroyed, the Huguenots themselves driven by thousands into exile, and many were forced to "abjure." The aim of the Catholic monarch and his ministry really was to annihilate the "Pretended Reformed Religion"; to justify the abolition of all privileges granted to the Huguenots, the king at last proclaimed that there were "none left in France."

In the second place the persecutors determined to make this work of the annihilation of the Reform complete by destroying even its history. As much as possible the historical records of the Reformed churches were destroyed or buried in the archives of the state, to which access was not allowed to the "heretics." It was thus determined to make the silence of the grave rest upon the Huguenot Protestantism of France. And to a good degree this wicked purpose for a long time succeeded.

And lastly for many years, during much of the last and even the earlier part of the present century, the spirit of the Huguenots was so broken by their long-continued cruel oppression, their greatly reduced numbers, and the general moral decay that had come over their churches, that for a long time comparatively little interest was felt and shown among them in their history.

When God's manifest judgment at last overtook the French monarchy in the revolution of the last century, one of the first and greatest effects of this mighty moral earthquake was the establishment of religious liberty in France, and the sweeping away of the diabolical edicts and laws against the Huguenots. The voice of their representatives was heard with wonderful power in the Convention, and one of their most eminent ministers, Etienne Rabaut, son of Paul Rabaut, the famous "preacher of the Desert," who for more than a generation was hunted over France with a price on his head, was made president of that famous assembly. Paul Rabaut lived to see the glorious day of the complete emancipation of his people.

After so many years of tyrannous oppression, and of languor and inaction, the French Protestants at last were aroused to a true sense of the importance of their great history. In 1852 the *Society of the History of French Protestantism* was organized at Paris. Its object is to collect from every source, in France and in foreign lands, records of all sorts relating to Huguenot history. These are published in the monthly *Bulletin* of the society and are of great historical value. From these accumulated and constantly still accumulating materials, the true history of French Protestantism can now be written better than in earlier times.

Much interest has of late been awakened among the descendants of the Huguenots in the history of the domestic life of their fathers and of the usages in their churches. The present volume is intended to answer the demand this awakened interest has made at the hands of the many distinguished Protestant writers of France. The name De Felice has already won honorable distinction among the modern historians of the Huguenot church.

The ancient Huguenots, in all that appertained to their religion, revealed the spirit of the Calvinian idea of extreme simplicity of worship, absence of everything that in any manner recalled the idolatry of Rome, of perfect equality before God of believers, and of unaffected, sincere piety. Of their places of worship, which the French Calvinists call *temples*, our author says:

"There is no classic type of the Huguenot temple. What does exist, are certain common principles which constitute unity and console

us easily for the absence of uniformity, to which, at any rate, but little importance formerly was attached in our church."

One of these principles, which was fundamental and appertained to the very nature of the reformed worship, was to give to the temple a form which could accommodate the greatest possible number of hearers in the smallest space, in order that the voice of the preacher should not be lost, and that every one could hear, and, if possible see him. There were, therefore, no lateral chapels, nor side aisles.

"A second principle was, that everything that in any manner, near or remote, would recall 'idolatry,' must be entirely banished. Therefore, no statues, no images, and even no cross. To this rule there is found but a single exception, the steeple of the temple at Caen. But this is so clearly an exception that Elie Benoit refers to it. 'I don't know,' he says, 'that there is any other temple in France than the one at Caen, where there is a steeple like those on the Catholic churches, surmounted by a cross and a weathercock.' With still greater reason no temple could be, in its external or internal appearance, in the form of a cross. We are to-day less scrupulous in this respect, \* \* \*

"A third principle to which I shall again refer in order to note some exceptions, was that since the believers are regarded as equals among themselves, the seats in the temple are accessible to all, and, therefore, free. Certain benches or chairs may indeed be a personal property, but the places which they occupy in the temple have not been paid for, they do not belong to the possessors of the seats and can be taken from them. These places, moreover, have not been granted to them by right of purchase by auction; such a privilege did not exist."

These "temples" were often of great capacity, indicating clearly thereby how very numerous the old Huguenots were. Our author says:

"A last point. The question has often been discussed, as to how many persons some of our old temples could hold.

"The number attributed to the one at Charenton (near Paris) has varied between fourteen thousand, which was much too many, and four thousand, which is probably too few. At any rate, if we base our calculation on the probable number of protestants in Paris, we assume an inexact basis, or rather attention has not been given to all the elements of the question. In fact, whatever was its seating capacity, it did not suffice on festival days; large numbers had to remain out of doors and preachers addressed them there. According to contemporary authorities four thousand alone were in the galleries.

"Besides the one at Charenton, we know that the first temple at Dieppe was capable of holding from five thousand to six thousand persons. The Great Temple at Rochelle held from three thousand to three thousand five hundred."

"How great the number of French protestants once was can be gathered from the dedication of the address to the king, (in the early part of the 17th century), by the four pastors of Paris. It says: 'Sire, you have several millions of persons who profess the ancient Christian religion.' And the ministers of Montpellier, whose temple had just been destroyed, said in a document, also official, dated November 21, 1682, that there were still 190,000 families of the Reformed, *i. e.* of the Huguenots, in France. And this at so late a date, after years of sanguinary, desolating persecutions. I estimate that the revocation with

the repressive measures which preceded and followed it, did not leave in France more than a fifth of the previous Protestant population."

What the Reformed in France suffered at the hands of its cruel Catholic enemies, exceeds by far anything in the way of religious persecution in Europe in modern times; that of the Jews in Spain, also by a Catholic monarchy, alone is at all a parallel to it. These deeds of the Church of Rome, which were celebrated in the Holy City with great rejoicings, and in the case of the massacre of Saint Bartholomew glorified and commemorated by a medal struck with the inscription *Strages Ugonottorum*, "Slaughter of the Huguenots," can never be forgotten by the Protestant world. The vengeance of the Most High has signally overtaken both of these persecuting Catholic monarchies; that of France has been spurned and banished by the nation—one of its kings died on the scaffold with his queen; that of Spain is but a poor shadow of what it once was, and is altogether without weight among Christian nations.

The supreme place among the Huguenots was given, of course, to the Holy Scriptures. Everything in their churches and their worship recalled this fact and marked in the strongest manner the contrast, in this respect, between their worship and that of the Church of Rome where the "Saints" always held the place of honor. De Felice says:

"As to mural inscriptions, properly so-called, such as are in our present temples, there were some in the church at Montauban, opposite the pulpit and above the four doors. \* \* \* This was very natural. If the arrangement of the galleries allowed it, the Summary of the Law, the Lord's Prayer, the Apostles' Creed, were inscribed on the walls of the temples in many places. In the great temple of Rochelle, there were also biblical inscriptions on the exterior façades."

The Huguenots did not use organs, although these were general in Catholic Churches.

"There were no organs. The songs were led by the precentor (as in Scotland) if one was present, which was not always the case. 'The Duchess de la Tremouville,' writes Bancelin, pastor at Thouars, to Paul Ferry, pastor at Metz, September 2, 1663, 'speaks to me often about you and says that she remembers very well that you were present at her marriage, and that there was no one to lead the psalm.' If the leader could fail at such a time, we may readily suppose that this happened on less important occasions."

It is of interest to read of the private devotions of the French Calvinists.

"The Christian day of the Reformed believer, for himself, began with a short prayer when he awoke, then followed his own private devotions, and afterward the family worship. Then came a prayer before he began his ordinary daily occupation, and another prayer when this was ended. There was also a prayer for the student before he studied his lesson.' At noon another service. In the evening family worship, then private personal devotions, and finally a short prayer before

going to sleep. As a matter of course every member of the church attended also all the religious services at the temple, whether these were with or without preaching. There were also prayers before and after meals, and the *benedicite* often assumed the dignity of a religious service. Thus, in the house of Admiral Coligny, on the days (every other one) when there was no sermon the prayer before the meal ended with the singing of a psalm; and Amyraut says that the Bible was always read after the meal."

The Reformed were exceedingly careful in receiving the "abjurations" of Catholics who proposed to accept the "evangelical religion." The strictest inquiry was made into their motives and their character. This was especially done in the case of priests and monks, against whom the "evangelicals" had very naturally a strong prejudice, lest their motive should only be to lead a freer life. Yet we are surprised to learn of the large number of them who "ranged themselves on the side of the Gospel." And not only was their number large, but many of them were also eminent in character and learning and in true piety, and endured faithful through the most violent persecutions.

M. De Felice has given to French Protestants, and to others interested in the history of the Reformed Church of France, a book that will prove a rich storehouse of information about all that relates to the religious life and customs of the French "Protestants of former times." And these interesting pages show everywhere that the author's *heart* was deeply engaged in his work.

CHAS. LOUIS LOOS.

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4. *Im Blauen Hecht. At the Blue Pike.* By Ebers. 1896. \$1.00.

This latest novel by Ebers is based on German life in the early part of the sixteenth century. The events of this story center about an old tavern, called the Blue Hecht. The author shows his usual antiquarian knowledge, and for one fond of the middle ages this story would be good summer reading. In point of action and interest, it is slightly below Ebers' level.

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5. *Julia de Trécoeur.* By Octave Feuillet, with illustrations by Machetti, Paris. Colmann-Levy. 1897. \$1.60.

This is a beautiful edition of one of the author's most celebrated works. To our mind, however, this story is one of the most disappointing. It is disappointing because of the feeling of absolute, hopeless depression which it leaves behind it. The cruelty of the suffering inflicted on the reader lies in its needlessness; that is, the events narrated are unnatural, even abnormal, hence none but a false and perhaps vicious lesson can be drawn from the book.

## ROUND TABLE.

THE SPADE VERSUS THE HIGHER CRITICS.—The reaction against the extreme radical critical views is becoming very distinctly marked. It is well known that some of the advanced positions of the higher critics have been abandoned by all except those who are irretrievably committed to the most absurd conclusions, no matter how little evidence there may be for them. Thoughtful, scholarly men are everywhere calling a halt. This is a hopeful sign. Not because it indicates the certain triumph of the conservative view, but because it clearly foreshadows a temper which promises a calmer and more judicial consideration of the whole question than has heretofore characterized the discussion. This, in our judgment, will be a great gain for the cause of truth. Undoubtedly a few specialists, by *ex parte* statements, have sought to settle the whole question at issue in an *ex cathedra* style, quite out of harmony with the gravity of the issues involved. It is gratifying, therefore, to notice that a new spirit has entered the discussion, and consequently we may now hope for more satisfactory results. We have been told again and again that all acknowledged scholars are now ranged on the side of the higher critics, and that only those who are incompetent to deal with the question can be regarded as favoring the conservative view. Of course all this talk is extremely absurd, but it has had its influence upon the minds of those who have not been in a position to test its quality. It is, therefore, the duty of honest journalists to set this matter right.

Even in Germany the reaction, to which attention has been called, is distinctly manifest. This fact is emphasized in the translation of Dr. Fritz Hommel's recent work entitled "The Ancient Hebrew Tradition as Illustrated by the Monuments," a sub-title of which is "A protest Against the Modern School of Old Testament Criticism." It is well known that Dr. Hommel is professor of Semitic Languages at the University of Munich, and is one of the most scholarly and eminent critics to be found anywhere in Europe. Indeed, he is an authority of the highest class as regards the very questions involved in the contentions of the higher critics. In his recent great work Dr. Hommel addresses himself to scholars, and it is certainly difficult for any well informed critic to resist the conclusions to which he comes. One of these conclusions must be regarded as of great value in determining the questions involved in recent Biblical criticism. The higher critics have been accustomed to affirm that the personal names of the Mosaic period, which are found in the priestly code, were undoubtedly deliberately manufactured in later times. Now Dr. Hommel adduces abundant external evidence from contemporary inscriptions to show that even from the time of Abraham personal names of the characteristically Mosaic type were in actual use among the Semitics of Western Asia. From this he reaches the conclusion that to talk of a post-exilic invention can not now be regarded with patience.

It is no longer doubtful that the spade will have much to do in settling the questions that have been raised by the higher critics. This is undoubtedly Dr. Hommel's view of the matter.

"The monuments speak with no faltering tongue," he says, "and already I seem to see signs of the approach of a new era in which men will be able to brush aside the cobweb theories of the so-called 'higher critics' of the Pentateuch, and,



leaving such old-fashioned errors behind them, attain to a clearer perception of the real facts."

Certainly the monuments have done much to correct the wild speculations of the critics; and with such men as Professors Sayce, Petrie, Hommel, etc., in this particular field of investigation, we may rest assured that everything will be brought to light which the tablets can yield. It is certainly very remarkable that, just at a time when the most determined assault ever made on the word of God is being waged, the spade has come to the rescue in uncovering long forgotten monuments and tablets whose testimony confirm the trustworthiness of the Bible records in a most remarkable degree. No doubt some dates as well as facts, which have heretofore been accepted, will have to be modified, but it is no longer questionable that ultimately the old book will stand without any material alteration. Apart from glosses, defects in transcription and translation there is not much to find fault with in the Bible, and we shall probably settle down not far from where we were before the recent controversies began. Of course it is well understood by those at all competent to judge that very little new matter has been contributed on the side of the higher critics. It is simply an old controversy precipitated with a new zeal. Its chief power consists in the fact that its advocates for the most part are to be found in the churches rather than in the ranks of sceptics. Whatever truth has been elicited should be thankfully and heartily accepted whether it favors the traditional view or the view of the higher critics. Nothing but the truth will finally stand.

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**THE DANGER OF SUCCESS.**—It may seem strange to some that success can possibly be dangerous. Nevertheless, there can be no doubt about the fact that success has to be carefully watched, or else it will prove to be not only dangerous but even disastrous. Most persons estimate character, as well as nearly everything else, by success. This is the infallible standard in military life. No matter how scientific a man may be in his methods, if he is unsuccessful, he is regarded as of no practical use as a military man, and he is generally retired from the service without much ceremony; while, on the other hand, if he is successful, no one stops to discuss the character of the tactics by which his success has been achieved.

We fear the same rule is frequently applied in religious work. The question with many is not what is good, right and true, but what is successful. With these people success, even more than charity, covers a multitude of sins. Heroes in novels are measured by the same rule. The Paul Cliffords are justified if they are successful. Even modern duelists have a charm about them if they can only succeed; and it not unfrequently happens that the genuine highway robber elicits the admiration of his contemporaries if he can only put into his operation a bit of dash and can, at the same time, safely elude the vigilance of the police. Success makes a villain a hero, and lifts the scoundrel into the quasi admiration of the public. The same result is seen in the career of political "bosses." As long as they succeed they are feared, respected, and even idolized; but as soon as the tide turns against them the fickle populace are ready to curse where a while ago they blessed.

It is not therefore very strange that this general tendency finds some development in the religious world. The value of Christian effort is often determined by success, and this success is very generally estimated by an entirely false stand-

ard. In it numbers count for almost everything. A large congregation in regular attendance at once stamps the minister of the place as a successful preacher, while, as a matter of fact it often happens that his large congregation is owing wholly to elements and character which are directly opposed to New Testament teaching. The same is true of religious movements. They are measured by success. If they attract the multitude and accomplish what is generally regarded as their chief aim, then they are at once considered as successful, no matter what may be the principles or methods used in securing this success. Indeed, it sometimes happens that the very features of a religious movement which render it popular are exactly the features which render it most unworthy. The *vox populi* is very often the *vox diaboli*.

Let no one suppose from what has been stated that success is something in itself to be dispised. This is not what we mean. All other things being equal success is precisely the thing to be achieved. A religious movement which can not predicate success must necessarily come to grief; for, after all, nothing succeeds like success. We are not, therefore, finding fault with success *per se*, but we are calling attention to the danger which always accompanies success. Undoubtedly success is just what everyone ought to aim at, and what no one should fail to reach, if it is at all within the range of possibility. Large numbers of converts are certainly most desirable, but it sometimes happens that one convert is worth ten thousand, even when considered from simply the successful point of view. The conversion of a Luther, Melancthon, or Wesley is often worth more from a strategical point of view than the conversion of a million ordinary persons. It is frequently impossible to tell just how much is being accomplished in any particular religious work, and there is therefore nothing more deceiving than numbers. A compact, earnest, intelligent, inspired small body will, in the long run, accomplish vastly more than a large body seriously lacking the qualities indicated. Boasting of achievements is never to be commended in religious work, but when this boasting is for the most part misleading, the shame of the thing becomes a crime, and ought to be severely condemned by all who love truth better than falsehood. How often do we hear the Salvation Army's grotesque methods and neglect of important truth apologized for on the ground that, notwithstanding all these, the Army is doing a vast amount of good; or, in other words, is eminently successful. And whoever will listen to "General" Booth, at any special meeting of the Army, will find that he, at least, is fully aware of the value of parading the numbers and deeds of the Army before the world as a means to gain the public sympathy as well as the public attention.

Now there is danger in all this of a very serious character. As already intimated the brilliant achievements of the robber tend to hide the enormity of his guilt; the successful military commander makes his splendid victory largely atone, in the minds of the people, for his great slaughter of human life; while the number of converts made to a religious cause are not unfrequently paraded to blind the public conscience to fearful departures from Apostolic precept and example. No matter what the creed may be, if only success is achieved; no matter what the method, if only large numbers of converts can be gained, and no matter what evils may be justified, if only real or apparent good has been done. But are we prepared for the doctrine that the end justifies the means? If so, then Romanism is entitled to our highest regard. Romanism has undoubtedly achieved success, and it has also done a vast amount of good; consequently, if success is made the criterion by which to determine the value of a religious organiza-

tion, it certainly can not be doubted that the Roman Catholic church can make a very strong claim to the highest place in the catalogue of churches. Indeed, all the departures from the word of God can be practically justified, if success, according to popular estimation, is to be accepted as an infallible standard. From this point of view Christianity had its most successful period in the days of Constantine and those which immediately followed; and yet, as a matter of fact, at that time it was perhaps less successful, in all that means the religion of Christ, than at any other period since the first church was established.

Hence, it will be seen that we are in great danger of losing sight of the real issue, while we are simply looking at numerical success or some particular good that has been accomplished. Both of these are important factors if everything else is right; but these can never redeem a cause from the condemnation of the divine judgment when everything else is wrong. There is a question, therefore, which lies back of all figures and all estimates of practical results, which must be properly considered before it is possible to arrive at any just conclusion as regards the value of either missionary work or a religious movement; and that question relates to right, truth and duty rather than to mere achievement.

There is still another point of view from which this question should be considered. The danger of success is often in proportion to the success itself. When great things are accomplished there is a strong tendency to rest satisfied with what has been done. When Elijah had conquered the priests of Baal, his next step was to lie down under a juniper tree, apparently quite satisfied that his work was finished. This is still a fatal delusion with some, and should be carefully guarded against, especially by those who have achieved great numerical success.

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THE GNATS AND THE CAMELS.—Straining out gnats and swallowing camels is a practice still much in vogue. A late example may be found in the treatment which our recent article on the reunion question has received. It is only fair to say that, with a few exceptions, the article has been highly commended as containing a praiseworthy effort to solve the reunion problem. But two or three gentlemen are evidently alarmed at the door which they imagine we have thrown open for the admission of heresy into the churches. These brethren would make us believe that the very ark of God is in danger, simply because we have regarded the camel swallowing as more difficult than the straining out gnats. This is practically the head and front of our offending. Let us take another look at the position which we have formulated for the purpose of solving the vexed question of Christian union.

Among the chief difficulties in the way of union the article referred to reckons baptism, and it makes the following practical suggestions:

1. When all other difficulties are out of the way, it is contended that an irenicon may be found for settling the baptismal controversy by all agreeing to practice what the whole of Christendom practically agrees is valid baptism, viz., believer's immersion.
2. This practice shall have respect to the future, so far as the general agreement is concerned, but no *ex post facto* law shall be passed with respect to the matter, though all persons wishing to be baptised upon confession of their faith may do so at their own option.
3. There need be no interference with individual or congregational liberty, except so far as the future is concerned. The proposal simply draws a line at the

moment when the agreement is completed and adopted, and compels from that time the practice of believer's immersion by all the churches. It leaves the past to take care of itself, though it must be evident to the veriest tyro in religious matters that if believer's immersion should become the universal practice, there would be very many who are now pedo-baptists who would be immersed.

Now we utterly fail to see how this proposal opens the door for the admission of heresy. Assuming that believer's immersion is the only Scriptural baptism, it seems to us that the proposal effectually drives out heresy instead of lets it in. Anyway, it provides for a solution of the baptismal question which has in it at least some hope, at the same time, protecting both the word of God and the individual conscience. These must be protected by any plan which is worthy of a moment's consideration. Most of the schemes for Christian union seem to ignore either the Bible or the individual conscience; hence union by these must come about, if it comes about at all, by a severance of the Bible and conscience, or else *all* must agree to accept what *some* agree to be truth. This is union according to the lion and the lamb, but the lamb must always lie down in the lion.

But we have been told that our proposal practically surrenders one of the chief points in the plea of the Disciple. This we are wholly unable to understand. But even if it were so, it might be better to make the surrender rather than force the individual conscience into a position which is little less than slavery. What do we mean? Let us see. Do Disciples generally regard pious pedo-baptists as Christians or not? If they do not, then the notion that we might have Christian union under the conditions that have been mentioned may as well be dismissed. We are talking about *Christian* union, and this is precisely what the article in the January number of the *QUARTERLY* distinctly emphasized; and yet this is the very point which our reviewers have overlooked. Disciples of Christ very generally regard pious pedo-baptists as Christians, although, at the same time, they do not regard them as having obeyed fully all the commands of Christ. Disciples take into consideration the state of religious society, and how the present churches are a development from mediaeval Christianity rather than from the Christianity of the New Testament. It is believed that we can not properly discuss such a question as Christian union without reckoning with church history and our present environment; and when these are taken into the account it is impossible to rigidly enforce *one* conception of the ordinances without allowing that those who differ from this may be thoroughly honest and accepted of God.

Let us put this matter to a practical test. Where two equally honest and equally intelligent persons differ, as regards the ordinance of baptism, how can a decision be made as to who is in the right? Evidently someone must decide for these or each one must decide for himself. If we understand the Disciples they hold that individual freedom must be maintained at all hazards, and in this we think they are right. But this individual freedom grants to others as much as it claims for itself, and the moment this is conceded, that moment must all talk about surrendering our plea cease. The fact is the very principle for which we are contending is the most fundamental factor in our plea, and without its full recognition we have little to contend for that is worth having. We talk very emphatically about what the New Testament teaches, and this is well enough from our own point of view; but it is unfortunate for our charity that we sometimes forget that, after all, we are following our *interpretation* of the New Testament just as the man who differs from us is doing also. Hence, it would certainly be an improvement upon our methods of controversy, if we could come to understand that there are at least *two* Bibles in every man's house. There is, first, the

Bible which does not change, the printed Bible, "the old fashioned Bible that lays on the stand;" but, in the second place, there is the Bible *as each man sees it or understands it*. This last is the Bible which each one follows for himself. He can not do better than this; he may do a great deal worse. He must follow his honest understanding of what the Bible teaches, or else he is a hypocrite and hypocrisy is worse than misunderstanding. Of course it is better when the understanding is precisely what the Bible does teach, but none can tell absolutely that he has learned all there is to know. This may present a sad view of the case to some bigoted souls, who imagine that they have a monopoly of truth; but it is good for a legitimate exegesis as well as a right Christian feeling that this conceit should cease to be respected by those who have any regard for the thirteenth chapter of first Corinthians.

Let us now sum up the whole case. Is it easier to strain out the gnat or swallow the camel? Is it not true that Disciples already practically fellowship pious pedo-baptists? Now will it make these latter less worthy of fellowship because they agree for the future to remove a great obstacle in the way of Christian union, if only they themselves are not required to be rebaptized as they understand the matter? This is the whole question at issue. Is it better to keep up the old warfare, and yet recognize all that the proposed compromise involves, or cease the warfare, and provide for a permanent peace, without surrendering one jot or tittle of truth more than is now practically surrendered? Those who can not choose the side we have recommended, when the opportunity is presented, may certainly be excused from any responsibility in the matter on the ground that they are unable to distinguish between black and white.

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AN EVIL UNDER THE SUN.—It was lucky for Solomon that he did not live in our day. Since the modern evangelist has been invented it is impossible for anyone to truthfully say that there is nothing new under the sun; consequently if Solomon had lived in the present age one of his most noted sayings would be lost to literature. Evidently the modern evangelist *is* new. He is a new type, as distinct from other creations as any type can be. Indeed, it is probable that evolutionists have entirely overlooked him, or else they would not be slow in parading him in proof of the truthfulness of their doctrine. Anyway, he is unique. We may not be able to classify him according to any biological rule, but all the same, he distinctly belongs to a class *sui generis*.

Let no one misunderstand us. We believe in the evangelist. He has a distinct place in New Testament teaching, and he ought to have a very prominent place in the work of the churches. He is the embodiment of an aggressive force which is well nigh lost in modern Christianity; and if he were restored to his legitimate position it is scarcely doubtful that a new momentum would be added to the progress of the Gospel. It is not, therefore, to the New Testament evangelist that we object, but to his modern representative. It would no doubt be well for the cause of Christ if we could have thousands of flaming preachers of the Gospel, such as characterized the evangelists of the primitive days. These men could and probably would do a much needed work for the cause of Christ. But these preachers must not be confounded with the modern type which we now have under consideration. Even as regards this modern type it is necessary to distinguish between the man himself and his *methods*. We have nothing to say against either the man himself or his motives, but we seriously object to his whole manner of conducting his campaigns.

Let us now take an honest look at his methods. The usual manner of proceeding, when an evangelist of this kind is expected to arrive, is for one or two persons, who are especially interested in him personally or in the work which he is expected to accomplish, to assume the responsibility of writing a circular letter to the ministers and Christian workers in the neighborhood, calling a meeting to arrange for the proposed evangelistic services. If the ministers and Christian workers in the neighborhood do not feel the force of this summons, the meetings are arranged all the same, and before the public the said ministers and Christian workers are practically held responsible for what is subsequently done, unless they do what would seem in many cases to be an ungracious thing—viz., hold a meeting and protest against the irresponsible proceedings, or else make a public statement to that effect. Of course if any single minister is unwilling to be a partner in methods which he can not indorse, he may announce the same to his congregation and then take the chances of being thoroughly misrepresented in the community for his straightforward manliness.

But let us follow the evolution of these evangelistic services a little further. Invitations are sent to the various church choirs of the neighborhood, and these are frequently heavily drawn upon to supply the singing at the revival meetings, thereby weakening the effective forces at home, and often causing the faithful minister, who is standing at his post, to lament the absence of some of his most important helpers. Now, we do not say that this sacrifice ought not to be made occasionally. Indeed there are times when it is certain it should be made without any complaint whatever. But our point is, that the preachers of the neighborhood ought not to be practically *forced* to make this sacrifice. If they meet together and agree to do it, then no one has a right to grumble; but in cases where they have never been even consulted, except so far as to receive a circular from some self-constituted committee, it seems to us they ought not to be expected to become enamoured of methods which deplete their own congregations and largely paralyze their own work.

But so far we have not stated the most objectionable features of the case. Notwithstanding the questionable proceedings to which attention has been called, probably no one would seriously complain if the evangelist who is employed to conduct the services would preach faithfully *the whole doctrine of Christ* and would rely upon the gospel for the salvation of souls. But this is just what the average evangelist does not do. Even Mr. Moody hesitates to follow wholly apostolic precept and example. He preaches faithfully that men are sinners, and that Jesus is the Savior of sinners; but he utterly fails to declare the whole council of God with respect to *how the Savior saves these sinners*. In other words, he, in common with all the type which is now under consideration, leaves the inquiring sinner in hopeless confusion at the very point where our Lord's instruction to evangelists is most explicit and emphatic.

We are not unreasonable. We quite understand why it is that some of these men, at least, take the course we have intimated. They think it is best to confine themselves exclusively to the matter of producing conviction, and then leave the inquirers to the direction of the pastors who are cooperating in the services. They know well enough that if the Gospel should be preached simply and fully as it was in apostolic times, the rope of sand cooperation, which has been extemporized for a special purpose, would not last an hour. But is it right for a man, who claims to have received his commission from God, to suppress any part of that commission for the sake of popularity or any other reason whatever? We

can scarcely write such an inquiry as this without feeling a contempt for the courage of anyone who would make such an excuse. Prudence is a Christian virtue, but cowardice is contemptible and is often a crime. We ought to concede many things as regards organization, methods of working, etc., but there should certainly be no concession when we are dealing with the salvation of souls.

There is yet another phase of this matter to which attention must be briefly called. We refer to the aftermath. When the modern evangelist leaves a community, what then? We say nothing at present concerning the final outcome of his converts. Many of these have been literally manufactured. It was necessary to count a large list of additions, and this list was augmented from day to day by a process that would astonish almost anyone if it were not for its familiarity. But just now the main thought in our mind is with respect to the pastors rather than the converts. The evangelist has been preaching a series of sermons under exceptional conditions. The whole community has been at white heat, and he has been repeating for the five hundredth time sermons in which he has concentrated arguments and illustration which he has been gathering for many years. Now when the pastors come to preach in the ordinary course of their ministry, their hearers think somehow that their preaching is not up to the standard to which they had become accustomed during the revival services. Of course it is not. No one ought to expect it to be. But all the same there are soon heard whispers of discontent, and it will be lucky for the neighborhood if some of the pastors do not have to leave for other fields of labor. There are still other evils connected with this subject, but we have indicated enough for one sitting.

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#### A WORD TO THE FRIEND OF THE CHRISTIAN QUARTERLY.

We are trying to produce a first-class periodical. We have every assurance from competent judges that in a measure we are succeeding. The Disciples of Christ need such a QUARTERLY. In fact must have it to produce the highest type of Christian literature and maintain the respect of Christian scholars. In order to continue the CHRISTIAN QUARTERLY we must have more subscribers. Just think of the fact that we have received seven subscriptions from the state of Indiana in six months, eleven from Ohio and twelve from Kentucky during the same six months. These three states claim 270,000 Disciples and they send us twenty-eight subscribers in six months. Is it possible that this number measures the friends of the CHRISTIAN QUARTERLY in these states? What is true of these states can not be said of any other but please let the publisher state that all the work, editorial and otherwise, has been done free for the last five years and paid \$2,000 in cash additional. It can continue if the present subscribers pay up at once and every friend of the QUARTERLY will send us at least one new subscriber. Were it simply a private enterprise we would expect its friends to aid in its circulation but no one will ever publish a Quarterly for private gain. All should feel that this is the QUARTERLY of the brotherhood and as such should have a special interest in it. The undersigned would be pleased to have an encouraging letter from thousands of Disciples who should feel a deep interest in the success of the CHRISTIAN QUARTERLY.

G. A. HOFFMANN.

# THE CHRISTIAN QUARTERLY.

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OCTOBER, 1897.

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## THE MASSACRE OF MINISTERS.

PARSON-KILLING having developed into one of the fine arts, and the sufferings of ministers of the Gospel being in these days a much-ignored factor of social life, it is high time to call the attention of humane and thoughtful people to the conditions which are marring both the happiness and usefulness of immense numbers of ministers. The qualitative conditions of life are always more important than the quantitative. As society advances this superiority of the qualitative becomes more accurately recognized. Some day Christian people generally will be more anxious about the calibre of the ministry than about the mere supply of great numbers of preachers. Mr. Spurgeon established his famous college with aims which brought him mingled success and disappointment. Seeing that the Baptists in Britain were crippled through the lack of an adequate number of educated preachers, he added to his other great responsibilities the burden of a college. The result, however, was that he sent out a few brilliant men like Messrs. Gange, Archibald Brown, Cuff, and Medhurst, while he glutted the Baptist Churches with a swarm of crude, half-fledged pulpiteers, whose conceit has in many cases been in inverse proportion to their smattering of culture. Throughout the whole of the Protestant world there has during the last half-century been an enormous augmentation of the ministerial ranks. The question is whether the average pastor is more



efficient, and whether he is happier in his work than were our preachers of former days. It is to be feared that a favorable answer can not fairly be given to this important question. A brief consideration of the causes and conditions which are working havoc amongst the ministry may serve at least to stimulate a desire for ameliorative action. In England I have witnessed several attempts at both mitigation and reform. These have been well intended, but they have not accomplished any far-reaching improvement, and the massacre of ministers proceeds apace.

1. *The Plethora of Preachers* is a prime cause of the failure of multitudes amongst them. In England there are not less than fifty thousand preachers at this moment who come under the category of ordained or accredited ministers. About half of these, estimating the numbers roughly, are Anglican clergymen, the other moiety being distributed amongst the three hundred sects of the Churches outside the Establishment. To these must be added several thousands of pastors in Scotland, Wales, and Ireland. A glance at other Protestant countries reveals the fact that the army of regular preachers in the grand colonies which make up the British Empire is every year enormously recruited. In South Africa, Australia, New Zealand, and Canada, where all the Churches are free from state control, the growth of the religious forces is magnificent. Numbers of preachers go out from England every year, and recruits spring up indigenously from the schools and colleges in each of the colonial communities. The theological schools of Germany, Switzerland, Holland, Denmark, and Scandinavia are teeming with students at this hour, who are seated at the feet of University professors, many of whose names are of cosmopolitan renown. If it were the purpose of this article to comprehend a wider purview I might enlarge on certain significant facts which attracted my attention during a tour in Russia last autumn. I found that interesting country, wherever I went, excited by the progress of a strange and wonderful religious revival. Alas! it was not in the direction of Evangelicalism, for it is a resuscitation of sacerdotalism in one of its blindest forms which is now powerfully affecting the great country which is the stronghold of the Eastern Church.

I allude to this uprising of energy in the Russo-Greek Church because it has a certain incidental bearing on my subject. I was assured that the Christian ministry in Russia is being recruited by unprecedented accessions. Large numbers of young gentlemen of the upper classes are entering the priesthood. Let it not be forgotten that there are other religions and other ministries in the world which are eagerly advancing in potency and numbers, besides the Evangelical faith and agency. As for the United States, a rapid transition seems in progress in that country. I remember how, twenty years ago, many young preachers personally known to me, including fellow *alumni*, were drawn across to what was a veritable ministerial Eldorado. Only one of these failed to find a speedy settlement somewhere between the Atlantic and the Rocky Mountains, and some of them have developed into eminent American pastors. In days so recent as those there was manifestly a vast margin for fresh preaching talent in America; but we are now constantly assured by visitors across the Atlantic that the dearth has disappeared and that the supply is in several denominations more than commensurate with the demand.

Too many parsons! That is the piteous cry now modulating into an actual wail. Accordingly, many people are constantly busy in attempting the diminution of those whom they judge to be superfluous. I have watched the doings of many of these minister-killers. If a poor parson who has come under their ban does not speedily commit the happy despatch by resigning, he soon becomes the subject of a series of unrelenting experiments. The vivisection of a minister is a process in which not a few Christians, many of them prominent officers of churches, are perfect experts. I agree that the life of a Christian minister may be a career of truest happiness and I have reason on personal grounds thankfully to proclaim that it can be such. But he must be blind or callous who is not aware that the purgatory of parsons is one of the bitterest actualities of modern civilized life. And one of the chief producing causes of cruelty to pastors, such as a beautiful wife of an excellent preacher recently lamented to me with weeping eyes, is assuredly the prodigal cheapening of ministerial values by over-supply.

How is it that there are so many more ministers than can find employment? Why is it that deacons are inundated with a deluge of applications for even the humblest vacant pulpit? There are several possible answers. I will mainly animadvert on one which involves the responsibility of ministers themselves.

*It is a fact that pastors of Churches are in a large measure guilty of glutting the pulpit.* Having alluded to the late Mr. Spurgeon's part and lot in over-augmenting the supply of Baptist preachers, it is right that I should adduce the defense he offered. "I am dependent," said he, "upon the testimony of my brother ministers as to the fitness of candidates for entrance into the Pastors' College." It is true, sadly true, that scores and scores of young men who have entered the ministry to their own detriment and the injury of the Churches, were obtruded with fatal persistence upon Mr. Spurgeon's notice by ministers who had not the necessary courage to check these aspirants. One of these bungling young homilists is at this moment engaged in wrecking a Church which his predecessor raised to a splendid condition of influence and usefulness, and he is no solitary sample. The sad truth is that there is a massacre of Churches always more or less in process of performance, as well as a massacre of ministers; but these two functions are intimately connected with each other. An incompetent or indiscreet young minister enters on a pastorate, seeing the sunrise of his own fame flushing the horizon of his imagination. In a very short time he is a pronounced failure and is tacitly condemned to execution by the officary. But it presently turns out that the officary is to be the subject of a reciprocal condemnation, and the parson, turning recalcitrant, manages to rally a large party in his favor by playing on the sympathies of good souls who abhor the spectacle of a persecuted pastor. In some such cases the officers resign in disgust; in other cases the minister creates a split and sets up an antagonistic interest on the nearest possible spot. And these tragedies can often be traced to the fact that a man was easily admitted to the ministry who might easily have been judged to be without any of the necessary qualifications.

2. Furthermore, *the competition of the laity in the pulpit has in many quarters been carried to excess*. It is of course easy to affect a holy horror at such a sentiment as this. And of course, also, every devout heart is at all times ready to repeat the Mosaic apostrophe, "Would God that all the Lord's people were prophets!" And even the best things may be carried to an indiscreet and mischievous excess, and it is just because they *are* the best things that they are apt to be overdone. The best things should be done in the best manner. Just as it is a canon of sound philosophy that "the worst is the corruption of the best," so is it also a valid principle that the most mischief is done by people who, because they are doing a very excellent thing, suppose that it does not matter how they attempt it and how they carry it out. Who can doubt that an immense amount of skepticism is at this moment being generated by the religious rubbish promulgated in countless quarters under the name of preaching? And is it not only too certain that an equal amount of indifference is created by the tedious commonplace often miscalled a sermon? There can not be too many good, efficient, pious, qualified, acceptable preachers; but there can be, and is, far too much preaching, and there are certainly vastly too many preachers, altogether of the wrong quality. Quantity has been made the prime consideration, whereas quality is the true desideratum. Lay-preaching has been an inestimable blessing; but it is becoming an unspeakable curse. The lay-preaching which helped the evangelization of all England was that which was carefully regulated and organized by Wesley. It is a mistake of our generation to suppose that anybody who was smitten with a pious *cacothés loquendi* was free to air his spontaneous eloquence amongst the old race of Methodists. In one respect the Methodists have been faithful to their traditions. They still carefully sift out candidates for the regular ministry; but they are viciously lax in encouraging any zealous young spouter to preach so long as he does not desire ordination. Amongst Baptists and Congregationalists matters are worse. Is not the careless flippancy with which the emptiest spouters are thus stimulated to ventilate their vanity a very guilty trifling with the most sacred of all Christian functions? Were

there a more conscientious massacre in good time of these simpletons then there would be few massacres subsequently of full-fledged but incompetent ministers.

There is another and very serious side to this section of our subject. Lay-preachers are in not a few cases severe rivals to regular ministers. Where a layman sincerely and lovingly lays himself out to be a help and comfort to the pastors of his district he is a real blessing; but when he constitutes himself a rival and a competitor, taking round an occasional brilliant sermon, and provoking unpleasant comparisons, he may add very much to the difficulties of plodding and persevering ministers, who can not always be as sparkling as a visitor in the pulpit easily is. A pulpit comet is much more sensational than a pastoral star; but these pulpit comets have been often serious nuisances in unsettling happy and contented congregations. I have known more than one excellent minister seriously impaired in usefulness by the flashy but popular superficialism of a transient revivalist.

3. *The exigencies of pastoral work are often fatal.*

Here I touch on very delicate ground. The very mention of pastoral work is an absolute fetish to some minds, and it will to such seem like the height of audacity to assert that very much of what is demanded and attempted under that category is vain and mischievous. But considerable observation and not a little experience compel candor here.

It must be freely admitted that ministerial failures through pastoral inattention, or inability, or both combined, are lamentably common. But it may be fairly questioned whether the popular demands on the average pastor are not such as very few men can possibly satisfy, however intense may be their duration. A striking testimony was recently given on this important point by the eminent Dr. John Watson, so well known as "Ian Maclaren." Addressing an American audience, he declared that it was not preaching, lecturing, or writing, but only the pastoral department of his ministry which tended to kill him. This statement will elicit a sigh from many a distracted pastor. Innumerable Churches have constituted themselves the torture-chambers in which minister after minister has been worried to his grave. The minister by

whom I was baptized was a man of such ample private means that he was free from the corroding cares which accompany a poor salary. But he was hounded into a lunatic asylum by the petty pertinacities of the wives of two of the deacons of the church. These ladies were incessant workers and had gained irresistible influence by their energy and ability; but their restless and mischievous criticism and discontent at length demented the poor pastor who was heroic enough to endure a position from which his predecessors had quietly retreated. The resignation of many a faithful pastor is an incident which covers up a world of malignity quietly suffered till retirement is inevitable. Too often a minister is a mere servant of all work in a white necktie. He enters into the beautiful meaning of the word *minister*, and is desirous in the most consecrated sense of becoming the servant for His sake of any or all of the people of his charge. But it constantly happens that after a long course of systematic drudgery in visitation, a pastor finds, to his profound dismay, that his positive efforts are utterly uncounted, while the only account kept is the negative one of his little omissions. He is not forgiven because he has failed to "evolve facts out of his own intuitional apperceptions," as the Germans say. Somebody has fallen sick and has sent for the doctor, but not for the minister, expecting the latter to know by mental magic. This leads to an imputation of neglect against one who has perhaps been assiduously calling here and there throughout the week during every hour possibly available. Nothing is so liable to abuse and is so vaguely unsatisfactory as the function of pastoral visitation. The round of perfunctory gossip and tea-drinking, and the generation of jealousy in superficial minds if fancied attentions be paid to some members more than to others, must always be deteriorating to ministers of the finest temperaments. Only a few men succeed in maintaining, or even attaining, a standard of double excellence in both the pulpit and the pastorate, and those few who do graduate thus in double honors almost invariably collapse after a period of toil under the dual strain. Congregations are exceedingly slow in learning that they can not secure in one man a first-rate evangelist, expositor, business manager, and pastor. The same

individual is not to be expected to develop his personality in a Hercules of preaching power, and also into a Briareus of not only a hundred hands with which to participate in every member's affairs, but with a hundred feet also, wherewith to be present in everybody's house in the parish at the same time.

At the same time it is to be borne in mind that the ordinary organization of modern Christian Churches renders it necessary that a minister should aim at a certain standard of all-around excellence. He must be, to some extent, qualified to act as evangelist, teacher, and pastor. If once these were properly kept as separate functions, yet the Church has so nearly approached "the measure of the stature of the fulness of a perfect man in Christ Jesus," or *ought* to have approached that measure, that the general rule is that at this stage of the Christian dispensation these offices are now blended. A Church can not generally employ one man as a pastor, another as an expositor, another as an evangelist. The same man must lead in all these functions, and the Church, not expecting him equally to excel in each, should assist him in all with the contribution and co-operation of the distributed talents of the members. Otherwise the minister is apt to become an ecclesiastical jack-of-all trades, expected to do everything, and doing nothing well.

4. *The mania for youth is a bane of the Churches.*

America is in this respect a greater sinner than England, but the latter is quite enough cursed with the craving for youngsters. If Faust was willing to sell his soul to Mephistopheles for a renewal of youth and its pleasures, the Christian Church has equally stultified itself by exchanging wisdom and experience for juvenility and ineptitude. In most of the higher professions youth is at a discount and age is at a premium. A young statesman is a rare phenomenon, and our great architects, physicians, lawyers and scientists are either all old men or are more and more prized and honored as they grow more and more matured. This has been called "the age of grand old men." Only in the Church is this rule reversed, and surely we have here a sad illustration of the principle enunciated by the great Master "that the children of this world are wiser in their generation than the children of light."

The custom of thousands of Churches is, as soon as a pastor has grown gray-haired in their service, to shunt him, generally presenting him with such a testimonial recounting such attributes of his personality that the world around wonders how such a paragon parson can be parted with. In such cases the pastor's wife receives a shabby little solatium in the shape of a set of spoons or an album containing the portraits of the very people who have conspired to secure the departure of the faithful couple. Then a cry is raised for a lively young preacher fresh from college. After hearing an assortment of young fledglings from several colleges the congregational choice is settled on some student who has a budget of a few sermons in stock. He has preached for a month on trial, and has electrified the youthful portion of the audience by discourses which turn out to have been like the few fine strawberries on the top of a pottle. The discovery is made too late that this excellent young gentleman ought to have spent the earlier years of his ministry in some small rural sphere where he could have prosecuted the continuation of his studies. Of late this experience has been exceedingly common. In time the Churches will learn wisdom anent these matters. At present many of them are direfully pursuing a series of disastrous experiments upon ministers prematurely hoisted on conspicuous pedestals only to be displaced as dismal failures. How many years longer will the Christian ministry be made the subject of a system which would be regarded as outrageous in any other vocation? Even the few brilliant exceptions are apt, when investigated, to be only confirmations of the principle that a young minister should be well tried before being elevated to a responsible position. The popular notion about Spurgeon is that when he burst upon London at the age of nineteen as the wonder of the age, he was a novice at preaching. But the truth is that though so young he was already proved and experienced, having been three years pastor of the village Baptist Church at Waterbeach, near Cambridge. The fame he achieved in the country reached London and led to his call to the metropolis. Dr. Parker preached for years at the little town of Banbury before he became a city preacher; and for a long period before Dr. Maclaren became pastor at Manchester



he ministered in obscurity at Southampton. Dr. Dale was assistant as a young minister to John Angell James at Birmingham, and thus gained his training, while Dr. Newman Hall was content to plod in his preaching apprenticeship at Hull. Many Welsh preachers are shining in pulpits in London and in America, but I believe every one of them spent a considerable season of probation in the little villages or towns of Wales, on very slender stipends, and in scenes sequestered from the notice of the great world. Archibald Brown has been preaching for over a quarter of a century to three thousand people every Sunday in East London Tabernacle; but the preface to this career was his ministry at the village of Bromley, in Kent, where he used to dust the seats with his own hands before the villagers came in to worship. Henry Ward Beecher used to tell how he performed a similar function in the first building at which he preached. He delighted a London audience, in my hearing, with his autobiographical recitals of his experiences in his adolescence as a preacher. But the tendency now is to take students straight from the class-room into important spheres. The failures are naturally far more frequent than the successes. Sometimes a young fellow who has acted as a vacation supply is hurried out of college at the clamorous demand of a delighted congregation. In several such cases the congregation has discovered that it had on its hands the unenviable task of licking into shape a young college cub who should have been left some time longer under the skillful discipline of the professors. The modern Church, with all its multifarious exigencies, furnishes a separate curriculum of its own, which is so arduous that it should not supersede or curtail that of the Theological Academy. But as long as it is accounted criminal in a pastor to attain to the prime of life, and to display even the precursory few gray hairs, so long will the crude pretensions of vivacious immaturity be encouraged to the mutual sorrow of Churches and ministers. As things obtain at present it is just when a pastor is at his very best that he is apt to be regarded as a fit subject for superannuation. Now, alas! only a few denominations have yet acquired that humane conscience which dictates the provision of a superannuation fund. Semi-

starvation, during a devoted ministry, is too common a lot to occasion any trouble whatever in the hearts of people who extol faith, hope, and love to the most seraphic spheres; and actual starvation after such a ministry is the only pension provided by many pious conventicles for men who can preach better than at any former period of their lives, but who must retire just when their qualifications should be acknowledged to be most valuable.

5. *Popularity is a deadly minister-killer.*

After a resplendently useful career Charles Vince and J. P. Chown were a few years ago snatched away from the Baptists of England, each being still in his prime. Great sorrow and consternation followed these sad incidents, which happened within a little while of each other. The opinion prevailed that each of these fine preachers fell a victim to popularity. They were not only pastors of great Churches such as should occupy all a man's time and energy, but they came to be looked on as national property, and thus they were roasted between two fires. Chown was in the habit of preaching hundreds of miles from home and of traveling back at night to go on with regular work the next day. A minister of this calibre is subjected to all sorts of deadly kindness. He is listened to by a large audience in the afternoon at some anniversary in a distant town. Then he has to entertain and be entertained in a levee at a tea meeting, after which he preaches to a vast crowd in the evening. Next he is regaled at a luxurious but unhealthy banquet before going to seek rest, if he can secure it, or before taking the night train for home. This process caused the premature death of the brilliant and popular London Congregationalist, Jackson Wray. The fault is sometimes with the minister himself. He is well paid by his congregation, but is tempted by numerous and lucrative calls to enlarge his income by preaching and lecturing between the Sundays all over the land. This is an illegitimate life for any Christian minister to lead, and the Churches should learn to disapprove of it. Some congregations are so vain of their minister's popularity that they unwisely and cruelly sanction what leads to his exhaustion. If able men wish to serve the whole nation they should not profess to be the servants also of particular congregations.

The Christian public has many lessons to learn. The collective conscience sadly needs instructing. C. H. Spurgeon always said that his incessant itinerating to gain the necessary funds for building the Metropolitan Tabernacle destroyed the foundations of his health. Had the money been given him on easier conditions that pulpit hero might have been with us still. The recent obituary notices of the beloved John A. Brooks record how the seeds of his fatal malady were sown by his indefatigable prohibition canvassing. The lessons are obvious.

6. *The passion for amusements is deteriorating Church life and destroying many a ministry.*

"If you had been *re-created* you would not have needed that sort of *recreation*," said an eminent Christian when appealed to by a set of card players in a train as to whether there was any harm in their pursuit. Some of the godliest preachers in my own circle of acquaintances have been driven from their spheres by the incorrigible worldliness of their congregations. In England the Free Churches generally do not yet successfully compete with the Established Church in their patronage of the "devil of amusement." This word "amusement" has acquired a voluminous signification. M. Herbert Spencer in the early part of his "Principles of Psychology" lays down, as a canon of etymological criticism, that words become most useful as current terms when they have by long usage been emptied of their original root-meanings. But the Churches have prevented one word at least from parting with its original meaning. "Amusement," from *a*, privative, and *muse*, study, signifies cessation from reflection or meditation. The Churches in many quarters are no longer *mus*ing over anything high or deep, but are revelling in one long carnival of social frivolities. So much has of late been said and written, and with justice, on this momentous topic, that it is not needful here to enlarge upon it. Yet we have here a fruitful source of ministerial failure. An earnest pastor, who finds his people almost wholly addicted to dancing and theatricals, knows too well that he is only ministering to a fragment of the corrupt world disguised in a sanctimonious dress. If he feels constrained to admonish either elders or people he finds that he

has stirred a hornet's nest. Should he be able to initiate a reform it probably ends in a secession, led by himself, of the more consistent section. Seldom will those who are leaders in a Church, if themselves involved in worldly declension, brook with any patience the admonitions of a faithful preacher, whether publicly or privately ministered. His faithfulness usually ensures his speedy martyrdom. In England "parish halls" and "Church halls" are being built all over the land by the clergy and their friends for various useful and legitimate parochial purposes. Unfortunately, these are being extensively used for the promotion of dramatic entertainments. The Church hall of the parish where I reside, a new and beautiful building, is continually converted into a little theatre. The vicar's wife arranges the stage, his daughters are amongst the actresses, and he and his curates are always conspicuous amongst the audience. Funny farces and comedies are frequently performed. The Nonconformist Churches have not yet drifted into this slough, but large numbers of them are perilously near it, and many of the preachers openly advocate attendance at the theatre as a sort of Christian duty, seeing that as Christians can not abolish the drama they should purify it. A minister who seeks to stem the current now flowing in favor of amusements is apt to find himself immersed in very hot water. Unless he has great attributes of popularity, he is soon offered up as another victim to that demon of frivolity which is fast becoming the idol of a corrupt religiosity.

7. *Financial folly on the part of Churches* must not be forgotten. It is humiliating to notice how coolly the average congregation will plunge into debt and then starve its minister year after year, making *him* pay the indebtedness by living on a stipend which a good carpenter would refuse as wages. The great denominations, Anglican, Baptist and Congregational, are at this hour cruelly dooming great numbers of devoted pastors to hopeless indigence, while paying very large salaries to their popular pulpit stars. It is to the everlasting honor of the Methodists and Presbyterians that they have refused to immolate their ministers by thousands at the shrine of pastoral penury. "O Lord, keep our minister humble, we will keep him poor," is a prayer not often audibly uttered as it was once

by a clumsy deacon in a rustic chapel; but it indicates only too accurately the practice which prevails in many pious quarters. The sufferings of poor ministers, expected to excel as cultured gentlemen and to adorn their position by respectability as well as devotion, are an integral part of the great tragedy of life. Some communities of Christians endeavor to remedy this evil, and others with it, by the elimination of the paid ministry altogether. These, however, not only improve ministers off the face of the earth but commit the happy despatch on themselves also. Those bodies of Christians which eschew a remunerated ministry wither away just like those which refuse to engage in missionary work. The Quakers are now being kept just alive by their revived interest in foreign missions, but their lack of a paid ministry has all but killed them. The people known as "Plymouth Brethren" have committed ecclesiastical suicide by repudiating both agencies. They are no longer a force that counts in the spiritual world, and their exclusiveness has been their destruction. Such fragments of them as still survive are now engaged not in evangelizing, but in excommunicating and anathematizing each other.

W. DURBAN.

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#### THE CHRIST OF PROPHECY, HISTORY AND FUTURITY.

**H**ERE is a theme forever fresh. We never quite rise to the height of the great argument. Appeal to reason as we may, there are functions which elude mere natural causes and effects. Nothing can be more emphatic or explicit than the need of a perfect Messiahship. There is no ground and no confidence for those who accept less, as respects a peaceful hereafter. Our individual instincts, as well as our immediate dilemmas, throw out a searchlight for the discovery of ultimate realities, and the field we traverse is that attributed to Jesus of Nazareth. If asked whether any good can come of it, we must have an answer in the showing. Who is this wonder-worker? Is he indeed the Son of God?

At first blush it seems queer in the last quarter of the nineteenth century to be asking such a question as this. One would suppose that the eighteen centuries should suffice for securing the final answer. But we should remember that at no time, perhaps, have more people puzzled themselves over this problem than now. Indeed, in this day of specialties, when concerning thought and experiment, there are many spheres of activity, the question takes on this hue: Is Christ divided? Are there Lords many?

My plea, as made herein, is for the living Christ of the New Testament. We want no mutilated Christ. No Christ of theology; nor Christ of ethics; nor Christ of socialism; nor Christ of any ethical, philosophical, political, or scientific manipulation. Phases of him, presented by interested pleaders, though honest or even devout in their intentions, do not meet the demand of mankind nor please the Heavenly Father. The full, round, perfect Lord—Him or nothing. The Lord Christ with his prophecies and his miracles, together with the acceptance of his apostolically reported birth and resurrection—these, as much as any wise words of his or benevolent deeds.

We therefore present Him in three relationships to the world, namely:

His Prophetic Relationship.

His Historic Relationship.

His Spiritual Relationship.

1. *His Prophetic Relationship.*—This puts us back into the heart of the Old Testament, but it does not, with us, raise the question as to the Messianic utterances. Let those quibble over this matter who wish to do so. It suffices that our Lord put His hand on the pages of Holy Writ and accepted them as the keys to His life, work, and passion. If anyone cares, in the face of this, to say that there are no references in the prophets to Jesus of Nazareth, we have no debate with him. Those sacred books were at once chart and rudder, pointing to his destiny and shaping the way. They were also his weapons of offense and defense when in the presence of His foes. What then do we find therein? In these old Scriptures is a triple idea of manhood—prophet, priest, and king—the three personages who alone were anointed. The prophet, to

teach; the priest, to make the sacrifice; the king, to rule the life. Our contention is that these were all fulfilled in Jesus of Nazareth. He is Jesus, the Christ—the anointed—not a man, not a God, but the Son of man, the Son of God, at once combining in himself these three essential functions.

There is much talk of philosophy in history, the science of history, and the evolution of man. But no one can turn his back upon the prophetic teaching and tendency—no one can ignore the purpose of God in the above essential outcome and justify the high aim of one human life. If we are to recognize a universal service of man for man, it must initiate in some leadership, such as Jesus of Nazareth alone can offer us. “He everywhere appears as the fulfillment of the forward look of the Old Testament; the grand historic vindication of the invincible optimism of the Hebrew prophets. The whole purpose, spirit, and progressive interior movement recorded in the Old Testament finds its consummation in Christ, and in this way he becomes its absolute judge. All that points forward to him, all that in any way truly prepares for his coming, all the thoughts and enterprises of prophetic Israel that are capable of contributing to the mind and work of Christ, and that can be taken up into the soul of the Lord is taken up and thereby receives vindication.”

In fact, it is as servant of all that he best fulfills prophecy, for he sprang from a generation of Israel which had a strong sense of the national aspect of the service of God. He was the one worker whom God sent into the world on a universal mission, and he realized this as early as his twelfth year when lingering behind at the Temple. Alone, then, with the lawyers and doctors, he afterward led a lonely life and was alone at the last when he trod the wine-press of suffering. He bore our sicknesses and by his stripes we were healed. No martyr in the strict sense of that word, he was a living and dying sacrifice for the people. All along the line of his life he was fulfilling the divine expectation, and in his death he realized for us all that the types foreshadowed. This being so, he is no puppet to be strung on any convenient wire that each age may choose to stretch. Nor was life a comedy for him that might play into anyone’s hand. He was nothing if not serious and

exact. He saw the world's need, he met it, and therefore is no interloper as respects nature. There is no place for an anomaly among sinful men and women. He fits in like a keystone, and thus crowns the arch of life. He answers to its yearnings and can restore its moral order, or else man is hopelessly erratic. He is the goal of man's creation or the spiritual world is a chaos.

This is high talk one may say, and yet Jesus had this promise of fruitage in himself and he is all he promises, because he is divine. He is ideal as respects our goal but actual as respects our present needs. The springs of a universal life are in him, and hence, he is the great Lifter, giving new scope and place to every one who trusts in him. Such persons experience the sense of a continuous shaping of growing manhood. The Master has passed by and liberated them so that they leap and run for joy.

II. *His Historic Relationship.*—He is God manifest in the flesh and this gives him his place in the world of fact. If one can not understand how Jesus could be born without a natural father, can he understand him after he is born? Does the mystery abate whatever the conclusion about parentage? Is he not, as D'Aubigne says, "a miracle from A to Z?" If then one asks for evidence of his superior power, it is at hand. He is in the world and the world is being transformed by him. Can you deny it? Do not the waves of his influence beat about your feet? Test the matter if you will. Toss in the lead and take the depth. You will find the current strong. It is no formality we are discussing, nor is the Christ of history an afterthought. As he was then, so is he now, a living active force, making his way against multitudinous oppositions, persuading, pushing, heaving aside, working, winning a throne in millions of hearts. Every conversion is a fresh witness to the truth of the Gospels. The speculator sees tempting problems in the relations of one Gospel to the other, but let him ponder the relation of the only practical Gospel—the love of God shed abroad in the hearts of weary sinners. There is something trustworthy for the most skeptical. As Lorenzo Dow used to say directly after his printed index-hand: "This is the truth and you dare not deny it!"



To be sure there are incidents sufficient in the divine narrative if one cares to challenge them. He will find any one of the four gospels full enough of historic minutiae to keep him busy in his scrutinies. Nor will there lack naturalness, vigor or beauty in the utterances. Let him pause with Jesus at the well to consider the opinion of the astounded Samaritans; or peep into the face of Nicodemus as he breaks up his night audience with the teacher sent from God; or listen to the murmurings of the cavillers at the heels of Zaccheus when Jesus smites his soul with that deft stroke of love; or catch the words of praise and joy coming from the centurion's heart at the healing of his son; or weigh well the exclamation of that other centurion who lingered at the cross. A few samples like these will satisfy him, it is to be hoped, that the ground he is treading upon is hallowed, and that the Christ has a place as sure as Shakspeare's and superior to that of the Caesars. "For nearly two thousand years Christ has had standing in the life of the race. The stream of his thought has been enriching all the centuries; the sound of his voice has never died away; the ideals that he embodies have been the guiding star of our higher civilization; his example has been the alluring and unforgettable picture hung in the memory and sympathy of all the great religious leaders since he lived; and his spirit has been unceasingly at work upon humanity." *Gordon's Christ of Today.*

It is by his works the Lord must be judged. He is Savior more than anything else, and he can save no one who does not believe in him, if capable of so doing. A questioning spirit, to the extent of knowing him, and learning his way of life is highly necessary. Then must come submission. Criticism and faith can not long wrestle in the same heart. In him the reason, having had legitimate play over the evidence, should find its goal. The facts of his life and death are for faith, not controversy. Once well at it and there follow inferences, speculations, questionings, doubts, with the accompanying distress. One can not see the end for the process. One gets a gorge of logical and illogical deductions. As Newman well says "when you can shoot round a corner, you need not despair of converting by a syllogism." A summary of man's

greatest needs will show full cause for this discipleship; and difficulties, even, will be made welcome by those whose joy is the triumph of their faith. Is it not enough that the whole matter of verbal criticism has been gone over by those more competent for such things than we are? Oh! the tramway formed by the tramping, ransacking critics! And how can it all end except in recognition of the gift of God's dear Son? Sift out the errors? Yes! But have a care lest you lose your reverence for truth. Can there be pardon or pity for him, who, after the admissions of reluctant rationalists, will still fling a jibe at the Christ? Let us only talk about what we are sure of and believe in him who loves us, and so light will break in on many a present dark heart. Has it occurred to us that the result to the world with all its usefulness and glory is what it is, because he is what he is? The gain did not come by denying his incarnation or by stripping him of miraculous power. As well talk of placing the sun under perpetual eclipse and still producing a harvest. And yet there are many men of no mean scholarship who would place a veto on his apostolical message, charging the apostles with obscuring the vision of the Son of Man.

The gist of it all is the denial of the miraculous. The miracle is troublesome. It stands in the way, not of scientific research, for that will go on despite what the preacher says; say, rather, in the way of prejudiced conclusions held by some called scientists. Such men prefer a naturalistic interpretation of the gospels because it is more in harmony with what they see and know. They seem to have a sense of the impossibility of the miracle, but this is because they have fallen into the rut of modern habit. It is conceded all round that modern ages are not in any sense miraculous. There is nothing, therefore, to train the eye, or guide the mind in that direction. It is not therefore so much a question of biblical evidence with them as of a failure to personally observe such things. Of course, had they lived in the miraculous age it might have been different with them. They would have had a chance to observe and weigh. They could have compared the true with the spurious, and so discriminated. As it is, they are set against anything which their system will not include. For

example, although on fair examination it was decided a few years since in England by experts, appointed for inspection, that in certain seances tables actually tipped, and moved about the room, some saying it was the act of spirits, and others, that it was the result of some occult force which was called psychic force, these skeptics said it was nothing of the kind, but, instead, a mere optical illusion. The same method and verbiage is adopted by them when they seek to interpret the gospels. This will continue, probably, until the overwhelming influence of Christianity runs them in and then they will perhaps thrust their heads, ostrich-like, into the first hole and be taken captive against their will.

3. *His Spiritual Relationship.* Here we come to the root of the matter. We deal with that in which our Lord abounds. In him was life and the life was the light of men. That which is deep and eternal—all that is sweet and holy in life is the natural outflow of the spirit of Christ. It is he who gives us power to become the sons of God. He penetrates us with his truth and enfolds us within his own personality. He reveals to us our hidden self. We gaze at him wonderingly but we see that it is we, not he, who have anything to conceal. We are constrained to bow before a power which while it searches, is vital, loving and constant. This king has the heart of a brother. What God has wrought in Christ Jesus would require an angel to tell. But it is enough for us to know that he has quickened us by his spirit and that through the holiness of his indwelling eternal life is ours. No longer is life bared to its very elements by the disastrous blunders of vice. Clashed by the hand of Jesus we walk as children of the light. Well has Paul described the gift of the gospel as the riches of his grace. The source of true moral strength is this spiritual relationship. From it one derives the vigor of a strong faith, for one is in unity with the Lord and this secures an invincible front. The most commanding qualities arise from such association. It was not until the apostles ceased to fix their hopes upon earthly considerations that they could be entrusted with the message of the Lord. Had there been no other reason, this was sufficient for his exaltation to the right hand of God. All worldly expectations then ceased. Their eyes and

hearts were raised heavenward. As the spirit of the Lord took possession of them they became transformed by the renewal of their minds. They still appealed to the Lord but it was not for place or pelf. They were full of the love of Christ. This was shown by their conduct towards those who persecuted them. A new spirit possessed them. They were the servants of the Master, confining themselves to the scope he mapped out for them, and knowing nothing else but Christ and him crucified. Dr. Gordon has brought this out delightfully when dealing with their epistles to the Churches. He says "the wonderful thing about the letters which compose so large a part of the New Testament is the overwhelming consciousness of Christ that one finds in them. The writers are flooded with Christ. Their thoughts spontaneous and deliberate, their beliefs old and new, their ideals and enthusiasms, their uplook into heaven and their outlook upon the earth, are but different versions of the dominating soul of their Master. The whole movement of their existence is penetrated by his presence. It is as if some great river had been touched in all its fountains, and sweetened in all its tributaries by a perfume from heaven so that henceforth the volume of its waters is but the moving body of that mighty fragrant spirit."

This life of the spirit of Christ has diffused itself everywhere, interpenetrating all things. The souls of men are either tormented by it, and so it is feared and shunned, or it is sought after and welcomed as is a salubrious climate by an anxious invalid. It has been gradually stealing its way into our literature, shaping scenes and molding thought, injecting moral vigor, throwing a guiding light over the pathway of temptation, and directing readers to the healing that bursts from the springs of our Lord's teaching, and to the satisfaction derived from a spiritual career. It has an eye to our pleasures, sifting them out, modifying and transforming them, and in some cases content with nothing but absolute rejection. It hovers over commerce and capital with a voice from heaven in behalf of the needy, and a stern rebuke of the grasping course of the covetous. It teaches the necessary lesson that life does not consist in the things which a man possesses, and holds up as a beacon of warning the fact that avarice is a distemper which

knows no intervals—a tyrant which never suffers its slaves to rest. It deals with all the baser passions as paroxysms which unhinge the mind and enflame the sensitive heart. This spirit of Christ has come to us not merely as a messenger but as an incarnate person, to attract, to alarm, and to subdue us; afterwards, as his disciples, to guide, to enlighten, and to enrich us. And into whose keeping can we more wisely place ourselves to obtain any genuine profit? Alas! The desire for earthly happiness is so keen and the outcome so disappointing! We do battle with our rivals in this calculating world but get few reprisals. With him life is worth living, for he can purge it from its illusions and aid us in the conquest of our desires. He makes our aims simpler, our wants more reasonable, and our hopes worthy. Himself a master of the situation, he trains his followers to a like result. The possibilities of life which occur, and the disclosures which surprise us, all serve to gladden our hearts and quicken our footsteps toward the New Jerusalem. Like a new star in the firmament springs into view a prophecy of personal success. In him, we feel we shall not live in vain. True, we know not what we shall be, but we know that when he shall appear we shall be like him, and we shall be satisfied when we awake in his likeness.

J. W. MONSER.

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#### SACRED HISTORY IN THE EDUCATION OF PREACHERS.

FACTS are the basis of correct knowledge in all departments of human study. No deductions in the physical sciences are conclusive unless they are derived from well established facts; and even in psychology certain facts of consciousness are the guides to investigation and the tests of truth. It is not less so in the study of the Christian religion. The facts recorded in the Bible constitute both the greater part and the most important part of religious knowledge. They were employed by the prophets of Israel, so far as then known, as the arsenal whence they drew their most formidable weapons in their combats with sin; they were used as a constant source of illustration, warning and exhortation, by the Great

Teacher; and both for instruction and correction in right living and right thinking they were the chief reliance of the apostles. They constituted, in a word, the framework of all religious instruction on the part of inspired men, and they continue to hold that place among their uninspired followers.

But when I speak thus I refer to facts not memorized merely, but understood. No fact is of any value to him who is ignorant of its import. The offering of Isaac, for example, is valueless, if not harmful, until it is understood in the light of God's command and of the purpose of God in commanding it. Even the crucifixion of Jesus is nothing more than a mournful exhibition of human malice, until it is seen in the light thrown upon it by Old Testament prediction and New Testament revelation. So of all the other facts in Sacred History.

It follows from these considerations, that a knowledge of the facts recorded in the Bible is the beginning of Christian education and indispensable to correct knowledge in all that follows. Do not understand me to mean a perfect knowledge of these facts; for this can be only approximated by the studies of a lifetime. No man, indeed, has ever yet acquired a distinct acquaintance with all the facts; neither has any man measured the full significance of those with which he is most familiar. I mean only that general knowledge by which the mind has come into contact with all the facts, and has in a fair degree ascertained the meaning of those that are the more significant. This is all that is attainable in a course of college instruction.

These facts make up the body of Sacred History. They include not only the contents of all the historical books of both Testaments, but also the historical matter to be gleaned from the poetical and prophetical books of the Old Testament, and from the epistles and the Apocalypse of the New. They also include the known facts in respect to the books as books—their dates of composition, their authorship, their individual purposes, and their structure.

I think that there can be no difference of opinion as to the importance to the preacher of such an acquaintance with his Bible; yet I suppose that in nothing are the attainments of

preachers as a class relatively more deficient. This deficiency is more marked in America than in Great Britain, as appears from the greater frequency of mistakes in attempting to state facts of the Scriptures made by American preachers than by those of the mother country. This is accounted for not exclusively by the greater accuracy in scholarship in general there than here, but also by the fact that in the schools of England and Scotland the Bible is used as a text book, and boys learn much of it in the course of their primary education. The young man who enters the theological seminary there is frequently better informed in the Scriptures than the one who leaves it here. Indeed, in the majority of theological seminaries in America the English Bible is not a text book at all—it is used only as a book of reference; and consequently the graduates come forth woefully ignorant of its contents. The results are so deplorable that wide-awake professors in many of these schools have recently begun to vigorously agitate the question of the practicability of getting the Bible into the courses. There are some honorable exceptions to this rule, a conspicuous example of which is the Southern Baptist Seminary in Louisville, Kentucky, which, by the by, is the most largely attended of all similar institutions in the United States.

The theory of those who thus omit the systematic study of the whole Bible from their courses is, that the preacher, after obtaining his classical education and studying the higher branches of Theology, can easily and readily acquire the needed familiarity with Bible history by his own unaided study. Undoubtedly he can thus acquire it; but how many of them do so? Let the very prevalent ignorance of the details of this history among preachers both old and young, both learned and unlearned, answer.

The fact that this method is a practical failure is enough to condemn it; and it is also condemned by the consideration that it involves a reversal of the method employed in all other departments of scientific study. Who would put a student to work in the higher branches of Mathematics before he is well grounded in Arithmetic, because he can learn Arithmetic more easily at a later period? Who would introduce him to

speculations on the length of geological periods, before drilling him in the facts on which the science of Geology is based? Who would deliver to him lectures on the philosophy of history before he had read the history of a single nation? Just as idle is it to have a young preacher studying the structure of sermons before he knows accurately anything to form the contents of a sermon; to studying exegesis before he knows the facts on which the interpretation of difficult passages depends; to studying Biblical Theology before he knows the book whose theology is to be classified; or to scrutinizing the erroneous practices found in ecclesiastical history, when he is ignorant of the Scriptural practices by which alone these errors can be judged?

The absurdity of this reversal of the natural order of things may be seen from still another point of view. In attempting to prosecute the higher branches of Biblical study without a previous knowledge of Sacred History, the student is completely in the hands of his instructor. He can test the statements of the latter only by the Scripture citations placed before him, and these are selected as proof texts. In regard to others which might seriously modify or contradict what he taught, he knows nothing. On the other hand, if he shall have taken a thorough course in Sacred History there will constantly recur to his memory almost forgotten facts which bear upon the questions under discussion, as agreement with them or disagreement shall revive the remembrance of them. Especially will he be thus guarded against inferences drawn from facts incorrectly or falsely represented.

It is urged as an objection to the amount of English Bible study on which I insist, that there is not time for it without lengthening the whole curriculum. I would not disguise the time required for it. Judging by my own experience in teaching it for thirty-two years, I would say that less time than three and a half years of one daily recitation would be inadequate. Classes can be rushed through it in less time, but it must be at the expense of making a too light impression on the memory, and of imparting a dim conception of the connection and significance of the events. The ground can be



skimmed over too, by using such a makeshift for the Old Testament as Smith's Sacred History for students, and studying the Gospels by a harmony, instead of taking up book after book of the Bible itself. A man who studies by means of these labor-saving devices can never know the books as such, and he is ready to believe anything that is told him about their authorship, their dates, their designs, or their structure. The cry has been raised in all the circles of higher education, "Back to original sources;" it is the call of wisdom, and the student of the Bible can not afford to disregard it. He can not, in other words, afford to let another man stand between him and his Bible and receive it only as he reports it to him, thus drinking the milk of the word through a quill.

The objection which we are considering has especial force with the managers of those colleges among us that attempt to teach a ministerial course without an adequate number of teachers. These schools are ambitious above their capacity. They think that they must put on the appearance of teaching a full course of ministerial instruction, and they make it out by giving a little of this and a little of that, the names covering a large area while the area covered under each name is but a small patch. This is a most unscientific method. Common sense, to say nothing of science, demands that in imparting an education, that which is taught at all be taught well and thoroughly. It is better to teach one thing as it should be taught, than many things indifferently. If I were conducting such a school, I would begin with Sacred History. I would give it all if I could; and I would stop with it if I could go no further. To give an adequate course in it requires the whole time of one professor, teaching four hours a day one half the session, and three hours the other half. The student who goes out of college with this as his only special training, is better prepared to preach the gospel than one who goes out with this half learned and several other branches half learned with it. Unfortunately, many students go out from all of our colleges and begin to preach with half or less than half what they should be taught; and many others who have begun to preach with no education preparatory for it, come into our

colleges to learn just a little more that they may preach just a little better. All these are profited more by the study of Sacred History than they can be at their stage of advancement by anything else. By all means, then, give them as much of it as you can induce them to take, and do not assign them studies for which they are unprepared.

But there are other students, the more persevering class, who must and will have more; what shall the college with an inadequate teaching force do with these? I answer, tell them to go for the rest to colleges that are better equipped. But let them go with that which they have already learned so adjusted to what they must yet learn as to secure for them full credit on the books of the new college. In other words, I would have all of our colleges that give especial instruction to preachers, to agree as nearly as possible on a standard curriculum; and I would have every college begin at the beginning of this, teach thoroughly what it can, and to ungrudgingly pass the student on to those which are prepared to teach more. I am perfectly willing, so far as the college with which I am connected is concerned, to send our graduates on to any other school that may be established among us where they can learn what we are not prepared to teach them, provided only that this added instruction is something which they need, and that it is imparted by men on whom we can depend.

But the question, how to make room for so much study of Sacred History without unduly lengthening the entire curriculum, is still before us. I answer, that this study is so needful and so fundamental, that such a consideration as unduly lengthening the curriculum is of little moment in comparison. The curriculum itself is an uncertain quantity, varying so much in various institutions, that it can not be said to have a fixed limit. If, however, in fixing a limit we should be confronted with the alternative of shortening the Sacred History course or omitting some study which has been regarded as well nigh indispensable, I would unhesitatingly make the omission, and leave the omitted study for the future private work of the preacher. I would choose the less of the two evils; and I would do so the more willingly because, as

matters educational now stand, a man can find graduate courses offered in various Universities in every branch of Biblical study which he may wish to pursue, except Sacred History. It is the singular misfortune or fault of the boasted educational systems of our day, that the most fundamental branch of Biblical or theological study is the one most of all neglected. The future will correct this error. The scientific methods which now prevail in all other departments of human investigation, will finally force their way into theological schools, and brush aside much of the rubbish which they have inherited from the middle ages.

In the meantime, however, this difficulty is not so serious as might be supposed. The college over which I have the honor to preside has solved the problem in a way not unsatisfactory. It has managed, in a course of three years for Bachelors of Arts, to take students through the whole of Sacred History, and also through one year each of Hebrew, Hellenistic Greek, Homiletics, Hermeneutics and Exegesis, Biblical Criticism, and a half year each in Christian Doctrine and Church History. This is by no means an inadequate or limited scheme of education for the ministry. If I were to lengthen it, I would add one more year of Hebrew, and one year of exegetical and historical study of the Prophets and the Hagiographa.

Should this essay attract the attention of the educators among the readers of the *QUARTERLY*, as I hope it will, I shall be much pleased to see expressions of their maturest thoughts on the subject.

J. W. MCGARVEY.

THE RELATION OF RELIGION AND ETHICS IN THE  
SERMON ON THE MOUNT AS RECORDED  
BY MATTHEW.

**A**MONG the many questions of moral philosophy perhaps none has been more frequently discussed than that of the relation between religion and ethics. Widely varying views have been taken, some making religion depend upon ethics, others making ethics depend upon religion, and still others divorcing them completely; while a fourth theory makes them mutually dependent. These varying views are largely the result of a difference of opinion as to the nature of religion, and this in turn is due to a difference of conception as to the nature of God. For example, Duns Scotus could hold no other view than that ethics is dependent upon religion, holding as he did the idea that God created right and wrong by his free and arbitrary will. The position that they are independent would logically be taken by a Calvinist who holds to unconditional election and irresistible grace, if indeed there is left any necessity for ethics. In such a doctrine, almost the very existence of ethics, with either God or man, is denied. Even the doctrine of Luther, that of salvation by divine grace, may, in its efforts to combat the doctrine of salvation by human merit, go to the other extreme and make morality but an incident in the religious life—an afterthought of God, and thus drive the advocates of the doctrine to the position of laying but little stress upon ethics as compared with religion. Again, those who hold the doctrine that God has centered his authority in an earthly representative, whose infallible and final decrees are identical with religion, do much to promote the theory not only that ethics is dependent upon religion, in the sense that it is “manufactured” by it, and that too by a very poor agent, but that religion itself is nothing more than mere intellectual assent to a system of dogmatic theology and a certain perfunctory observance of outward ceremony.

These positions are often assumed as true by many who are not friendly to religion and are used as weapons against

it, some saying it is dependent upon ethics and others that it is diametrically opposed to ethics. Those who hold the latter view say that if the religious idea were removed ethics would remain the same, if indeed it did not improve. Religion, according to these views, is unnatural and often absurd or even immoral.

Any theory of religion, or any doctrine of God that is not in accord with strictly ethical truths, is an enemy to true religion and should be discarded. The more perfect our ideas of God, and the higher our standard of ethics, the more nearly will ethics and religion accord, and the more interdependent will they be. Whatever now separates them is due to a misconception of their nature or to limitations fixed by our imperfect human nature. As Dr. Newman Smyth well says: "Religion and ethics, while relatively independent, are complementary elements in man's life. Ultimately they belong together. Each originally implies the other, and in the *perfected life both are made one.*"

Recognizing, therefore, the necessity of true conceptions of the nature of both God and man, in order to rightly judge as to the relation of religion and ethics, we turn to the God-man, who, clothed in human flesh, taught by precept and example the highest rules for ethical action, and who, in spite of this fact, yea, because of it, revealed the true nature of God; for "in him dwelleth all the fulness of the Godhead bodily." It is to the incarnate and crucified Christ that we owe our conceptions of a loving God, and one who is an ethical Being. It is to him also that we owe our knowledge of the fulness of the Fatherhood of God. And further, as to revealing the nature and possibilities of man, "the veil is done away in Christ," and "we all, with unveiled face reflecting as a mirror the glory (character) of the Lord, are transformed into the *same image* from glory to glory." But Christ not only revealed the nature of God and man, but using this revelation as a basis he deduced certain fundamental principles pertaining to both religion and ethics. Thus, if God is a loving Father he is to be loved; hence, "the first and great commandment," "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." And

since Fatherhood brings sonship, and sonship brotherhood, "The second is like unto it: Thou shalt love thy neighbor as thyself." If these are the essence of the Jewish religion and the Jewish ethics, since, "On these two commandments hangeth the whole law and the prophets," being "much more than all whole burnt offerings and sacrifices," how infinitely more are they the essence of the Christian religion and the Christian ethics—founded upon a loving, freewill sacrifice, that not only fulfilled the law, taking away "all burnt offerings and sacrifices," but "delivered us from the bondage of corruption into the liberty of the glory of the children of God." And furthermore, "when the fulness of the time came, God sent forth his Son—that he might redeem them which were under the law, that we might receive the adoption of sons."

In the light of such teachings religion is not identical with either systematic theology or systems of formal worship. Christ did not, however, disregard formal worship, provided it was a true expression of right inward conditions; neither would he object to formal statements of theological truths, if mere intellectual assent were not made the test of their acceptance. He dealt with motives and heart attitudes in both religion and ethics more than with instructions as to their outward expression, assuming that the expression would take care of itself, since "from the abundance of the heart the mouth speaketh." Crystalized forms of worship are valuable for either *expressive* or *impressive* purposes only so far as experience attests that they are natural expressions of the heart. Christ left no forms of worship, no systematic statement of doctrine, no formal organization of his followers; yet he did commit to his disciples certain prerogatives, and instilled into their hearts certain principles, and they, under the guidance of the Holy Spirit, which was to bring to their remembrance whatsoever he had taught them, formed an organization and carried on religious worship. Yet this was not an organization brought about by legislative authority, but rather a "communism of the Holy Ghost." Neither was their worship a matter of set forms, but a simple outpouring of hearts set on fire with love to God because of the revelation of his love through the crucified and resurrected Christ. As time passed the form

of worship and organization became crystalized and at last were declared to be identical with religion, and conformity to them was the test of a religious life. But in the Reformation the "crystal" was broken, and in the effort to gather and frame the scattered fragments a vital question was asked and answered, namely, whether forms of worship and systems of doctrine decreed by an organic body are identical with religion. The question, from the necessity of the situation, was answered in the negative. Yet in spite of this fact many writers, some opposed to religion, and others favorable to it, continue to confound it with formal systems of doctrine and worship. Indeed, this is the common meaning assigned to religion if "Webster" is to be taken as authority, for the first meaning given is: "The *outward act or form* by which men indicate their recognition of a God or gods having power over their lives." This is defining the cause in terms of the effect; identifying the fountain with the stream which flows from it. While all religious acts and forms may, in a measure, be founded upon religious truths and may be of the utmost religious importance, and while further they may have important ethical bearings, as many of them undoubtedly have, yet it is not desirable to treat the relation of religion and ethics viewing religion from such a standpoint.

Summing up what has been already said, to so view religion is undesirable for the following reasons: (1) It would involve a discussion of the probable correctness of the apostles' interpretation of the teachings of Jesus in their application of them. (2) This, in turn, would involve a consideration of the extent and nature of their inspiration. (3) It would necessitate a comparison of the primitive and modern Church in order to determine whether the modern Church is in harmony with apostolic teaching. (4) It would involve an examination of various systems of doctrine and forms of worship found in a score of denominations if we would determine what religion is, and then there would be as many different opinions as there are systems. (5) The last and most important consideration, however, is that *these are not the essence of religion*; and when the relation between these and ethics had been shown it would not necessarily show the relation between ethics and religion,

viewing religion in the true light. Untold harm has come to Christianity because of the fact that for the *true essence* of Christianity there has been substituted that which is claimed to be deduced from it. It is this conception, assumed to be true in order to use it for a weapon, that has in all ages been the means of exposing religion to the attacks of its enemies. Again, it is this conception that is in the mind of certain advocates of the supremacy of ethics over religion when they point out the manifestly unethical teachings of certain religious (?) doctrines, forgetting that they may be as irreligious as they are unethical, and, in fact, unethical because they are irreligious. On the other hand, when this view was assumed as true by a famous dogmatist in religion, he declared that "the virtues of the heathen are glittering vices." This is born of the same spirit as the declaration of some of the present day who sneeringly speak of "mere morality." A certain theologian recently wrote a book, purporting to be, from its title, a "History of Religions." Although the author bears the honorable title of "LL. D." and no doubt deserves the honor, yet he was so blinded by a false conception of the nature of that about which he wrote, that his book is but little more than a history of Protestant denominations. The book, however, has one virtue, at least, that of consistency, for if forms of worship and systems of theology are religion, then consistency would demand that each denomination be treated as a separate religion.

The fact that so much emphasis is here given to this point is not in order to decry the importance of right statements of religious doctrines or of certain forms of religious worship, for they are of the greatest use in directing religious knowledge, and begetting a true spirit of worship; but they are not the essence of religion, and when they are so considered, and substituted for religion, they defeat the very purpose to which they are expected to contribute. The changing, or even the passing away, of forms and ceremonies, does not necessarily effect the essentials of religion, and yet a blow at them is commonly so considered. It was just such ignorance on the part of the Jews, in their blind observance of the letter of their tra-



ditions and ceremonies, that caused them to brand Christ as irreligious, although He himself declared that He came "not to *destroy* but to *fulfill* the law." The chief cause of the blind opposition to the advanced theological criticism of to-day is due to a similar misconception, viz., the confounding of traditional beliefs and customs with the essence of religion.

What, then, is religion? This question may be variously answered according to the standpoint from which it is viewed, for there is more than one religion, although not for the same reasons which many suppose. The character of any religion, in fact, the very existence itself of any religion as distinct from others, is determined by the conception it has of its God or gods, and their relation to the world. A general definition, therefore, may be framed which will apply to all religions; but such a definition must indeed be general, since the only thing that is common to all religions is a conception of a superior being or beings which have certain relations with man. Such a definition is too indefinite for our present purpose. Janet, in an attempt at a general definition of the essence of religion, says it is "belief in the goodness of God." But this is the ideal rather than the real essence of most religions, since in many of them the goodness of their deities sinks into insignificance as compared with other characteristics affirmed of them. In fact, many consider a superhuman being above the necessity of being governed by any laws of moral order, assuming that liberty means license. Even many adherents to Christianity exalt the power of God above his goodness. This, however, is a misconception, for God, as revealed to us in Christ, is an ethical Being, his ethics, in essence, being the same as in man. Janet's definition would, therefore, find no contradiction in Christianity, but is, perhaps, not comprehensive enough.

Returning to the thought expressed in the two greatest commandments we would find in them, as an expression of man's chief duty toward God and his fellowmen, the ground for the definition of the essence of both religion and ethics. The essence of religion, according to the revelation of God in Christ, is a consciousness of the Fatherhood of God and a consequent feeling of love and obligation to him. Corresponding

to this the essence of the ethics of Christ is a consciousness of the brotherhood of man and a consequent feeling of duty toward each other, equal to their duty to themselves. This definition of ethics involves both the social and individual phases—duty to others and duty to one's self. Thus defined, religion and ethics are intimately related, and it is for the purpose of determining that relationship that the present investigation is designed.

The Sermon on the Mount has been chosen as the field of investigation because we have there, perhaps, the nearest approach to the original teachings of Christ, and it is the mind of Christ that we desire to determine. Matthew's account has been chosen, because it is the more complete, and, as we believe, the more accurate, although it is not within our province to enter into the merits of the question.

It is not claimed that all of the many relations existing between religion and ethics are set forth in the Sermon on the Mount, but merely that there are a few important ones which may well be noted. Neither is it claimed that these are the relations which necessarily exist between religion and ethics in general, unless the above conception of their essence be accepted, for it was in the light of this conception that Christ spoke. One more explanation is desirable before we enter upon our investigation. It is not within the province of this discussion to meet objections that may be made to the rationality of the relations which are argued as existing between religion and ethics in the passages before us, but rather to merely point out those relations. Yet it may be necessary, at times, to present arguments with that end in view, in order that our interpretation of the passages, upon which the positions are based, be not impeached; for we assume that Christ's words rightly interpreted are rational.

## I.

In religion is found the *ground* for ethics; it furnishes the basis for the reasonableness of ethical demands; it gives sanction to the moral law.

The highest conception of what God is, as an ethical Being, and what man is expected to be, is presented to us in

the Sermon on the Mount. It is none other than this truth enforced by concrete example in the death of Christ upon the cross. In his sacrifice we have the revelation of what God is, for as an author has truly said, "Christ upon the cross is what God eternally is." And *man* has no moral right being other than what Christ is. It is in this fact that the reasonableness of ethical demands is made evident. We are expected to attain to the perfection of God. ("Esesthe oûn ûmeis teleioi ôs ô pater ãmon ô ôuranios uleios êstin.") (5:48.)

This may be read as a declaration (R. V.) or a command, (R. V.) but whichever it is, it is the same high standard and would be beyond reason and possibility were it not for the perfect model. Christ makes the attitude of God toward men to be the ground of his requirement of a right attitude of man toward his fellowmen, as loving one's enemies (5:44, 45), giving to others (7:7-12), doing for others (7:12). Thus when a difficult requirement is made God is given as an example.

1. Loving one's enemies. (5:43-47.)

Christ rebukes the Jews for loving only those who love them, and hating their enemies, for, he says, "do not even the Gentiles the same?" and they do not claim to recognize God; but you have a God who ought to be taken as your example. "I say unto you love your enemies, and pray for them that persecute you—for He (God) maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." (5:44, 45; Cf. I. John 4:11.) No such demand was made of the Gentiles who did not have a consciousness of God, as it would have been unreasonable to have expected any such thing of them. Jesus had no rebukes to offer the Gentiles. As Janet says, "If there is no God who loves men, and loves me, why am I obliged to love them?" But those who know God as a loving Father can not do a more reasonable thing than to love their enemies even as God loves the evil and unjust. Wendt in "The Teaching of Jesus" says: "The ground of the originality and significance of the teaching of Jesus on this point did not lie in his giving the command of love an application and extension hitherto unknown—but the newness and importance of this teaching lies in the fact that he *established it on a firm religious basis.*" It is thus that this

duty of spontaneous, forgiving love has found a place in the moral consciousness of man. A proper sense of this duty can only be awakened through a realization of our relation to God, and a special consciousness of God's unmerited forgiving love to ourselves as well as to others. The motive to brotherly love rests upon the divine parentage, and has its spring in the love of God.

2. Giving to those who ask. (5:38-42.)

We are exhorted not to retaliate (verse 39), and to give to those who ask (verse 42). The connection of these verses is the same as those previously commented upon, and the ground of the admonition is the same, that is, God gives rain to even the unjust and causes the sun to rise on the evil and the good. This thought is further elaborated in chapter seven, verses seven and eight: "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you; for *every one* that asketh receiveth, etc." He then appeals to the parent's instinct toward his children in his desire to give them good gifts, and then adds: "how much more shall your Father give good things to them that ask him?" (verse 11). The conclusion is that since our Heavenly Father gives good things to them that ask, we ought to give freely to them that ask from us (5:42).

3. Doing for others. (7:12).

"All things, therefore, whatsoever ye would that men should do unto you do ye also unto them." This command is said to be the golden rule for all human actions. Men who claim to recognize no God, say that it is their religion. But what is the basis of the command as here given? Does it recognize God, and if so, is not such recognition at least due on the part of those who would take this rule as their guide? If there is a God who recognizes and acts in accord with that same rule, ought not that being to be taken into the circle of its application? Much more is this true, since the primary basis of the command is the action of God, and the sanction of his law. It is not just clear as to what connection is implied as existing between verse twelve, as indicated by *oun*, and that which precedes, but whether we say the connection is immediate (Cambridge Commentary), or that the verse is out

of its regular connection and should appear immediately after verse 42 (Bleek, Holtzmann), or that it is the summary of all that has been said thus far in the sermon (Meyer, Luther), the meaning is the same, and is perfectly clear, viz.: This is in accord with God and his law, *therefore*, men are to take it as their rule. This is clearly the reason that is assigned in the last clause of the verse (*óutos gàr éstin ó nomos kai oi prophetai.*) This is the Golden Rule for God, therefore, it is the Golden Rule for men; God does toward men, in the way of love and service and sacrifice, what he would that men should do unto their fellowmen. And is it not, at least, justice to assume that it is what he would also have men, to the extent of their ability, do unto him?

It is well to note that it has not been argued that the ground for the reasonableness of the above ethical rules is because God is their author, in the sense of creating them, for right and wrong are not a matter of creation, but that the Divine acts have given sanction to their truth and a demonstration of their utility, thus furnishing the ground for the reasonableness of their observance. Note that the appeal of Christ for the performance of any act is not because it is in accord with moral philosophy or with man's inner consciousness, although it might be in accord with both, but because it is in accord with God. God's example is the highest court of appeal, for God is the embodiment of righteousness. Take away the idea of God and you take away both the basis and the standard for ethics. It matters not what the idea of God may be; whether true or false, men will still make him the standard and basis of their actions. Men are what they believe God to be. The importance, therefore, of a right conception of God is thereby emphasized. This explains the reason for the fact that Christ placed such strong emphasis upon those attributes of God which are ethical in their character, and especially those which were to become the standards for men.

Naturally, if religion furnishes the example and reason for ethical action it will also serve as an inspiration to it. We are led, therefore, to note a second relationship existing between religion and ethics.

## II.

Religion furnishes the *inspiration* to ethics, because of, first, its promise of the possibility of the perfecting of the moral being, thus begetting hope; and, second, its warning against possible failure, thus begetting a wholesome fear.

## 1. The hope.

It is only by a belief in the possibility of attaining any end sought that there is any encouragement in its pursuit. Hope is an absolute necessity in order to the development of any moral being. Janet says: "Belief in virtue is the fundamental condition for becoming or remaining a virtuous man. But to believe in virtue is to believe that it can exist in the world and can do good there; it is to believe that nature ought to be capable of being transformed according to the law of good; finally, it is to believe that nature is obedient to the law of good, not to the law of evil—to Ormuzd, not to Ahriman. In a word, if God were an illusion why would not virtue be an illusion also? That is to say, if the world came by chance, and is still governed by the same law (?), if there is no overruling Hand, no law of moral order, no movement from cause to effect, no possibility of completing our imperfect existence except as chance may favor us, no hope of a future life, how are we to expect any definite results, or, if you please, any *different* results, whatever may be our line of action, moral or immoral? Kant has shown, without borrowing in the least from theology, that what he calls "practical faith, moral faith" in the existence of God, is necessary to the moral being if it would not remain a mere conception. "Ethics," says Martineau, "must either perfect themselves in religion or disintegrate themselves into Hedonism." "Religion is related to ethics as hope is to performance; as faith in the future and its promise is to present failure and incompleteness." (Smyth). There is truly a perfecting power in religion which can come from no other source.

(1) Christ not only shows the perfection of God, but declares the possibility of man's becoming perfect also (5:48). He pronounces blessings upon those who possess certain characteristics, such as poverty of spirit, meekness, purity of

heart, etc., and assigns as the reason that "theirs is the kingdom of heaven;" "they shall inherit the earth;" "they shall see God." The entire sermon rings with the glad announcement of the coming of the Messiah's reign, when the meek shall inherit the earth, and the poor shall possess the kingdom. These are promises that bring hope. This hope is necessary to man's moral well-being, for he would as leave seek that which he does not believe has existence, as that which he has no hope of attaining. The high standard of perfection taught by Christ is but a myth and a cruel mockery if it nowhere exists and there is no way open for its attainment. In such a case Christ would be guilty of a more grievous sin than that which he denounced in the Scribes and Pharisees for binding burdens upon the people too grievous to be borne, but who would not so much as lift them with one of their fingers (Matt. 23:4; Cf. 11:28-30; Luke 4:18). But Christ "hath not left us desolate," for we are not without God and therefore not without hope in the world. It is this belief in the existence of the absolute perfection and the hope of attaining to it that encourages the seeking of it. "Every one that hath this hope, purifieth himself even as he is pure," and this is our hope, that "we shall be like him, for we shall see him as he is."

(2) In view of what has just been said as to attaining complete righteousness, we would note, in the second place, that there is not merely the thought of obtaining that which we *earn* by "moral gymnastics," but there is something promised that comes from without ourselves—from the infinite source. Not only is God said to supply that which is lacking of temporal things, when we seek the higher good (6:33) but when we fall short of righteousness there is an infinite supply from which we "shall be filled" if only we "hunger and thirst" after it. It is a significant fact that in the "Beatitudes" the *gift* in each case corresponds not with that possessed, but rather with the opposite, that of the *need* or desire, and is conditioned upon a recognition of that need. Thus for the poor, there is the richness of the kingdom; for the mourner, there is comfort; for the meek, there is power; for those who hunger and thirst, there is fullness; for those who seek for broth-

erhood through the establishment of peace, there is sonship. It is recognition of dependence upon a Being outside of ourselves that brings *virtue* to these characteristics. Poverty of spirit is not a virtue within itself, but rather the opposite—unless that poverty of spirit is recognized as existing because of contrast to the richness of the soul in possession of the kingdom. Meekness is not a virtue that can claim a *right* to inherit the earth, for meekness that *claims* merit is no longer meekness but arrogance. Again, it is not to those who possess righteousness, but to those who “hunger and thirst” after it to whom the promise of being filled is given. If, therefore, this hope of the attainment of complete righteousness is not because of man’s confidence in his own merits and powers there must be faith in a higher power. Meyer quotes and endorses the saying of Luther, “Before all these beatitudes, faith must be there as the tree and headpiece or sum of righteousness.” It is necessary to recognize God not only in order that these characteristics may be virtues, but in order to the *begetting* of such conditions. For example, it is the feeling of a relationship with the One who is rich in all things that produces poverty of spirit; meekness comes from a feeling of our comparative insignificance; hunger and thirst after righteousness is the product of the contemplation of the fullness of the righteousness of God.

(3) The Kingdom of God, the attainment of which is the fulfillment of all righteousness, is the natural haven of man; it is, therefore, to be first sought. “Seek ye first the kingdom of God and his righteousness” (6:33). If this righteousness is made the object of Supreme choice, the end of all exertion, not it alone will be attained, but “your heavenly Father,” who cares even for the birds of the air and the lilies of the field, will add unto you all needful things; for he “knoweth that ye have need of all these things” (6:32). Thus religion is here conceived as furnishing One who will supply all things needful, both earthly and heavenly, if the kingdom of heaven is sought.

## 2. The warning.

While there is a begetting of hope by the assurance of the possibility of attaining complete righteousness, and even a



promise of supplying that which is lacking, yet there are limitations set, and warnings given, for there is also the assurance that it is possible to fall short of its attainment: "For narrow is the gate and straitened is the way that leadeth unto life and few be they that find it" (7:14). Thus a wholesome fear is begotten, which, although not in itself a virtue any more than is poverty, yet it inspires to virtuous acts.

It has been affirmed that there is no appeal to fear of punishment in the Sermon on the Mount. Some declare further that virtue begotten through fear is not a virtue, just as a person is not to be credited with an act performed under compulsion. However this may be, it is perfectly clear that the element of fear is a prominent factor in all religions in the production of what is at least claimed to be a moral character; and it is further evident that Christ here, as well as elsewhere, appeals to it.

(1) In Luke's account of the Sermon (6:20-48) the corresponding woes (vs. 24-28) are pronounced upon those who do not possess the characteristics which are declared to be blessed; and in Matthew's account it is declared that those whose righteousness does not exceed the righteousness of the Scribes and Pharisees "shall in no wise enter into the kingdom of heaven." (5:20).

(2) The way that leadeth unto life is said to be "straitened," and the gate through which we must pass, "narrow;" but the way of *destruction* is broad, and the gate is wide, "and many be they that enter in thereby" (7:13). We are to "seek his kingdom and his righteousness" and *strive* to enter into the narrow way, and if we do not so strive failure and destruction will follow. This is further illustrated in the parable of the wise and foolish builders (7:24-27). He who built upon the sands was doomed to destruction.—"The rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell; and great was the fall thereof" (v. 27). Those who do not righteously are to fear, for, Christ says: "I will profess unto them, I never knew you; depart from me, ye that work iniquity" (7:23).

(3) A warning is given against judging others. "For with what judgment ye judge, ye shall be judged. In

this there is both a promise and a warning—a promise to the just, a warning to the unjust (7:2).

(4) In chapter five, verse twenty-two, it is said, “every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of hell fire.” We have here a plain declaration that punishment will be meted out to offenders. And this punishment is to be administered in proportion to the gravity of the offense, for there is clearly a climax in the order of statement of both the offense and the corresponding punishment.

A. The gradation of offense: (a) *orge*—unexpressed anger. (b) *raka*—a mild expression of anger. (c) *more*—insulting anger.

B. The corresponding gradation of punishment: (a) *krisis*—judgment of the lower court. (b) *Sunedrion*—judgment of the Sanhedrin. (c) *geenna*—the hell of fire.

It is seen by this that the punishment is made equal to the offense, therefore, the stronger the appeal to the element of fear. True, the element of fear might enter in as an incentive to moral action, merely because of a dread of falling short of one's ideal, independent of a system of reward and punishment, but it is made all the more vivid and real when there is a belief in God who is able to see and know even the secret things of the heart (6:6; Cf. 5:28), and who is recognized as the just recompenser of all men—the evil as well as the good.

### III.

Religion is shown to furnish the true motives to right action, without which the moral life can not be complete.

While religion offers the greatest reward for right action—perfection and absolute happiness—and gives the greatest warning against evil doing—banishment from the presence of God—yet, at the same time, it is the most conducive to pure motives. It does not take away any high motive but rather enlarges and elevates by creating an interest in something outside of one's self and setting up a high standard for

attainment. It makes it possible to forget self and selfish ends, which are low and groveling, in pursuit of the universal good; and while doing the most for mankind, do the most for one's self.

In the Sermon on the Mount the only motives which are recognized as high and ennobling are those furnished by religion.

1. The doing of righteousness for the glory of God. Righteous men are declared to be the light of the world and the salt of the earth (5:13), and are further compared to a city set on a hill, which can not be hid (v.14), and to a lamp, which, when set on a stand, "shineth unto all that are in the house" (v.15). The exhortation is then given that you "let your light so shine before men that they may see your good works"—not that they may glorify you—but that they may "glorify your Father which is in heaven" (v.16). This is the only case in which an outward act is encouraged, in order that it may be seen of men, and then it is acceptable only because the prime motive is that it may lead them to glorify God. Such a result is only possible when the glory of all works of righteousness is assigned to God; for if man, or himself, is the salt of the earth and the light of the world, then man, not God, ought and would receive the glory.

2. The second pure motive is a desire to be glorified by God.

Favor is not to be sought from men, but from God. Alms are not to be given with sounding trumpet so that men may see, but in secret, and "thy Father which seeth in secret will recompense thee" (6:4). Prayer is not to be offered in the "corners of the streets," but in the inner chamber, that the Father alone may see and reward (6:5 ff.).

Fasting is not to be performed with sad countenance and disfigured face, but with washed face and anointed head, in order, again, that the Father which seeth in secret may recompense thee (6:16 f.). Without a recognition of religion these motives to righteousness would be impossible, and any other, according to Christ, would be a diminution of righteousness, if not its total destruction; for those who seek the reward which man can give, when they have received it—"they have

received their reward." Thus the insignificant reward which man is capable of giving is sufficient for the most elaborate works of righteousness, when it is man's favor that is sought. But, on the other hand, the smallest act, even to the giving of a cup of cold water (using a passage parallel in thought) if only it is done in the name of a disciple and with regard for the divine favor. The only worthy motives, therefore, are the desire for the divine approval and the glorifying of the Divine Being. As to the motive, then, Christ has here, at least, made ethics depend upon religion, and, since the motive determines the extent of the righteousness of the deed, a recognition of God is necessary in order to complete righteousness.

There may be objections to the reasonableness of the above view of the teaching of Jesus. Some may argue that religious beliefs, especially those pertaining to reward and punishment, are not conducive to high and noble motives, but rather to the opposite. Such would ask why, if the seeking of glory through the approbation of men is a selfish motive, the seeking of the approbation of God would not be even more selfish, in proportion as the favor sought is greater. Those who hold this view are driven to one of two positions, viz.: either, first, to deny that such religious ideas are beneficial, and thus to discard Christianity, saying that it is conducive to selfishness, or second, to deny the point at issue and affirm that Christ did not appeal to self-interest but demanded complete self-abnegation, and that without hope of reward.

Those who hold the second view must do so in contradiction to the plain teaching of Christ, and, further, both the first and second positions are taken because of a misunderstanding of the nature of that which inspires the higher motive. They also fail to note the fact that the favor sought is unattainable by those who are unworthy of it. It is not the seeking of that which is evil, and which is to be granted by incompetent and perhaps evil judges; but it is the seeking of the absolute good through the favor of an all-wise and impartial Judge. Thus, the existence of the higher motive includes the recognition of faith in the higher Being whose approbation is sought. On the other hand, those who seek human

favor disregard, at least, if not deny the possibility of divine recompense. Furthermore, the attainment of the divine approbation does not stand in the way of others attaining the same end. In fact, from the very nature of that which is sought and attained, it can not exclude others, but rather it can not but be helpful to them. When one seeks the highest good for himself, he seeks the highest good for others, else it is not the highest good. In such an one is the complete blending of the altruistic and egotistic interests. He who seeks to be glorified by God is not only glorified himself but also glorifies his fellowmen and even God.

#### IV.

In a sense ethics is made the *ground* of religion. That is, Christ made ethical acts necessary to the founding of religious hopes.

While we have found thus far in our investigation that Christ teaches that God does not limit his blessings to the good and the just (5:45), and while he does not give that which is *earned*, but rather that which is needed (5:3, 5, 6), and lacking (6:33), yet there is a sense in which he gauges his blessings by the moral condition of men and their attitude toward their fellowmen. Again, while we find in religion the perfect model for moral law, yet these very actions of God are determined, in a measure, by the actions of men. Ethics is a part of religion according to Christ and necessary to its vitality. It has been truly said that Christianity is more than a religion—it is a revelation of life; and the production of this life, in its ethical phases, is necessary as a ground for the fulfillment of religious hopes. Without righteousness, or at least a striving after it, the aim of religion would be defeated and its utility would become a matter of grave question. Christ denied the doctrine of salvation by human merit, and yet he clearly teaches the necessity of a moral life and its influence upon the attitude of God.

1. The forgiveness of our fellowmen is a necessary prerequisite to God's forgiveness of us.

This is stated in first a positive and then a negative form. First. "If ye forgive men their trespasses, your heavenly

Father will also forgive you." Second. "If ye forgive not men their trespasses neither will your heavenly Father forgive you" (6:14, 15). In this positive and negative expression of the same thought we have again the appeal to hope and fear by a promise and a warning. The promise is based upon the performance of an ethical act, the warning upon its neglect. The same thought is in the prayer for forgiveness which just precedes the verses quoted. We are admonished to pray for forgiveness of our debts, but are to expect forgiveness only so far as we also have forgiven our debtors (6:12; Cf. 18. 22f).

2. This same thought is further illustrated by a concrete example in another connection (5:23, 24). Here reconciliation with a brother is made necessary to the acceptance of a gift at the altar. Reconciliation with God through the offering of a gift at the altar, being thus conditioned, a belief in God, and a desire for reconciliation with him, becomes a powerful promoter of peace between fellowmen.

3. In the third place, lenient judgment is rewarded with lenient judgment, and liberal measure with liberal measure: "With what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured unto you." (7:2).

4. Purity of heart is made a condition of seeing God (5:8). Whatever may be said of the above ethical demands, this one is a natural and absolutely necessary condition. Only that which is pure can see the pure. "To the pure all things are pure; but to them that are defiled and unbelieving nothing is pure."

It is thus seen that religious hopes not only *will* not be realized without the cultivation of the moral life, but *can not* be from the very *nature* of the things hoped for.

5. In chapter five, verses forty-four and forty-five, the love of one's enemies is said to be the condition of sonship with God. "Love your enemies and pray for them that persecute you; that ye may be sons of your Father which is in heaven." The *Fatherhood* of God is not conditioned by man's love of his enemies, nor indeed by any act of man, for God is the Father of all men and does not need to *become* such any more than He needs to *become* perfect. But the sonship of man

is not brought about by the fact of the fatherhood of God, nor indeed by any attitude of God, but rather by man's own attitude toward God and his fellowmen. Men *are not* the sons of God but must *become* such by their worthy actions. "Whilst," says Wendt, "God always *is* the loving Father of all men, nevertheless men must *become* sons of the heavenly Father by attaining his spirit of gracious forgiving love." Wendt further says, in substance: Just as God is not the Father of men because of His relation to them as procreator, but because of His unmerited forgiving love, so man's sonship is not based on his relation to God as the procreator, but in obediently fulfilling the will of his heavenly Father, and in resembling the ethical nature of God in will and deed.

6. The emphasis which Christ placed upon ethics is further set forth in his declaration that entrance into the kingdom of heaven is by the keeping of the law in *righteousness*. True righteousness, as contrasted with the righteousness of the scribes and Pharisees, was the door of entrance to the kingdom. "I say unto you that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in nowise enter into the kingdom of heaven" (5:20). We will not pause here to inquire what the nature of this righteousness is, as it logically falls under the next general division of our subject; suffice it to say that this righteousness is made an absolute prerequisite to entrance into the kingdom of God. The entire sermon teems with this one thought, which is so prominent that the sermon is commonly considered as almost entirely ethical in its character, and as such has been used as one of the most powerful arguments in favor of the view often held, that the sum and substance of Christ's religion is his ethics. While the previous arguments, showing that Christ made religious hopes the inspiration to righteousness, and gave it a firm religious basis, and even promised the supplying of that which men can not attain of himself, would not warrant any such conclusion, yet the fact still remains that *righteousness is the chief corner stone in his religion*. The words of the writer of the Hebrew letter would find ready sanction by Christ: "Follow after peace with all men, and the sanctification without which no man shall see the Lord" (12.14).

## V.

Religion and ethics are shown to be mutually dependent upon the same thing, *i. e.*, the condition of the *inward life*.

Both religion and ethics have an inward and outward side; the latter is supposed to be the expression of the former; that it be a true expression is demanded in both. Christ was no more ready to condemn a merely formal religious act than a merely formal ethical one; each was equally hypocritical and equally sinful. True righteousness, whether manifested by a religious or ethical act, is seated in the heart. Christ does not distinguish between the duty to pray and the duty to give alms, but the efficacy of each is dependent upon the same thing—*dikaiosune*. Christ's use of the word *dikaiosune*, is in a broader sense than that designated by its use in profane writings. "With him it denoted that disposition which takes the will of God as its supreme *norm*." "The term comprises in its meaning that pious disposition which has God as its direct object, as well as the moral disposition, which, according to the command of God, is to be shown to other men." (Wendt). It is in accord with this meaning of righteousness that Christ, after speaking of the righteousness that is demanded of the children of the kingdom, in excess of that of the scribes and Pharisees (5:20), proceeds to speak, without discrimination of how to rightly keep both religious and ethical laws; and whether he speaks of the religious ceremonies, of prayer, and sacrifice, and fasting, or of the ethical rules in regard to murder, and adultery, and almsgiving, the test of their true observance is the same, and is not dependent upon the formal act, but upon the righteousness which is seated in the heart. True, the inward condition will find outward expression, for "from the abundance of the heart the mouth speaketh;" but for the very reason that this expression is natural it is assumed, of both religious and ethical acts, rather than commanded. Thus, just as it is assumed that the heart that feels no anger toward a brother will *not* find expression



in abusive language, nor the possessor of the pure heart indulge in adultery; so it is assumed that the heart right toward God and man will find expression in prayer, and sacrifice, and fasting. Because, however, of this very fact, that the outward act is supposed to be the expression of the inward condition, man, when left to himself, takes advantage of this assumption and is led into hypocrisy; for since man must judge from without, inward hypocrisy can not be detected, so the outward act in both religion and ethics comes to be considered not only the symbol of righteousness but righteousness itself. The Pharisees were led into just such folly, for although they recognized God, they overlooked the fact that he is the God of the inner life as well as of the outer. Christ taught them that He who made the hands, made the heart also; God is able to see in secret and will judge of the secrets of men's hearts. Therefore, "when thou prayest enter into your inner chamber" (6:6); and "when thou fastest anoint thy head and wash thy face: that thou be not seen of men to fast" (6:17); and "when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret" (6:3). God sees man's "inward parts" and therefore reasons from within outward—from cause to effect. He judges not from *act* in either ethics or religion but from that which prompts the act. The keeping of the law as to every "jot and tittle" is the keeping of it as to every *thought* and *purpose*.

The sermon closes with the declaration that "not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven; but He that doeth the will of my Father which is in heaven" (7:21). The will of the Father is expressed in the words of Christ: "Every one, therefore, which heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock" (7:24). "And every one which heareth these words of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand" (v.26). To the one there is preservation, to the other there is destruction; the one acts in accord with both the religious and ethical teachings of Christ, the other does not.

The words of Christ are not merely religious; they are not merely ethical—they are the revelation of life; religious life; ethical life; equally binding; mutually dependent; and the *doer* of them has builded on the rock.

LESLIE W. MORGAN.

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## ST. PAUL THE TRAVELLER AND THE ROMAN CITIZEN.

PROF. Ramsay is a man with a method. He is not a traditionalist; he is not a dogmatist; he is not a destructionist. He seeks facts, and deals with them as legal tender both in the world of science and religion. He is a master of the inductive method; i. e., he is a higher critic. The old deductive method, the method of Aristotle and the Schoolmen, made the speculative theologian. The inductive method makes the practical man, the man of affairs, the successful and reliable merchant, physician, pastor, scientist. Macaulay tells us in his essay on Bacon that the former method was a treadmill, not a path; that it had every trace of intellectual cultivation except a harvest; that spite of ploughing, harrowing, reaping, and threshing, its garners contained only smut and stubble; and that in its desire to be lofty it disdained to be useful, like those Roman matrons who took abortives to preserve their shape, taking pains to be barren for fear of being homely. On the contrary the inductive method is the practical and fruitful one. It is the method of the linguist, of the historian, and of the critic. Above all, it is the method of our age. Into its crucible must go our theories and theologies; our traditions and our dogmas; our facts and our fancies; our Bibles and our prayer-books; our mothers' creeds, and our fathers' deeds. There is no help for it, and we might as well be reconciled to it first as last. The refiner is at hand; his fires are fierce; he will spare our gold because he must; he will consume our dross because he ought. We ought not to want a Bible or a creed that can't stand on its merits, precisely as the multiplication table does. A robust faith puts its Bible into

the hands of the critics, and says, "Hasten your work; I want to know your results."

Prof. Ramsay is a higher critic, as he has a right to be. I think he is honest, as all critics ought to be; and he seems to have a heart, a very needful, but, one fears, not always present appendix with the critic of whatever sort.

In his preface he says, "I use in Acts the canons of interpretation which I have learned from many teachers (beyond all others from Mommsen) to apply to history; and I have looked at Paul and Luke as men among men. My aim has been to state the facts of Paul's life simply, avoiding argument and controversy in a subject where every point is controverted."

In his first chapter the author gives very frankly his position as regards the book of Acts. He says, "I may fairly claim to have entered on this investigation without any prejudice in favor of the conclusion which I shall now attempt to justify to the reader. On the contrary I began with a mind unfavorable to it, for the ingenuity and apparent completeness of the Tübingen theory had at one time quite convinced me. It did not lie then in my line of life to investigate the subject minutely; but more recently I found myself brought into contact with the book of Acts as an authority for the topography, antiquities, and society of Asia Minor. It was gradually borne in upon me that in various details the narrative showed marvelous truth. In fact, beginning with the fixed idea that the work was a second century composition, and never relying on its evidence as trustworthy for first-century conditions, I gradually came to find it a useful ally in some obscure and difficult investigations. But there remained one serious objection to accepting it as entirely a first-century work. According to the almost universally accepted view, this history led Paul along a path and through surroundings which seemed to me historically and topographically self-contradictory. It was not possible to bring Paul's work in Asia Minor into accordance with the facts of history on the supposition that an important part of that work was devoted to a district in the northern part of the peninsula called Galatia. It may appear at first sight a mere topographical subtlety whether

Paul traveled through North Galatia or through Lycaonia; but, when you consider that any details given in his journeys must be false to the one side just in proportion as they are true to the other, you will perceive that, if you apply the narrative to the wrong side of the country, it will not suit the scene, and if it does not suit, then it must appear to be written by a person ignorant of what he pretends to know."

We agree with the author that at first sight this does seem to be a small matter. But the seeming smallness of it is perhaps due to our own carelessness or haste. It is precisely such a matter as becomes troublesome to painstaking scholarship and an innate love of precision, and the fact that our author stumbled over it is a compliment to him. He saw clearly that there must be some mistake about the North Galatian theory or that the author of Acts must have been a careless and untrustworthy writer. Having discovered the accuracy of the book on other points, however, he came at last to think that possibly Luke was right and his interpreters wrong upon this, and that Paul actually did his work where Luke says he did, namely in the considerable Roman regions and principal cities of South Galatia. It seems that Prof. Ramsay has fairly carried his point, and that he has won a triumph in favor of Luke's accuracy and trustworthiness as a historian. He speaks, it must be confessed, rather bitterly of Bishop Lightfoot's ingenious attempts to harmonize Luke's record with his own theory, and says that Acts, as Lightfoot pictures it, is to him an inconceivable phenomenon. "Such a mixture of strength and weakness, of historical insight and historical incapacity" would be, he declares, to him unique and incredible."

Enough has been said to introduce us to Prof. Ramsay's working hypothesis, which shall be stated in his own words: "Our hypothesis is that Acts was written by a great historian, a writer who set himself to record the facts as they occurred, a strong partisan indeed, but raised above partiality by his perfect confidence that he had only to describe the facts as they occurred in order to make the truth of Christianity and the honor of Paul apparent. To a Gentile Christian, as the author of Acts was, the refusal of the Jews to listen to Paul,

and their natural hatred to him as untrue to their pride of birth, must appear due to pure malignity; and the growing estrangement must seem to him the fault of the Jews alone. It is not my object to assume or to prove that there was no prejudice in the mind of Luke, no fault on the part of Paul; but only to examine whether the facts stated are trustworthy, and leave them to speak for themselves (as the author does). I shall argue that the book was composed by a personal friend and disciple of Paul, and if this be once established there will be no hesitation in accepting the primitive tradition that Luke was the author."

Speaking of that style of criticism which would make Acts a second century production from documents X, Y, and Z, etc. by redactors I, II, and III, etc., our author says: "All theories of this class imply that the atmosphere and surroundings of the work are of the second century type; and such theories have to be founded on the proof that the details are represented in an inaccurate way and colored by second century ideas. The efforts of that earlier school of critics were directed to give the required proof; and in the attempt they displayed a misapprehension of the real character of ancient life and Roman history which is often astonishing, and which has been decisively disproved in the progress of Roman historical investigation. All such theories belong to the pre-Mommsenian epoch of Roman history; they are now impossible for a rational and educated critic; and they hardly survive except in popular magazines and novels of the semi-religious order."

Of course this was written before Mr. Goldwin Smith's "Guesses at the Riddle of Existence," appeared, nevertheless one may venture upon a shrewd guess that had our author seen this phenomenal piece of well named guesswork he would not have modified his statements in the least. By way of parenthesis it is pertinent to say that should the student find himself in a mood for contrasts between careless and easy-going generalization on the one hand, and scholarly and painstaking and specific statement on the other, he will have a relish if he places these two books side by side. Mr. Goldwin Smith in his introduction pleads the right of the layman to enter the

theological field of discussion. Of course he has a right, but after all he has said in his book one is left to guess whether he has really entered it. But suppose he has; he has no right to be (using Mr. Ramsay's term) a pre-Mommsenian in it; he has no right to be twenty-five years behind the times in it, presuming to be up-to-date; he has no right to make first-class English a cloak for second or third-rate investigation; he has no right to deal in the mere dogmatism of negation where scholarship has reached positive conclusions; he has no right to stand trifling as a theological dilettante in a field where scholarship and candor stand with head bare and bowed before the miraculous and the eternal seen both as facts and factors in our human history; in short no man has any right to be both superficial and supercilious in a field made forever sacred by the blood of Jesus. It seems that the author of "Guesses," like many another omniscient literateur, has entered upon a field where it becomes necessary for him to disguise both ignorance and impertinence with that show of learning supposedly belonging to the polish and stateliness of a masterly style. Is it unbecoming for a busy pastor, who himself can never be a specialist, and who lays no claim to anything of the sort, to speak in such terms of such accomplishments? He puts up in his defense a single sentence from one who is a specialist, a higher critic, and a reverent scholar. Prof. George Adam Smith, speaking of Prof. Goldwin Smith's essay entitled, "Christianity's Millstone," says: "It is a hard word to say of such a man, but a more crude and unreasonable utterance upon the Old Testament has seldom issued from the press."

Dismissing "Guesses," and coming back to facts, miracles if you will, Jesus and the Holy Spirit, and Paul and the book of Acts; I quote again from Prof. Ramsay: "We must face the facts boldly. If Luke wrote Acts his narrative must agree in a striking and convincing way with Paul's; they must confirm, explain, and complete one another. This is not a case of two commonplace, imperfectly educated, and not very observant witnesses who give divergent accounts of certain incidents which they saw without paying much attention to them. We have here two men of high education, one writing formal his-

tory, the other speaking under every obligation of honor and conscience to be careful in his words; the subjects they speak of were of the most overpowering interest to both; their points of view must be very similar, for they were personal friends, and one was the teacher of the other, and naturally had moulded his mind to some extent during long companionship. If ever there was a case in which striking agreement was demanded by historical criticism between two classes of documents, it is between the writings of Paul and Luke."

The agreement which Prof. Ramsay thus demands between Paul and Luke in matters of historic detail becomes doubly crucial as pertaining to the intermingling of the spiritual and Divine with these affairs. That is the realm where a Jew of the first century and a Gentile or Greek of the second would disagree if anywhere. Prof. Ramsay's conclusion as to such agreement is as follows: "Both firmly believed that God often guided the conduct of his Church by clear and open revelations of his will; and we should be slow to believe that one of them attributed to human volition what the other believed to be ordered by direct manifestation of God. We shall try to prove that there is remarkable agreement between them in regard to the actions which they attribute to direct revelation."

Speaking of the marvels described in Acts, and especially therefore of the office assumed by the Holy Spirit, Prof. Ramsay says: "Twenty years ago I found it easy to dispose of them, but now-a-days probably not even the youngest of us finds himself able to maintain that we have mastered the secrets of nature, and determined the limits which divide the unknown from the impossible. That Paul believed himself to be the recipient of direct revelations from God, to be guided and controlled in his plans by the direct interposition of the Holy Spirit, to be enabled by Divine power to move the forces of nature in a way that ordinary men can not, is involved in this narrative. You must make up your mind to accept or reject it, but you can not cut out the marvelous from the rest, nor can you believe that either Paul or this writer (Luke) was a mere victim of hallucinations."

When we find the higher criticism coming round to positions such as this, and doing so, as of course it must, on a

purely scientific basis, we may well hail it as among our ablest allies. We may rest assured also that reverent criticism will ultimately drive out from its field the erratics, who are sure to be in it.

It would be hard to find a paragraph showing more decidedly than the one just quoted, Prof. Ramsay's loyalty to the scientific method. Here he stands in contrast with many who presume to be simply and strictly scientific, but who in reality are dominated by philosophic predilections. The distinction between the scientific and the philosophic critic is admirably expressed by Prof. G. L. Robinson, of Knox College, in a closing paragraph of his inaugural address on "The Place of Deuteronomy in Old Testament Literature." He says:

"If I have not misread the trend of philosophic thought in its effect on Old Testament criticism, the key to this new interpretation of Israel's history lies in Hegel. Vatke was a disciple of Hezel. He was also the father of the new philosophy of Israel's history. Hegel's philosophy of religion was based on the principle that God at first was but a power in nature, which gradually became conceived of as an exalted subjectivity, and later was clothed in Judaism with wisdom and sublimity. This theory Vatke applied to the Old Testament. In the same year Christian Ferdinand Bauer applied it also to the New Testament, but without permanent success, for the Tübingen school of criticism is to-day practically dead. As far as science is concerned Hegelianism is also dead, because it boldly opposes inductive science. The criticism of the Old Testament must likewise reject it, for criticism is nothing if not scientific. Criticism can't possibly accept the philosophy of Hegel and remain scientific or consistent. The theory is bound to run trickily ahead of the facts, making the judge an advocate, and converting the critic into an apologist and a polemic."

It is an attractive theory of Prof. Ramsay's, that Luke wrote his books, the Gospel and the Acts, the former a little before, and the latter a little later than, the year 80; that at that time there was a growing tendency in the Empire to persecute Christians because they were Christians; that, therefore, Luke had a well-defined purpose in dwelling so at length upon



the relations of Paul to the Empire, namely, to show that in his day Christians could not be condemned on the charge of being Christians, but only, like other citizens, upon criminal charges; that it was his intention to write a third book in which to set forth Paul's trial and release, and later ministry; that the completion of his plan would have been the completion of his plea for Christianity as a *religio licita*, and that the work in full was to be addressed, as the Gospel and the Acts certainly are, to a Roman officer, whose baptismal name was Theophilus. In these sentences but the barest outline of the theory is given, and the reader must be referred to Prof. Ramsay's work for its complete statement and argumentation. Like most theories, it explains some things, raises some questions that it does not settle, and leaves some of the old problems without solution. If the late date assigned be accepted, one immediately wonders why then there should be neither in the Gospel nor in the Acts any reference to the destruction of Jerusalem in the year 70; why nothing is said about the Neronian persecutions, and why there should be no hint of the heretical tendencies that were troubling the Church late in the century. The supposition of an intended third book, which Luke was not permitted to finish, weighs in a measure against these objections, and also explains the abrupt ending of the Acts. In the main, the theory seems credible, and it is at least worthy of careful consideration.

Professor Ramsay has not robbed us of Paul the Apostle. No man can do that, for Paul is as much of a fixture in history as any of the Caesars, or Bourbons, or Stuarts; and, unlike most of these, if he should be torn from our intellects he would still cling to our hearts, and they to him; and again our affection for him would rise up and demand a reason for him. Such a character as that of Paul the Apostle if it could by any possibility be dethroned would soon find means of rethroning itself in the hearts and the history of men. It is a treasure of which humanity at its best refuses to be deprived. We should feel the world's stock of character well nigh on the way to bankruptcy by the loss of this one. What Professor Ramsay has done is this; he has given us the Apostle Paul in the new light of "Traveller and Roman Citizen." The book merits the

title, and the man merits this new distinction. We are told that the characterization of Paul in Acts is so detailed and individualized as to prove the author's personal acquaintance; that Paul is the author's hero; that while his general aim is to describe the development of the Church, his affection and interest turn to Paul, and his narrative gathers itself up around him; that he is keenly concerned to show that Paul was in perfect accord with the leaders among the older Apostles, and that in this he agrees with Paul's anxiety as shown in his own letters. Here again the author's words are due the hearer. "The Paul of Acts is the Paul that appears to us in his own letters, in his ways and thoughts, in his educated tone of polished courtesy, in his quick and vehement temper, in the extraordinary versatility and adaptability which made him at home in every society, moving at ease in all surroundings, and everywhere the center of interest, whether he is the Socratic dialectician in the agora at Athens, or the Rhetorician in the University, or conversing with kings and pro-consuls, or advising in the council on shipboard, or cheering a broken-spirited crew to make one more effort for life. Wherever Paul is no one has eyes for any but him."

If one were to seek examples of Professor Ramsay's critical acumen he might scarcely go amiss for them in any chapter. Here, for instance, is one of the closest calculations of time, it seems to me, to be hit upon anywhere. The author is seeking to fix the date of Paul's final visit to Jerusalem. He bases his arguments in favor of the year 57 upon Acts 20: 6 and 7. These verses read as follows: "And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days, where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow." "In A. D. 57," says Professor Ramsay, "Passover fell on Thursday, April 7. The company left Philippi on the morning of Friday, April 15, and the journey to Troas lasted till the fifth day, Tuesday, April 19. In Troas they stayed seven days, the first of which was April 19, and the last Monday, April 25. On Sunday evening, just before the start, the whole congregation at Troas met for the Agape;

religious services were held late into the night, and in the early morning of Monday the party went on board and set sail. In A. D. 56, 58, and 59 the incidence of the Passover is not reconcilable with Luke's statistics; as is apparent from the attempts that have been made to torture his words into agreement."

This would fix Paul's arrest in Jerusalem and his imprisonment in Caesarea a year earlier than the dates usually given. Consequently his journey to Rome is by so much earlier, and his imprisonment there, and the date of his letters written from Rome.

Another very interesting piece of criticism is found in connection with the account of Paul's voyage and shipwreck, under the caption, "Paul's action on the ship." Professor Ramsay says: "The account of the voyage as a whole is commonly accepted by critics as the most trustworthy part of Acts, and as one of the most instructive documents for the knowledge of ancient seamanship." But there are critics who detect in the account the hand of a second-century writer, who inserted certain passages in which Paul is exalted into the hero of the occasion, while, as they suppose, he was represented in the original document as an ordinary passenger. These are verses 21-26 inclusive, and 33-35. They are inserted here to make Professor Ramsay's argument more apparent.

21 But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer; for there shall be no loss of *any man's* life among you, but of the ship.

23 /For there stood by me this night the angel of God, whose I am, and *g*whom I serve,

24 Saying, Fear not, Paul; thou must be brought before Cæsar; and, lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: *f*or I believe God, that it shall be even as it was told to me.

26 Howbeit *w*e must be cast upon a certain island.

33. And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

34 Wherefore I pray you to take *some* meat; for this is for your health; for *t*here shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and *g*ave thanks to God in presence of them all; and when he had broken it he began to eat.

Upon this our author reasons thus: "But let us cut out every verse that puts Paul on a higher plane, and observe the narrative that would result. Paul twice comes forward with advice that is cautiously prudent, and shows keen regard to the chances of safety. If that is all the character he displayed throughout the voyage, why do we study the man and his fate? All experience shows that in such a situation there is often found someone to encourage the rest; and if Paul had not been the man to comfort and cheer his despairing shipmates, he would never have impressed himself on history or made himself an interest to all succeeding times. The world's history stamps the interpolation theory here as false." Again, upon the same passages:

"There remains no reason to reject verses 21-26 which I can discover, except that it introduces the superhuman element. That is an argument to which I have no reply. It is a quite tenable position in the present stage of science and knowledge to maintain that every narrative which contains elements of the marvelous must be an unhistorical and untrustworthy narrative. But let us have the plain and honest reasons; those who defend that perfectly fair position should not try to throw in front of it as outworks flimsy and uncritical reasons, which can not satisfy for a moment anyone that has not his mind made up beforehand on that fundamental premise. But the superhuman element is inextricably involved in this book; you can not cut it out by any critical process that will bear scrutiny. You must accept all or leave all."

A concluding paragraph. The hope of Evangelical Christianity, and of the church therefore of the future, rests in such work as Prof. Ramsay is doing. The old deductive, dogmatic age is gone, never, we hope, to return. The historic and scientific age is at hand. We can not front the twentieth century with *a priori* theory of the Bible or of Christ. The Bible, each book of the Bible, its very chapters and paragraphs, must stand or fall as any other literature stands or falls. What does the scientific method care for your theory of inspiration or mine? But it does care for history; it does care for facts; it does care for conclusions inductively drawn from indisputable deeds. Ultimately we shall find that our primary

question is one of historic verities. When such an unique and majestic character as that of Jesus rises up out of the midst of our poor humanity; and when there gathers around such a personality, such a literature as that of the New Testament, we need not fear. The multiplication table needs simply to be presented in order to be accepted. So ultimately with Christ and the New Testament where honesty and good brains are at hand. Pike's Peak and Mont Blanc do not need the poor defenses of this or the other wandering hunter's dog and gun. So neither do Christ and the New Testament need our poor defenses in the way of creeds, theories, theologies, philosophies, and dogmas. The scientific temper is bound to get at the thing itself in question, and it says very plainly to the belated dogmatist with a mediaeval method by the end, "Stand back till I see what is here."

And here surely is the historic Christ, and the history of the historic Christ. And, "As thin mists are glorified by the light they can not hide," so through the historic Christ shines the light and love of the atoning Christ.

"No fable old, nor mythic lore;  
No dream of bards and seers;  
No dead fact stranded on the shore  
Of the oblivious years.

"But warm, sweet, tender,  
Even yet a present help is He;  
And faith has still its Olivet,  
And love its Galilee."

Here, then, in a word are the nails fastened for us by Prof. Ramsay, and other like "masters of assemblies."

Luke is a great historian; he wrote the Acts; he wrote it in the first century; he was a companion of Paul; he brings before us the marvelous missionary activity of that chiefest apostle; his founding of Gentile Christianity; his conflict with decadent Judaism; above all his point-blank conversion, unaccountable upon any merely psychological grounds; he brings before us also the apostle Peter, preaching miraculously on the day of Pentecost and at the gate called Beautiful and in the home of Cornelius; the founding of the Church; the declaration of the resurrection of Jesus, therefore of his

mission from God, and therefore of his God-given claims on humanity.

Forever fact is better than theory; possession transcends speculation, and reality is the soul of religion. Acts is a book of facts. According to it the death of Jesus is real; his resurrection is real; his Lordship and Messiahship are real; faith in him is real; repentance and baptism are real; the promise of forgiveness is real and it is realized, and the atonement is real because there is a real reconciliation between the repentant child and the forgiving Father. In this book there is a mighty march of realities; an invincible array of events; a conquering army of facts. The soul is first led captive by them, then it delights in them, at last it rests in them, and finds that its rest is rest in the Father and in his Son Jesus Christ.

W. J. LHAMON.

## THE LITERATURE OF THE DISCIPLES OF CHRIST.

THE greatest material legacy which any civilization or nation can bequeath to another, is its literature. The monuments, mounds, and relics of antiquity would be shrouded in impenetrable darkness but for the literature which has accompanied them. Without literature, broken, fragmentary and unsatisfactory as it too often is, we could not have known of the men of the past to whom the world is indebted for its progress, nor of the forces which have produced the nations, in their order. In short, without literature, we could have had no history; and, in all probability, the world no progress. The destruction of a nation's literature, or of a great national library, is, therefore, to be counted among the world's greatest losses. But as we are to treat of the literature of a distinct religious movement only, to-day, we shall invite your attention at once to some of the principles underlying our subject.

As every distinct movement, especially every religious movement, seeks to both express and embalm itself in literature, the distinctive features of each movement must there-

fore become the basis of a distinct literature. But, as a movement develops in its numerous relations to the world, its literature becomes more complex. At first it is strongly apologetic; the movement is seeking to define itself, to make itself known to the world, to be understood by the world. But, after its right to live has been demonstrated, and recognized by the world, and it begins its real mission of fruit-bearing in the world, its literature will broaden and deepen in proportion to its inherent force as a factor of progress in the world's history.

While all distinct movements are to a large degree dependent upon literature for the fulfillment of their respective missions, and place in history, this is more especially true of religious movements. One of the first factors in the establishment of a national religion for the emancipated Hebrews, was a literature embodying the facts, principles, and laws, fundamental to its existence. In a general way the character of a movement determines the character of its literature; but there is a sense in which this order is reversed. The reflex influence of a strong literature helps to determine the character of the movement to which it belongs. Much of that character for which the Israelites became renowned in the history of the world was due to the character of their first literature. Without this those tribes could not have been unified and preserved from the idolatry of the nations about them to the extent that they were. The character of their first literature also determined, in a large measure, the character of their subsequent literature. The same may also be said of the first and subsequent literatures of the Primitive Church. In a certain sense the four Gospels and the apostolic epistles determined the character of the productions of the Church fathers, and of all subsequent Christian literature. In making this statement, however, we are not unmindful of the influence of subsequent conditions and emergencies which helped to swell the volume and change the complexion of the Christian literature of the world.

One of the first uses which a religious movement has for a literature is to define its nature; a second is to publish its claims; a third, to conserve its knowledge; and a fourth, for

self-edification. The chief offices of the literature of a religious movement may therefore be said to be definitive, evangelistic cumulative, and prophetic. The use of a literature in each of these functions, however, has been greatly restricted by civil laws and ecclesiastical courts, especially in other countries and in the past. In the United States the religious press is free from the former, but not generally from the latter yoke. An ecclesiastical jurisdiction is held over much of the literature of many of the religious bodies in this land of religious liberty, free speech, and free press. A notable exception to this general rule, however, is the literature of the Restoration movement. In this body no book or journal has ever been published by the authority of its brotherhood or regulated by legislation or ecclesiastical dictation. Everything that has appeared from this body has been presented upon its merits, and received no further endorsement than the moral and financial support of individuals having concurrent views. Every book or journal to be found in our brotherhood has been launched as an individual enterprise, and entrusted to the law of the "survival of the fittest" for existence and extension. Our brotherhood has yet to publish the first book or journal bearing the stamp of ecclesiastical authority or sanction. Such a publication has never been demanded, is not desirable, and if attempted it would be immediately confronted with the contempt of the brotherhood; it would be let severely alone. Would-be popes and would-be creeds can not flourish in the religious free-soil of our movement.

Such a method of building up a literature has been severely criticised, and is not without its faults. It has its weaknesses, its abuses and its dangers, but it can not be denied that in the face of these dangers we have succeeded in developing a literature which, for its unity of purpose, scholarly standard, and catholicity of spirit, compares favorably with the literature of many older religious movements; a literature of which, upon the whole, we may well be proud. True, it has its humiliating defects, its harmful disputations, its needless rivalries, and so on; but, upon the whole, the product, to date, is far more satisfactory than we could have hoped for from a press handicapped by an ecclesiastical court or creed.



Our literature began with the Christian Baptist by Alexander Campbell. The first number of this unique historic religious journal appeared on the fourth day of July, 1823. This was almost fourteen years after the publication of the famous declaration of Thomas Campbell on religious liberty and the authority of the Holy Scriptures, and the formation of that new religious movement under the name of "The Christian Association of Washington," and almost twelve years after the transformation of that Association into that independent religious body which marks the commencement, organically, of the Restoration movement and of whose literature we are now speaking.

Mr. Campbell's apology for starting a religious journal is well told in the prospectus which he issued, and which we think profitable to reproduce in this paper. It reads thus: "The Christian Baptist shall espouse the cause of no religious sect, excepting that ancient sect 'called Christians, first at Antioch.' Its sole object shall be the eviction of truth and the exposing of error in doctrine and practice. The editor, acknowledging no standard of religious faith or works other than the Old and New Testament, and the latter as the only standard of the religion of Jesus Christ, will, intentionally at least, oppose nothing which it contains and recommend nothing which it does not enjoin. Having no worldly interest at stake from the adoption or reprobation of any articles of faith or religious practice, having no gift nor religious emolument to blind his eyes or to pervert his judgment, he hopes to manifest that he is an impartial advocate of truth."

An inspection of the foregoing platform will discover the fact that it would be difficult to pitch a religious journal upon a much higher plane, even in the present day. How well Mr. Campbell adhered to this standard, not only in the Christian Baptist, but throughout his whole subsequent marvelous literary career, is written in the history and success of the cause which he so nobly espoused and ably advocated. Excepting the phrase in this prospectus in which Mr. Campbell says that he will "recommend nothing which it (the New Testament) does not enjoin" it is as liberal and broad as the basis of a distinct religious literature could well be, and, in these respects

far superior to that of the average church paper of his day. As to its spirit and purpose, it is faultless. But that Mr. Campbell used the above phrase, and defended it in the *Christian Baptist*, is not strange in the light of his experience with sectarianism and of his surroundings. And, in a qualified sense, it should be the guiding star in our present literature. But subsequent developments in the Restoration made it necessary for Mr. Campbell to recommend some things which were not enjoined in the New Testament, but not as conditions of salvation or tests of fellowship; and the requirements of the future may necessitate still further privileges with this definitive statement, by the Disciples of Christ. Not that it, or even the prospectus of the *Christian Baptist* itself, is binding upon us as a test of orthodox literature, because of its authorship, or any ecclesiastical ruling, but because of the high regard therein expressed for the authority of the New Testament in the Church and over its literature. It is worthy of recognition because it is the expression of an abiding principle which should govern all our literature on the questions of pardon and Church fellowship.

The rapid development of our literature, at the first, under the fertile brain of Mr. Campbell, is a matter of astonishment. During the first seven years of his editorial career, we are told that from his country printing house, on the bank of Buffalo Creek, in West Virginia, he issued, of his own works, no less than forty-six thousand books; more volumes perhaps than there were members of the Church, at that time, in all the states. And the influence of this literature, who can tell? It seems to have been as rapidly and eagerly absorbed, by an awakening public, as it could be produced. It went into the homes, offices, stores, shops, and fields of many states, and produced a profound impression upon the religious portion of the population of the United States. It was a great seed-sowing from which bountiful harvests were reaped annually by the Church, and which has not since ceased to grow sheaves of ripened grain for the Master's kingdom. The influence of this literature was not only manifest in the numerical increase of these new churches of Christ, and the rapid spread of the Restoration in the United States, but also in its influence

upon the home, and in the development of a rugged Christian character. Under its invigorating influence, and by feeding upon its strong meat, men and women became "strong in the Lord and in the power of his might." It was also an evolutionary factor in the religious thought and spirit of the United States. True, it aroused bitterness, dissensions, and strife, here and there, because of its severe expositions of error in high places, and its strong defense of Primitive Christianity, but it was a great mental stimulus, nevertheless, and helped in no small degree to a clearer religious atmosphere in this country.

While our literature was thus founded upon a basis broad enough for the defense of all truth, and durable enough for all time, the superstructure has not been completed. Owing to local emergencies certain departments of our literature have been pushed forward with great rapidity, but the more cathedral-like proportions are yet to rear their stately columns and towering spires for the admiration and edification of the Church of the future. One of the prominent characteristics of our literature thus far has been its polemics. This is true not only of our religious journals but also of our books.

The first six books published by Mr. Campbell are reports of his public discussions. They were of a high order of literature, and many editions of each have been sold, but, being suited to conditions and an age which have passed away, in the very nature of things, they, too, have about ceased as living, religious literary forces. Other books of this character have followed, meeting later developments of the vital issues raised and defended by the Restoration, some of which have had large sales and passed into frequent editions; but these, too, must go, some to the dusty shelf, others to oblivion. It is one thing to produce a book for the times, but quite another to produce one for the centuries.

Of the sixty volumes published by Alexander Campbell in his literary career of almost a half century, much yet remains in the libraries of our preachers in the United States and elsewhere, but much also has ceased to be printed; and, without a revival of interest in his works, much of what remains in the hands of our publishers will disappear with the exhaustion of

their present supply. But Mr. Campbell has left some literary productions that will be read with interest by future generations if not in other centuries. The Protestant world will not soon forget his masterly defense of the principles of Protestantism in his debate with Bishop Purcell, of Cincinnati, nor the religious world his eloquent defense of the Holy Scriptures and the religion of Jesus Christ in his debate with Robert Dale Owen, of "New Harmony" fame. The Christian Baptist, Christian System, Christian Baptism, Popular Addresses, Familiar Lectures on the Pentateuch and his notes on the Campbell and Doddridge Version of the New Testament, are still in demand, and likely to remain current in our literature for years to come. It is true that they have slow sale, but they contain abiding elements, and some of them, at least, will remain. The literary monument constructed by Mr. Campbell may crumble and fall away, piecemeal, under the deteriorating influence of time, but it will never wholly disappear from the literature of the religious world. When all his books shall have been forgotten, as such, much of what he has written will live in history, in memoirs, and in new, but yet unwritten books. And, as to the influence of this literature upon the home and church, yea, upon the religious world, no man can tell. Like the kingdom of heaven, it is as leaven in the meal, and cometh not with observation. The trend of the influence of his literature, however, has been plainly and continuously toward a purer Christianity, a higher standard of Christian living, a united Church, and the world-wide authority of the Christ of God.

But the literature produced by Mr. Campbell, voluminous as it was, has become but a fractional part of the literature of the Restoration. Before his literary activities ceased, other editors and authors began to appear and their number has so increased that it may now be said that we have become a great people for literature. And, considering the age of our movement, we can also say, in a comparative sense, that we have produced a great literature. But time will not permit more than a general survey of this literature, and its influence upon the home and the church.

For our convenience in this discussion we shall classify our present literature under three general heads: (1) tracts; (2) journals, and (3) books. We shall treat these in the order given.

While we have a large number of tracts in our literature, we have hardly been as prolific in their production or as diligent in their distribution as have been some religious bodies. The probable reasons for this are, first, an indifference in the brotherhood and its ministry growing out of a lack of appreciation of their value. Tracts are silent but effective evangelists. But few things read by the writer have made a deeper and more lasting impression upon his mind than "Sincerity Seeking the Way to Heaven" and Milligan's tract on "Prayer." The church should be made to know of the importance of tracts as a religious factor.

Second, a deficiency in the variety of the themes treated and their respective treatments. This can hardly be said of our tracts upon baptism, but it is true of other themes and tracts. It is a common experience for our preachers and others to call upon our publishers for tracts which are not in existence; have not been written. There is scarcely a phase of Christianity upon which there might not be written valuable and popular tracts, especially upon its practical side. We are glad to be able at this point to note the rapid growth of missionary tracts under the auspices of our Christian Woman's Board of Missions, and to refer to this as indicative of what might be done in other special departments of Church work. Their system for the encouragement of tract distribution and tract reading is also commendable, and has doubtless been a great factor of their success in the work. An enlargement and extension of our tract literature is one of the needs of the hour.

In the third place, our tract literature is not only too narrow in its range of subjects and consequent inadaptability to many departments of work in the Master's vineyard, but much of what we now have is out of date or antiquated. Tracts have to do chiefly with living issues and must be kept abreast of the times. To be efficient they must contain the best that can be said upon living topics, the issues of the day, and present necessities. They should also be written in the

simplest and most impressive language possible. Many of our present tracts, especially upon the subject of baptism, are written upon the basis of law and logic, and painfully deficient in the spirit of humility and love. They have a strong legalistic character which is not consistent with the spirit of Christ and of his gospel. As a people we place great emphasis upon the distinction between law and gospel, and should not therefore be inconsistent at this point in our literature. A careful revision of our tract literature in this light, would, in the mind of the writer, greatly increase its efficiency and effectiveness in our work. Some of our present tracts have good keeping qualities, and have been honored with large sales, but the most of them, in a general sense, need to be revised. As a rule an illustration makes a more popular and effective tract for general use than an argument. We have an illustration of the truth of this statement in the tract entitled "The Puzzled Dutchman." Whenever an argument must be used in a tract it should be made as brief and simple as possible. Involved arguments are useless for tract purposes.

A fourth deficiency in our tract literature at present is its inadaptability to all ages and conditions of life. This is as important as the treatment of all phases of the gospel. Children are great tract readers, or would be if they could get them, but we have no tracts for them in our literature. We have Bible school papers and libraries, but no tracts adapting the gospel to their young minds. Neither have we any tracts written expressly for the poor, the sick, the unfortunate, and the aged, all of whom might be thus taught and comforted in this life.

A fifth hindrance to greater efficiency in the use of tracts is the lack of systematic and continuous distribution. The churches with their Bible schools and Endeavor societies afford rich fields for this kind of work, and should be cultivated. The church itself should not only be well and continuously supplied with good religious tracts, but its members, and especially the members of the Endeavor society and the Bible school, should all become seed sowers, and thus help the Church in the edification of itself in love and in the production of a continuous harvest of souls from the world. Some of the

Christian Woman's Board of Mission Auxiliaries have a regular system for the distribution of tracts by which each member becomes informed upon the topics treated and alike inspired to greater activities in their department of the Lord's work. In this busy age of the world, when but few have the time to read long articles, or even short books, the opportunity for the use of tracts is greatly enlarged and should not be neglected, especially when we know that many souls have been turned to Christ thereby.

The sixth and last criticism which we shall venture to make upon our tract literature, in part, is that it is too expensive. We have some tracts that are exceedingly cheap—other than in a financial sense; and some that are good, which can be had in large quantities, at a reasonable price; but on the whole our tracts are too costly for broadcast work. In this respect we shall have to again concede the banner to the C. W. B. M. An examination of their catalogue of tracts ought to furnish our publishers food for reflection on this subject. If we are to extend our tract literature generally and continuously, it should be reduced to the lowest cost. One cause of the present high price of our tracts in general, and of some in particular, is the absence of a demand for them. Let the Church create a larger demand for them and our publishers will gladly reduce their prices proportionately.

We come next to our religious journals which we shall notice under the heads of Bible school and Christian Endeavor literature, Church papers and magazines. Our Bible school and Christian Endeavor literature is comparatively new, but reasonably abreast of the times. This does not mean that it is perfect, nor that it fully meets all the wants of the field, but that it is meeting the demands of the age as well as could be expected for the time in which it has had an existence. The appearance of this department of our literature is indicative of the progress of the Church and its ability to cope with the conditions by which it is confronted from time to time. Our Bible schools and Endeavor societies could hardly be supported without special literature, and without these activities the Church itself would soon become an antiquated institution.

It has been said that lesson sheets, quarterlies, commentaries, and papers for the young are injurious, and a hindrance to the Church; but this opinion is contradicted by experience. There may be abuses made of this class of literature as there are of all good things, but these helps for the children and the young people of the Church are as essential to the formation of Christian character in their lives as is any specific literature to the success of men in any profession of life. It may also be said of this department of our literature that it is imbued with a better spirit, and is more harmonious in thought and purpose than any other department. It is void of bickerings, wrath, strife, seditions, and heresies, and there seems also to be better concurrency of effort on the part of its editors to present only the sincere milk of the word to their readers; to enthrone Christ in the heart of the young, both in and out of the Church.

Concerning the influence of this literature we may note, first, that it makes it possible to maintain Bible schools and Endeavor societies where they could not otherwise be maintained, and enables persons to become teachers who could not otherwise teach; and these, with all their imperfections, are better than no schools and no teachers, as in many places and churches, still. Secondly, it is also accomplishing a great work in the home by helping to keep Christ present, and manifest in thought and deed, and thus preparing the way for the more perfect work of the evangelist and the pastor. It has a great influence over children to lead them to Christ, and over the young to keep them in the way of righteousness.

While our Bible school and Endeavor society literature is directed in a general way by the work of their respective international committees, it is in no sense controlled by them. Our editors speak their mind on all subjects treated as freely as if these committees did not exist, and are restrained or limited only by the truth. There are objections, probably, to the international method and its system of literature, but it has some exceedingly valuable qualities, among which may be mentioned, as a third instance of influence, the trend toward unity among the followers of Christ which it is producing upon the present generation.



While this class of our literature is not perfect, we have no criticism to offer thereon. Its editors are wise men and will adapt it to new wants as rapidly as their surroundings will permit. It might be well, however, for them to remember that a multiplication of parts, kinds, or even places of publication, in view of improvement, financial profit, or a foolish rivalry, may lead to deterioration and weakness. If they would elevate its present standard, its editorial eye must set toward uniformity and strength.

When we remember that this class of our literature has been developed in the face of strong denominational and interdenominational literatures, competing therewith both in scholarship and in prices, it reflects great credit upon its editors and publishers. This competition, however, has served a good purpose. It has kept out a cheap grade and also prevented excess in prices. Like tracts, our Bible school and Endeavor society literature must be had at the lowest price consistent with substantial intellectual, moral, and spiritual qualities.

But it is in our Church papers that the great pulsations of intellectual, moral, and spiritual life, and the throbbings of pain and disorder in the Church are most strongly felt. The relation of a religious journal to the Church is complex. A strong and vigorous Church paper not only reflects the mind of the Church, but helps to determine its spirit and policy. It is not only a source of information for the Church, but also a bond of unity. But that all our religious journals, or Church papers, have not so served the Church, especially as to its unity, is evident from their fruits. That some journals in our brotherhood have engendered discord and strife in places is no longer told in secret. But an explanation of this phenomenon in our literature is not difficult. The discovery of the primitive simplicity of the gospel was so inspiring that some of our preachers and churches seem to have imagined that we had jumped from confusion into perfection; that further improvement in our organization for work, other than that in which we first appeared, was impossible; and that any change from the methods of our fathers was a departure from the faith. They seem to have adopted extreme views on the literal ren-

dering of the Scriptures, and the legalistic character of the gospel, beyond which they were unwilling to go. Whatever could not be substantiated by a thus saith the Lord was by them denominated an innovation. The strict application of this rule of faith and practice of course excluded the use of musical instruments from the worship of the Church and also, logically, the use of Bible schools, missionary and Endeavor societies. Then, of course, to be consistent, those of this faith had to oppose these things, in whole or in part, and to do so they must have an organ; and hence our antijournals.

Upon the other hand, other preachers and churches, equally loyal to Christ, felt that something more than a formal obedience to the gospel was essential to the development of Christian character, and that if we were to carry the gospel of Christ as taught by the Restoration to the ends of the earth, there must be expansion in our methods of work. A chasm thus began to intervene between men, and a corresponding division in the sentiment and policy of our churches and Church papers followed. Every movement of national and international proportions stands in need of a conservative element to prevent abnormal developments; but when conservatism becomes a hindrance to progress it not only ceases to be healthful in its influence, but becomes pernicious. That some of our Church papers have gone beyond the limits of a wise conservatism and become obstructionists to many important interests of the Church, is now the concurrent opinion of those churches which are leading off in all good works. The number and influence of this class of Church papers in our brotherhood, however, are certainly not on the increase; the indications are that they are declining.

A criticism frequently heard in these days on our Church papers is that they are devoting too much space to appeals for money, and the justness of this criticism must be recognized. The strain to which our Church papers are subjected by our missionary enterprises is enormous, and, unless curtailed, will result disastrously to both parties. This danger was clearly pointed out in a leading editorial in the *Christian Evangelist* for May twenty-eighth, of the present year.\* "Such appeals,"

\*1896.

says the editor, "tend to harden the hearts of the people against them all" and "to interfere with the orderly arrangement of matter in all our journals and give undue proportion of space to special appeals." And again, "the results of this method are not satisfactory." It should be noted at this point that the C. W. B. M. are much less demonstrative in their methods, and also that they raise more money in proportion to the noise made about it, than any other of our missionary boards. They are more systematic in their methods. There is a better way, therefore, than that which we are criticising, and the interests of our missionary enterprises, as well as those of our Church papers, demand its speedy discovery and adoption.

Over against this excess of literature in our Church papers in behalf of appeals for missionary money, there seems to have been a corresponding lack toward our educational interests. Not that our Church papers have manifested an unfriendly spirit toward our educational institutions, but that their importance has not been sufficiently and continuously elucidated and emphasized. Our educational institutions, like our missionary enterprises, are co-workers with the Church, and to be fostered and strengthened by our Church papers. Our Church papers are educational institutions, but they can not do the work of our schools and colleges; they are missionaries, but they can not do the work of our missionary societies. All are alike co-workers for Christ and the Church, and strengthen the Church by helping one another. The relation of these agencies does not come within the province of this discussion, but the writer trusts that he will be pardoned for saying that our educational and missionary institutions have a right to the moral support of our Church papers, but not the moral right to ride them to death with free advertisements. The purpose, plans, and importance of our missionary and educational institutions are fundamental, and come properly within the province of a Church paper, for constant elucidation and emphasis, which service, we are glad to know, the greater number of our Church papers stand ready to perform both willingly and cheerfully; but they should not be expected to do their advertising free.

A Church paper has to do with the Church and the home directly, but indirectly it has to do with society and the state, with reforms and the world, with the arts and the sciences, and is useful in proportion to its ability to turn these to a good account. A Church paper can not discuss everything that confronts it, neither can its editor afford to be too exclusive of things usually classified as "secular affairs." The Church paper has a special province, but it must also have regard for relative interests. It must represent the family, moral reforms, current events, sociological conditions, literary and educational interests, and the trend of thought in the religious world. Even the moral phases of political questions come properly within the scope of a Church paper; but it can not consistently become the organ of a political party. Neither can it become the exclusive or special organ of a moral reform movement. In either case it would be narrowing its sphere of usefulness and fail of its primary object. There is a sense in which a Church paper may become the organ of all parties and of all reform movements that have truths for the world, but its specific sphere lies within the Church, and it should only so touch upon all relative matters as to serve the highest interests of a Christian civilization and the Church.

A Church paper may help the Church on in the world by removing obstacles to its faith, by supplementing the pulpit, by enlightening the world upon its nature and mission, and by introducing its agents to the world; but it should not become the agent of the world, nor imbued with its spirit. A vigorous Church paper assists in the creation of public sentiment upon moral questions, and thereby strengthens good government. And, while some of our Church papers have not been very broad in some of the directions indicated, we believe that the greater number of them have contributed in some degree to the welfare of our country.

One of the great difficulties of any vigorous Church paper is to meet the demands made upon it for space. Its province is always greater than its possibilities. The interests of our

brotherhood have become so great that the selection of material and departments for a Church paper, upon any basis, no longer meets the demands of the field. We now have to have special journals for special localities, as well as special departments of the work in each. Owing to this constant effort at adjustment, much of our Church literature is kept in a state of fluctuation. New papers are constantly appearing and disappearing. It is not strange, therefore, that the spirit of rivalry has appeared in our Church literature as well as in other departments of its work, but it is both strange and unfortunate, that, in some instances in the past, at least, the standard of religious journalism has been outraged and lowered by resort to the use of un-Christian and even of malicious words toward a brother editor or a contemporary journal. Bickerings and strife over a childish rivalry for the uppermost editorial seats in the synagogue are inexcusable and such editors should not go unrebuked for such errors. Outbursts of jealousy not only mar the beauty of our literature and dissipate its good influence, but leave their scar upon the Church.

All Church papers within the domain of our journalism can not become equally great in any given sense of this term, no more than can all pulpits within the domain of the Church become equally influential; but, at present at least, there is no occasion for crowding. The Church papers among us with the largest circulation are not anywhere near what they ought to be in circulation and influence. With the numbers, wealth, and culture now in our brotherhood, we ought to have two or three journals each with a circulation greater than the present combined circulation of any two of them. At least there is no excuse for crowding, and we believe that, as the situation becomes more apparent, there will be less of strife in our Church papers, a better cultivation of the fraternal spirit, even toward journals of other religious bodies, and each be found pulling for the shore of greater usefulness in the Master's kingdom. Friendly criticisms will always be necessary, but all guile and hypocrisies, and envies, and evil sayings, should be put away from our Church papers.

As our Church interests enlarge, other classifications of our Church papers than those now extant will come about. The idea of a cosmopolitan Church paper may sound paradoxical, but there is a growing demand in the Church for one or two papers of this character. Our position in the world, as a religious body, demands that we begin to grapple with all of the greater questions of the world, and that, too, in the best literature of the age. To fail in these things is to fail of leadership in the world of thought, and to lose much of our influence as a religious factor in the world's redemption. We can not outgrow the demand for local and specific journals—these will increase; neither can we afford to ignore the demand for a higher standard of literature and a broader view of the world's progress and interest in our religious journals; this is imperative. An occasional literary article, or a literary department in a representative Church paper, is not sufficient. The literary standard of such a paper must compare favorably with papers of its class in other religious bodies throughout all of its departments, or it and the cause it represents will suffer. We can hardly boast as yet of such a paper in our brotherhood as the *Outlook*, the *Observer*, the *Independent*, the *Evangelist*, the *Advance*, and probably a few other papers belonging to the literature of other religious bodies. We do not wish thus to speak disparagingly of our leading papers, but we must recognize the facts and press toward a higher mark.

The most formidable barrier to progress at this point, however, is the lack of patronage. We have no Church paper whose circulation is adequate to its literary demands and greater usefulness. In order to secure the largest possible circulation the price of each paper has been placed at the lowest point consistent with its existence, hoping thereby to reimburse the loss on account of the difference between an adequate subscription price and the reduced rates, and still be able to raise the literary standard of the paper from year to year. But this plan has not been as successful as our editors and publishers generally had hoped.

The circulation of our Church papers is an index of the literary spirit of the brotherhood; and, if comparisons are admissible, according to this rule, we suffer in the light of the

literary spirit and the literature of other religious bodies. The severity of this criticism is of course largely removed by a comparison of ages. As a religious Restoration movement we are yet in our youth. But a people boasting of a million communicants, and of three quarters of a century's existence in a land of religious liberty, ought to have a religious literature whose standard journals had a combined circulation of at least one hundred thousand *bona fide* subscribers. The entire brotherhood ought to be in touch with our Church papers. We ought to be a better reading people. The continual subdivision of the present reading element in our brotherhood into patronages for new papers will not remove the evil complained of, nor strengthen what remains. The time has come when we should have at least one Church paper in the front rank of religious journalism in the United States, and such a paper could be at once had by a combination of three or four of our present leading journals. Such a paper might be had in some other way, but this, at present, seems most feasible. It would not be a combination for crushing out other papers, they would then have the more room; but it would at once enable the editor and publisher to better meet the literary, moral, and spiritual demands of the brotherhood and the age. The popular opinion against combines in these days may stand in the way of such a movement on the part of our editors and publishers, and the coming of such a paper be delayed, but it will come somehow. A strong opinion prevails to the effect that we have too many papers already, but this will not hinder the operation of the law of adaptation and progress in our literature. This seems inevitable.

The efforts which have been made to maintain a Quarterly magazine is in evidence of the demand in our brotherhood for extension and elevation in our literature. But, encouraging as is this indication, it also witnesseth against us; that is, the failure thus far to make a quarterly self-sustaining indicates that we are not lacking in room for improvement. The weight of this criticism, however, falls most heavily upon our ministry which alone seems now amply old and large enough to support such a magazine. A preacher to-day can hardly keep abreast of the critical thought of the world without a Quar-

terly; neither can he conserve and utilize the results of careful research upon a given topic without the opportunity of contributing to some magazine or standard literary journal. A Church paper can not always accommodate him, and a book is too expensive. A quarterly is needed, therefore, in which to express and conserve the critical results of the researches of the best thinkers and students of the Church. Three attempts have been made thus far in our movement to maintain a Quarterly, two of which failed for want of financial support, and the outlook of the present one is not as encouraging as it should be. But it is to be hoped that it will yet be placed upon a substantial financial basis. It would reflect discredit upon our cause and our ministry not to maintain a Quarterly. Of the influence and value of such a magazine we shall not now attempt to speak. If the testimony of those who have taken our quarterlies from the first could be had, it would speak volumes in their favor.\*

We also need to give more attention to our Missionary magazines. Our missionary interests have become so large that they can no longer be fully represented in our Church papers, and yet their records are important. Special organs such as our Christian Woman's Board of Missions, our Foreign and Home, and our Church Extension boards now have, are a necessity and deserve to be in touch with the entire Church. They have a special educational work to perform upon which the future success of these agencies is largely dependent. This is therefore an important branch of our literature, and should be brought up to the highest degree of development and efficiency possible. The importance of and the demand for this class of our literature in the very nature of things must increase with the growth of our missionary interests. Every editor of such magazines ought therefore to use the greatest care in the preparation of the same, and every friend of missions, the greatest diligence in their distribution. As in any other department of our literature so in this, the greater the standard of excellence the greater its efficiency. The combination of our Missionary magazines into one journal, with departments for each

\* When this was written this magazine was not upon its present basis, which now gives better hope for its permanency.



board, might, on this account, and for other reasons, prove to be the better plan.

The usefulness of our College magazines might also be greatly enhanced by a similar combination. Or, if this is not practicable, and each college must have its own journal, there then remains an open field for a new educational journal of a higher order in the interest of our educational institutions and a higher education. But this suggestion is not intended to reflect in any way upon our present College papers, which are a credit to their respective institutions.

For our age we have been reasonably active in the art of bookmaking. We have already referred to our books of a controversial nature; but these are not the measure of our book literature. We have books of sermons, travel, biographies, religious novels, meditations, homilies, commentaries, etc. Some of these have passed into numerous editions, but the books belonging to our literature which have the greatest value as literary and critical productions have not had the largest sales. This latter honor belongs to our controversial, allegorical and devotional books. The demand seems to have been greatest thus far, for definitive and evangelistic works, and has been reasonably met. But while this class of books has been of great service in extending the faith and confirming the weak, it has not appealed to the spiritual nature of the reader as strongly as it should have done for the best interests of the home and the Church. This lack, however, has been partly supplied in our Devotional books, which have been warmly received; but we need more books of this character.

Our Sermonic literature could be improved both by revision and supplementation. The present books of this class, except "The Old Faith Restated" and Dean Mathew's Evangelistic Sermons, and a few others, were written at a time when the eye of our movement was largely fixed upon a legalistic interpretation of the New Testament. We should now have a few Sermonic books in which the spirituality of the gospel should receive the greater emphasis. We need more books of the character and spirit of Errett's "Evenings with the Bible," Garrison's "Half Hour Studies at the Cross," and Lobingier's "The

Man in the Book." Our Biographical literature might also be enriched after the same fashion, as it will be, from generation to generation. There is no more fascinating and impressive method for the presentation of moral and spiritual truths than as they are manifested in the lives of their heroic disciples.

The undenominational character of modern critical works by authors of other religious schools of thought may cause our scholars to feel that they are thereby relieved of a great task; but this conclusion is premature. Much of the critical literature now found in our own and other libraries may have to be rewritten from a new standpoint. It has been predicted that the religious world is at the threshold of a new era of bookmaking; that all its literature will have to be revised and rewritten according to the inductive method. If this prediction is to be fulfilled it may turn out that we were not born out of due season in the art of religious bookmaking after all, and certainly no religious people are better situated for the reception and use of the inductive method than the Disciples of Christ.

It has been said that we are producing no great books because we have no great scholars; and that we have no great schools in which to produce great scholars; that these elements of greatness can only come with age. But this can be true only in a qualified sense. We have the brotherhood and the wealth to produce both the schools and the scholars, if we have them not. And we are responsible if we produce them not. But it is to be observed that comparatively young men in other religious bodies are producing wonderful books; from whence came their erudition and great spiritual insight? Did their knowledge come with age? Had they access to better schools? Have they been under the molding influence of better religious creeds? Our answer to these questions would be that these authors were greater than their schools and their creeds, and that we ought to have scholars, who, like them, could rise above their surroundings and compete with them in the art of bookmaking. That we have not indicates difficulties other than the want of schools and scholarship. In the first place there is lack of appreciation for such literature in our brotherhood, which has not encouraged our scholars to venture far in this direction. And in the next place we have been

hampered with an idea that we had certain great religious truths to defend, and have kept our scholars at the orthodox post, as sentinels, lest the enemy come and steal away our gospel, so that they have had no time for writing books of this character. Theoretically our scholars have a broader view of the spiritual domain, less to hamper and more to inspire them, than the scholars of other schools of religious thought, but practically these theoretical advantages have not yet been realized; scholars of other schools of thought are yet in the lead. What we need then is that our scholars shall stand upon the shoulders of our fathers,—not in their shoes, and tell us the result of their observation from this view point, rather than that of our fathers. But it will require much more time than we have yet had to properly test the merit of our claims in this art, and so we forbear further remarks upon this part of our subject. We have the evidence, however, that we are growing in the directions indicated, and we hopefully abide the use which an Allwise Providence has for our literature in the fulfillment of his plans.

W. W. HOPKINS.

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## BAPTISM.

### A STUDY IN DEPENDENCE ON ALEXANDER CAMPBELL.

(Contrary to our rule, this article appears without the author's name, and without editorial approval. It must stand or fall on its own merits.—ED. C. Q.)

IT is the opinion of the writer:—(1) That Alexander Campbell was substantially original in his writings on this subject. While recent research has shown his dependence on the Haldanes in Church polity, on John Locke in philosophy, and on the Dutch Theologians in dogmatics, here he stands out independent.

(2) That baptism was the most important item in Mr. Campbell's body of doctrine. This was due to the fact that it was worked out in his religious experiences. As Luther came to his doctrine of justification by faith, so Mr. Campbell came to his doctrine of baptism. Each suffered for his tenet, each

did battle for its defense. Thus the tenet was branded into the very faith of the heart.

Hence it is on this topic that Mr. Campbell speaks with authority.

For the benefit of readers not familiar with Mr. Campbell's writings we make the following summary. [Those who have studied the literature of our great thinker may omit this part, and begin reading at the "Consideration."]

#### SUMMARY.

Mr. Campbell's Doctrine of Baptism may be summed up around five topics, Antecedents, Action, Subjects, Design, and Consequents of Baptism. To these we add Origin, Other Functions and Relative Value of Baptism. Let us take these eight in order.

1. ORIGIN.—Baptism arises from a direct command of Christ. It is a peculiar ordinance, based on the language of the Great Commission, and calls for an exact obedience. It is a positive, as contrasted with the moral precepts. As such it does not find its rationale in the nature of things, but in the expressed will of a sovereign. It enjoins a specific *act* and is not connected with historical precedents.

2. ANTECEDENTS.—Mr. Campbell's "Ordo Salutes" is preaching, hearing, believing, repenting, being baptized. Hence the antecedents to baptism are,

(1) Objective, the Bible [and (2) Subjective]. The Bible is the word to be preached, heard and believed. It is the written record of what God has revealed to men. It contains all the divine and supernatural knowledge in the world. It is final and can never be improved upon. The inspiration of the parts of the Bible varies with the subject-matter considered. God speaks to man through man, in human language and through the ordinary faculties if possible. But the original and supernatural ideas come by direct gift. The inspired man selects his own language. Only the possibility of error is guarded against. In the Bible God appears as Creator, Preserver and Governor of his universe. He acts according to a fixed plan. This plan is the constitution of the universe. It is the word of God. In the universe are two

orders of being—the physical world, and moral agents. Between God and these moral agents there must be some understanding, there must be a *covenant*. This word becomes the keynote to Mr. Campbell's thought. A covenant is an agreement between two parties. In case one party is the superior he propounds all items of the covenant. God thus lays down his precepts and promises. These covenants are revealed in the Bible. They are grouped into three dispensations—the Patriarchal, the Jewish, the Christian. The gospel of Christ is the covenant for this dispensation.

It is man's duty to accept the covenant life in Christ. This he does by obeying the precepts of the apostles. These are faith, repentance, baptism. They are the proper form of surrender to God's will. As such they become the conditions of salvation. Hence then we come to,

(2) The Subjective Antecedents.

a. Faith is conviction of the truth of testimony. It has a special faculty. Its value depends on the object believed. It is stated in one proposition, "That Jesus is the Messiah, the Son of God."

b. Repentance is personal reformation.

3. ACTION.—This is immersion in water.

4. SUBJECTS.—There are "no infants," i. e., believers only.

5. DESIGN.—This is "*for the remission of sins.*"

In Mr. Campbell's mind "remission" is equal to "salvation." The relation of baptism to "remission" or "salvation" is one of cause and effect. Baptism is in some sense a cause of remission. There are other causes. As one is said to be "saved by grace," "justified by faith." In the famous illustration of the shipwrecked crew Mr. Campbell shows that baptism is the instrumental cause. In it the other causes work efficiently, so that in and by the act of immersion, so soon as our bodies are put under water, at that very instant, our former or "old sins" are all washed away, provided only that we are true believers. Yet the part of baptism in this is formal although the remission is real. One is actually forgiven in the act of baptism. Yet this is no water regeneration. The virtue lies in the faith and obedience of the baptized, and not in the mere element of water.

6. The other functions are,

- (1) As an ordinance.
- (2) As a rite of initiation.
- (3) As a symbol of inner purification.
- (4) As a confession.
- (5) As a monument.

7. CONSEQUENTS.—These are, Adoption, Justification, Sanctification.

8. RELATIVE VALUE.—Baptism is a most important part of the Christian institution. It should never be neglected. It is a part of process of conversion. It is the formal part. It should not be separated from faith and repentance, yet it is not to be put on the spiritual plane as they. Its omission is a real loss to the Christian life. Yet Mr. Campbell plainly says that he does not believe that any simple honest mistake as to baptism, where the heart is not corrupt, will preclude anyone from Heaven. "The Judge of all the earth will do right. I do not preclude the divine philanthropy—the divine grace."

#### CONSIDERATION.

Alexander Campbell's monumental work was on the apologetics of baptism. For this he deserves the highest honor. With acute scholarship and weighty reasoning he proved that immersion was the original Christian baptism. That was a burning question of his time. But to-day the status is changed. A prominent professor in a great university summarily says: "It is no longer an open question. All authorities agree that the New Testament baptism was immersion. The man who tries to prove differently simply betrays his ignorance."

The open question is the *place* which baptism holds in the Christian economy of things. The modern skeptic on baptism meets you in this wise:

"What of it? Admitting that immersion was the apostolic practice, are we bound to observe it in the same way? If Jesus were present would he have everyone immersed? We all admit that time and occasion affect some apostolic practices. May not baptism belong to this category? Did Jesus

mean that it should be universal? I believe that Christianity is spirit, not form. I do not believe that if I were baptized it would make me better in any way. Baptism does not appeal to me. I have the utmost respect for the practice of those to whom it does appeal. They want to do what Christ did. But as for me I can't believe that in baptism I would be doing Christ's will. It would be mockery for me to submit to it. I can not."

It is evident that this modern objector strikes at Mr. Campbell's premises. These Mr. Campbell took for granted. His effort was to carry to his conclusions. All accepted that baptism was a demand for general obedience. Mr. Campbell sought to have men baptized in the right way. The doubt now is first on the origin, second on the purpose of baptism. Hence two of Mr. Campbell's topics, viz., "Antecedents," and "Design" are before us for review.

Before attempting this let us contrast the point of view of Mr. Campbell and that of our time. Seventy-five years lies between. Mr. Campbell was a child of his age. He was the voice of the people. He gave the popular thought a coherency before unknown. He is one of the world's great system makers. He practically completed his system with the close of the Christian Baptist in 1830. Since then the word has moved on. The true follower in Mr. Campbell's footsteps is alive to the inspirations of this age, as Mr. Campbell was to his. From this view point we note the following contrasts.

(1) Mr. Campbell identified the processes of his mind with the realities of life. He made his analysis of things. In this analysis he fitted all realities and duties. In this he was akin to Jonathan Edwards and to all the metaphysicians. Logic could parade any results in its train, if only the coupling-pins could be shown. To-day we use another method—scientific observation. It is not enough to analyze and arrange. One must verify with repeated experiences. Many of Mr. Campbell's distinctions do not seem real to us, but appear to be the products of a fertile brain schooled in dialectics.

(2) Mr. Campbell was a true Biblical theologian. In this he was greatly in advance of the dogmaticians of his time. He gave us splendid results in combining the doctrines of differ-

ent portions of the Bible. But it must be admitted that he came to the Bible with his view of the covenants, of the dispensations of type and antitype. He had not caught the historical spirit of the modern Biblical scholar. He did not think of God so much in continuous touch with the race, as in appearing at certain intervals. He shows the successions of revelation, but not the progressive order. To-day this order is the criterion.

(3) Mr. Campbell was a disciple of John Locke. In philosophy he was a thoroughgoing sensationalist. Nothing is in the mind which was not first in the five senses. This is the source of his definition of faith, that it is the belief of testimony, of his doctrine of revelation, that it is one final and complete. We are far removed from Locke. He has been succeeded by Berkely, Berkely by Hume, Hume by Kant, Kant by Hegel, Hegel by Herbert Spencer, Spencer by Lotze, Lotze by Caird and Green. Whatever be the school to which we hold all must recognize that Locke is too external, too exclusive, that he limits the world to too small a sphere. The doors must be opened to impulses, instincts, inheritances which neither Locke nor Campbell ever dreamed of.

(4) Still subtle is the theological drift. Here we must go as far back as Augustine. In Augustine were two elements, the Pauline and the current Catholicism. Later these became pitted against each other. From one came Luther, from the other the Mediaeval system of meritorious works. Luther worked out from his own experiences the doctrine of justification by faith. Standing here he did battle against the current Catholicism. While as a reformer Luther was mighty, he was not a great polemist. His cause was saved by the second prophet of the reformation. John Calvin successfully refuted the doctrine of works by asserting its antithesis, the doctrine of predestination. God does everything; he even decrees one's faith. Salvation is absolutely the work of God. Yet in time this bold determinism lost its hold on the faith of the people. It was too hard and stiff. There was no place for man's responsibility, and too little mercy left to the heart of God. Then arose the school of Federal Theology in the Netherlands. God has formed an eternal plan. By this plan he governs the universe. He makes known this plan to men.



He lays down his precepts and makes his promises. He deals with men in covenants. They are free to accept or reject as they please. Thus the pendulum swung back from ultra-Calvanism. Cocceus, Wetsins and others wrote able volumes in defense of these doctrines. Armenianism was the next step, but the connection was made before. This Dutch covenant theology came into Scotland and was dominant among the liberal Presbyterians and Independents of the eighteenth century. In this atmosphere Alexander Campbell was reared. Here he gained his idea of God. This idea of God becomes the source and determining factor of his system.

But to trace the stream on down, the pendulum swung to the farthest extreme in the Deism of Mr. Campbell's time. This was fortified even within the Church. Butler and Paley worked on the premises of Deism. But soon the return was sounded by Kant and the German Idealists. Coleridge took up the note in England. Since his time we have had a growing sense of the *immanence of God*. This has been aided by the advance of the physical sciences. To-day God is not far from each one of us, for in him we live and move and have our being. God is in all life, back of the possibilities of all things, and manifesting himself in them. Hence, then, from this focus must we view all things.

Bearing in mind these contrasts, let us examine five points of Mr. Campbell's teaching.

(1) The Distinction Between Positive and Moral Precepts.—A moral precept is one which has its reason for being in the nature of things. A positive precept has no rationale in things but is simply the expressed will of a sovereign. Mr. Campbell takes it for granted that all accept the fact of positive precepts, and throws baptism in this class. I have searched his works far and wide and can find no attempt at a philosophy of positive precepts. He was not conscious that one was needed. R. Milligan in "The Scheme of Redemptions" is the first writer I can find who is conscious of the weight of the premise and attempts at justification. A moral precept carries its own reward and punishment with it, and hence must be obeyed from prudence, and can never be a *test* for *loyalty*. The parent may love his child, the husband his wife, and yet

be disloyal to his creator. This loyalty is the prime duty of man. Hence God gives special commands which have no other purpose than to discover to the man the condition of man's heart. The tree of the knowledge of good and evil, the Sabbath, baptism, are of this sort. Isaac Errett saw where this would land and said in his "First Principles:"

"I am convinced that too much has been yielded in admitting that baptism has no fitness, no foundation in the nature of things; that it is a purely arbitrary appointment. The distinction which theological writers make between the Positive-Moral, and Moral-Positive may be convenient for some purposes and may, from a particular angle of vision, express a true difference. But it is not a Scriptural distinction, and I am sure too much has been made of it." He enters into an elaborate argument to prove that "Baptism is not an arbitrary appointment."

Now it is evident that the distinction between positive and moral precepts grew out of Mr. Campbell's idea of a covenant God. God's will is partly expressed in the constitution of things—here enter moral precepts. But he has also a special, revealed, covenanted will.

(2) The Dispensations—Patriarchal, Jewish, Christian. —This division is an arbitrary one. It is an attempt to express the progress of God's revelation. Yet in each period that revelation was complete in the beginning; each is a divine economy, with facts, precepts, promises peculiar to itself. With the later, the former is done away. We are forced to the view that God is one, that he is revealing himself in the actual life of the race, continuously and progressively. It is true that certain periods are marked by great personalities—Moses, David. In subjection to this, man performs his duty to God. Hence there are positive precepts. These the view of the immanence of God will not grant. It is not like God to ask anything to satisfy his love of rule. He is in living touch with men. Nothing which either can do can be arbitrary. All pertains to life and godliness. Every act has real worth in itself. If baptism is to have place in the religious life, it must have real value for that life.

Jesus. Each brought such new light that the old faded away. This is the true succession. God's personal revelation is in Jesus Christ, but God is in the world to-day revealing himself. He is leading us to realize the Christ; as we live up to the light we have, he shows us new light beyond.

"For more is not reserved  
To man, with soul just nerved  
To act to-morrow what he learns to-day."

(3) His View of the Bible.—The Bible was a law book. This grew out of the old distinction between natural and revealed religion. The Bible is the constitution of revealed religion. It contains God's covenants. Here is where the legalism of Mr. Campbell appears. God comes to man with definite requirements; man is to do these. The gospel of Christ is also a covenant. It differs only in that it is pitched on a higher plane.

It is easy for us to see that Jesus himself did not appeal to a covenanted law, but to the moral sense. We must look upon the Bible as literature. God reveals himself in inspired men. The book is only a record of that inspired life. Hence the book does not become a law—but a guide, an interpreter of the real life of God in humanity.

(4) The Distinction Between the State of a Man and the Character of a Man.—Baptism divides a state of nature from a state of grace. Like the marriage ceremony it may produce no change of feeling, but it does produce a change of relation. It is evident that this distinction is legal and human. In God's sight the union is of another sort. "Whom God hath joined together let no man put asunder." Baptism can be only the visible sign of that union. The salvation of Christ is in the Christian character. Character is salvation. Jesus is "the way, the truth, the life." He is all these, not only does he have them. So the Christian spirit is the way to Christ. This way can be dependent on nothing merely external.

(5) Hence, then, we see that the view of a Covenant God permeated all Mr. Campbell's thought. It led him to positive precepts, to group these in dispensations, to look upon the Bible as the law book of these precepts, to conceive an arbitrary state as the result of obedience to them, and to

throw baptism into this class. Hence this discussion leads us to the Design of baptism. If also our starting point is that of the Immanent God, we see that all institutions and laws are real and eternal; all time is one, progressive, and freighted with the divine; all revelation is in life, open to him who hath eyes to see; all worth is in character, the character of Christ. This, too, bears directly on the Design of Baptism. If there are no positive institutions, no place for arbitrary will, no super-imposed tests of life, then baptism is not one of these. If baptism has a place in religion, it must be because it has real value in the religious life. If baptism is "for the remission of sins" it must be in some other sense than "that in and by the act of immersion, as soon as our bodies are put under water, at that very instant our former or old sins are all washed away" by the arbitrary and authoritative arrangement of Jesus Christ. Isaac Errett is right. We admit too much by the philosophy of the positive precept. Can it be shown that baptism is an act of real, essential, spiritual significance? If so this will give us a new philosophy of baptism. It is evident that such is the need of many of the sincerest minds of our time.

#### RECONSTRUCTION.

We hope to present a view which shall be true to the real purport of Mr. Campbell's position, and still satisfy these minds. Let us present this under the definition, *Baptism is a form, a rite of reception.*

It finds its philosophy here:

1. Its reason for being.
2. Its contribution to the Christian life.
3. Its performance.
4. Its apology.

(1) First is the historical argument. Mr. Campbell deals with Christian baptism. He finds its origin in the Great Commission. He does not give an historic setting. To us there appears an historical order. Proselyte Baptism, John's Baptism, Christian Baptism—first under the leadership of Peter, second under that of Paul.

(2) The antiquity of Proselyte Baptism is practically proved. [See Schurer II, Vol. 21, pp. 320-324.] The Gentile convert to Judaism must undergo circumcision, baptism, and offer a sacrifice. Baptism was the point of connection with the laws of ceremonial cleanness. The Gentile who was unclean by nature became clean by a bath of Levitical purification. He was henceforth bound to a life of ceremonial purity.

(3) John the Baptist appears in the earliest pages of the New Testament with a full fledged rite. He does not define it. He makes no apology for it. [John 1:19-28.] It is highly probable that he took a popularly extant rite, applied it to Jew and Gentile alike and made it a symbol of moral purification. In John's baptism these elements are marked:

a. A confession. Matt. 3:6.

b. A binding to repentance.

It was a *baptisma metanoias*. Matt. 3:7-10; Mk. 1:4; Acts 19:4. The recipient must henceforth live righteously in preparation for the coming Messiah.

c. A showing of forgiveness.

It was a baptism *eis aphesin hamartion*. [Mk. 1:4; Lu. 3:4.] This troublesome phrase appears here fullgrown. All later uses depend on the meaning here. [See Matt. 26:28; Lu. 1:77; 24:17; Acts 2:38; 5:31; 10:43; 26:18.] Was baptism token of forgiveness already granted, or was the forgiveness in the act? This question recurs time and again in our study.

d. An expression of *hope* in the coming Messiah. Matt. 3:7-8; Acts 1:5-8; 19:4-6; 18:25.

(4) What was the historical source of Christian baptism? Here the evangelists differ. According to the synoptists Jesus in the beginning of his ministry took up the prophetic message of the Baptist [Matt. 4:17; Mk. 1:14-5; Lu. 4:16-44], but no mention is made of the Baptist's right. They date Christ's baptism from the end of his ministry, from the Great Commission. [Matt. 28:19; Mk. 16:15, 16.] But the author of the Fourth Gospel knows no Great Commission, and dates baptism from the beginning [John 3:22-6; 4:1.] But as the order of development was a matter of no consequence to John, who

looked back from extreme old age and saw all things irrespective of setting, the synoptic order is to be preferred.

The real source of Christian baptism may be granted to the Great Commission, provided that it be settled that the Great Commission was an original saying of Christ. This is the question of textual criticism on the passages of Mk. 16:9-20, and Matt. 28:19. We can not discuss this question. The facts in the case are that the oldest Greek manuscripts do not contain Mark's commission, and that the original baptismal formula was "in the name of the Lord Jesus." [Acts 2:38; 10:48; 8:16; 19:5.] The Trinitarian formula—"in the name of the Father, and of the Son, and of the Holy Spirit,"—manifestly belongs to a later date. Can the doubt about the adverbial phrase, "in the name," etc., be carried over to the verb also? Can it be said that as the formula crept into the text to justify a later belief, the command also may have crept in to justify a later practice? Is the most that can be said of baptism, that it was a historical practice of the early Church? Is its highest authority that of apostolic precedent? The answer really depends upon the character of the command. If baptism is understood to be a positive precept, given in the Great Commission, differing from all the other precepts of that commission, calling for peculiar obedience to the arbitrary will of a sovereign, it is a fair doubt whether such a command was ever given at all. The evidences for genuineness will not justify such weighty significance. But if the Great Commission is understood to be missionary in its purpose, if alongside the practical directions of going, preaching, believing, the equally practical direction of baptizing is to be placed, the burden of proof rests upon the rejection; we can rest implicitly on the genuineness of the command, according to which the actual institution of Christian baptism occurred on the Day of Pentecost.

In the Christian practice may be noted two trends, that of Peter and that of Paul.

(1) In the baptism under Peter's preaching the following elements are marked:

(a) A confession of sin. Acts 2:39. "They were pricked in their heart, and said: What shall we do?"

(b) A binding to repentance. Acts 2:38; 9:19. Compare John's language, Matt. 3:2, 11.

(c) A showing of forgiveness. The Baptist's exact phrase reappears, *eis ephesin toon hamartioon umoon*.

(d) An expression of faith in the Messiah, who has come.

It is a baptism relying on Jesus Christ.

(e) A way to the gift of the Holy Spirit. Compare Matt. 3:11; Mk. 1:8; Acts 2:38; 10:44-7; 1:5. This order is reversed somewhat in Acts 10:44-8. But the above may be said to be Peter's view of baptism. One must notice the direct dependence on John the Baptist. The only difference in phrase and meaning that John's baptism was in hope of a coming Messiah, while Peter's was in faith of one who had already come. Hence then we may infer that baptism had practically the same meaning in Peter's mind as in the Baptist's. We may also deem it probable that Apollos (Acts 19:24), and the "certain disciples" of Acts 20:1, were Peter's disciples. They were instructed in the way of the Lord. They knew only John's baptism, because that was what Peter taught. In this practice we see the order:

1. Repentance.
2. Baptism.
3. The gift of the Holy Spirit.
- (2) Paul's view is different.

Take the cases of conversion connected with Paul and Philip, you see the order:

1. Faith. Acts 8:12; 16:14; 16:31; 18:8; 19:4, 5.
2. Baptism. 8:12; 9:18; 16:15; 16:33; 18:8; 19:5.
3. Laying on of hands. 19:6; 8:17.
4. The gift of the Holy Spirit. 19:6; 8:15, 17; 9:17.

With Paul faith takes the place of repentance. In no case is repentance mentioned. The laying on of hands comes between baptism and the giving of the Holy Spirit. While the cases are too few for sweeping generalizations, it seems that the two views clash in Acts 18:24, and 19:2-6.

In this combat the Pauline disciples taught the way of the Lord more perfectly. Theirs was a faith baptism in contrast to the repentance baptism of John and Peter. It bound to a

life in Christ, not only to reformation. 19:4, 5. Hence, then, while with Peter baptism had a negative meaning, an escape "for the remission of sins," Paul never uses this phrase. His baptism was positive in meaning; it was initiatory.

Hence, then, while the reader may not accept the details of this historical account he must admit that there was a development of the meaning of baptism in apostolic times. Again, if there was such a development baptism was not given as a "positive precept" fixed once for all. Much rather does it appear to have been a form, selected out of previous rites, taking on meaning as opportunity offers, having in itself a real helpfulness, and coming in Paul's teaching in all its significance.

Q. What contribution does baptism then make to the Christian life or what are the psychological effects of baptism?

Here, as before, Mr. Campbell is our guide. He said at the close of the debate with Rice, I have not touched upon "the direct influence upon the baptized." Baptism gives indeed a very strong impulse to the intelligent subject of it. He feels a solemn transition from one state to another. It is most solemnly impressive inasmuch as he feels himself voluntarily putting on the Lord and Savior of the world. He feels himself partaking with the Savior in his death, burial and resurrection, and giving himself away unto the Lord for time and eternity—an event worthy of everlasting remembrance. It exercises faith, hope, love, and is one of the richest blessings.

In this casual glance Mr. Campbell said about all that can be said about the psychological effects of baptism. Yet he never treated this phase of the question but casually. This was due to the fact that he discovered his design of baptism in discussion, he always dwelt on the authoritative side for the sake of argument. Baptism had a particular place in his logic. It is the logic that appears in his books. In Mr. Campbell's spiritual experiences baptism had another use. This seldom came to expression but was the real source of his feeling of the importance of the rite.



The psychological effects of baptism are:

1. With reference to the past consciousness.

These are:

(1) A sense of forgiveness.

(2) A break from the old life.

2. With reference to the future consciousness.

These are:

(1) A solemnization.

(2) A vow.

(3) An entrance to the future.

(4) A means of grace.

B. On the witness.

Baptism is an object lesson and may leave a deep religious impression.

(3) Social.

These are:

A. On the Church.

Baptism is one of the external points of connection with the Church. It is a mark of the visible community.

B. On the world.

Baptism is a mark of separation of the Church and the world. It assists in the conviction of the world of its sins.

Let us discuss only one class of these effects.

1. With reference to the past consciousness of the individual.

Baptism is an exit.

This attaches to two points.

(1) Baptism as an exit gives a sense of forgiveness. It is *eis aphesin hamartioon* "for the remission of sins." For the last time returns the question, is the forgiveness in the act, or is the act only a token of an eternal forgiveness? We hold the latter. God actually and eternally forgives all men. Jesus teaches this in the Gospels. This forgiveness does not remove the physical and psychical consequences of sin on the sinner. Nothing can do that but the gradual restorative processes of redemption. But forgiveness is a phenomenon in God's mind. He is not wrathful at man's sins. He does not turn against the sinner but loves him through the worst. But sinful man is not conscious of this. The reconciliation is

all on one side, that of man to God, and not of God to man. But to man's consciousness it is the same, as if God must be reconciled. Hence God gives man his assurances of forgiveness, and connects them with a rite. In that rite man can be definitely certain and contented as to God's attitude to him. Baptism does not make a man forgiven, it only expresses the fact that he is already forgiven.

(2) Baptism is a break from the past life. This is the point of Paul's argument in Romans 6:1-4. Shall we continue in sin? Answer. God forbid. Then baptism is appealed to as proof that the life of sin has been broken from.

2. With reference to the future consciousness of the recipient, baptism is an *intro it*.

Here are noted the following points:

(1) Baptism is the solemnization of the union of the Christian with Christ. It corresponds to the marriage ceremony or coronation. It is a rite expressive of an inner union. It has the value of any impressive ceremony, that of bringing to deeper consciousness the truth for which it stands. 1 Cor. 1:12-14; Eph. 4:5; 1 Cor. 15:29.

(2) Baptism is a *vow*, a pledge of loyalty to Christ. It is the self-confession of a choice. It is the commitment to the course of such. As Errett says, it is crossing the Rubicon. The inner purpose to serve Christ has taken definite shape. One feels *bound* to the Christian life. As such it is a point for remembrance. One looks back to it as an event in consciousness with which the present must be made to conform. Thus it may mark an epoch in the life of the individual. Gal. 3:27; Rom. 6:4.

(3) Baptism is an entrance into the future. From it one rises to walk in newness of life. It is a definite beginning of a new course of action, by the habits of which one is further *bound* to the Christian life. Rom. 6:4; Col. 2:12.

(4) Baptism is a means of grace. This is not by any magical power, but as an expression, as an exercise of faith. Thus baptism bears the same relation to faith as language does to thought. The expression of an idea in language clarifies the idea, as well as deepens its impression on the mind. It thus gives the idea greater impulsive or emotive power. So

the expression of faith in baptism gives a deeper realization of the faith itself, and increases its impulsive power over the life. One is really a better Christian for baptism.

Hence in all these we see that baptism is a transition, but a formal transition. It is expressive of an inner or spiritual transition. But it must not be connected with any particular point of time in that inner process. We are not to say "forgiven in the act," regenerated in the act, "brought into a new state in the act." Baptism is the celebration of the process of union of the individual with Christ, just as the marriage ceremony is the celebration of the union of a man and woman in love. Legally the marriage ceremony gives certain new rights but it can not be identified with any particular stage of the love. So baptism gives one the right to be known as Christian, but can not universally mark any particular condition of the faith which really makes one Christian. Hence, then, we see that baptism exerts all this influence as a *form*. It is a formal remission of sins, it is a formal break from the past, it is a formal union with Christ and a formal entrance into the future and it gives positive reflexive impulse to the Christian life because of its formal nature. Does there not lie in the psychological effects of baptism on the recipient alone a sufficient philosophy for its being? Can we not say that Jesus commanded it because of its real value to the Christian life?

Do we not here *find its right to permanence?* If baptism carried these real benefits in apostolic times, does it not always carry the same benefits? If Jesus gave it for the sake of these benefits, does he not require it to-day for the same reason? Hence then there is no question, if Jesus were present to-day would he require baptism. It is not out of harmony with the mind of Christ. The Puritan view of religion which sought to destroy all forms is essentially false. It destroys form at the sacrifice of spirit, and tends to run out in mere ethicism. But a genuine sense of dependence on God will always seek some forms of expression. Spirit and form are eternally inseparable.

Here, also, is the apologetics of baptism, both as to the action and the proper subjects:

(1) If baptism is a form, its value depends on its religious impressiveness on the recipient mainly. It follows that no one can rightfully receive baptism but one who does not intelligently understand the act, and who is not in such religious mood as to find in baptism an expression of his state of mind. None but intelligent believers can be proper subjects.

(2) If baptism is a form, and its value depends on its religious impressiveness, that form which is the most expressive is most appropriately the right form. Such a form is immersion in pure water. When we know that immersion was the original form of baptism, and when we have every reason to believe that Jesus selected it from other possible forms because of its innate adaptedness, it is sufficient reason for the practice of immersion and immersion only. Brethren, if these things be true, how deeply solemn becomes the rite of the administration of baptism. How reverently ought we approach the water's edge. How carefully should we eliminate all that is not done decently and in order. How impressively should we lower our brother into burial with Christ that the beautiful image of the new life may never leave his soul.

J. B.

## EXEGETICAL DEPARTMENT.

### MANNER OR PERSON—WHICH?

Translation: "The Spirit breathes where it pleases, and thou hearest the voice thereof, but dost not know whence it comes and whither it retires; thus is everyone who has been born out of the Spirit." (John 3:8.)

This text has long been a hiding place for theological mystics. Like the doctor who could never cure any disease until he turned it into fits, some theologians can never explain their doctrine of conversion until they run it into this passage. They acknowledge that the passage is not susceptible of any very rational explanation. Their doctrine can not be explained, and consequently when it is run into this passage it is regarded as perfectly safe. Their whole notion of regeneration is a mystery, and this passage being equally mysterious, it is not remarkable that they make their final appeal to it when they are pressed hard for Scripture to sustain their contention. They tell us that regeneration and conversion are like the wind blowing where it listeth; we can not tell whence it comes and whither it goes. In like manner is the Spirit's operation in conversion; we know nothing about its method. We may hear the *voice*, or, as it is usually put, the "sound" thereof, but can tell nothing further with respect to the manner of its operation. This is the fog into which many religious teachers run, while the result is seen in the perplexed condition of Christendom as to the whole matter of spiritual operation.

Is this view sustained by any rational exegesis of the passage under consideration, or is there anything in the word of God that gives a hint that the Spirit operates like the wind? Let us look candidly at the entire passage and examine carefully the facts of the case.

(1) The Greek word *pneuma* occurs 386 times in the New Testament, and it is rendered spirit or ghost in all these cases except the case under consideration and in Rev. 13:15; and in the latter place it is rendered "life" in the Authorized Version, while *spirit* would really be a better translation. So, then, it is a fact that the only place where it is translated "wind" is in John 3:8. Surely this ought to have some weight in favor of our translation.

(2) *Pneo* is found seven times in the New Testament; six times translated "blow," and once "wind." This is in favor of "bloweth," but is not conclusive.

(3) *Anemos* occurs thirty-one times in the New Testament, uniformly rendered "wind." In the seven occurrences of *pneo*, to "blow,"

it is five times found in connection with *anemos*, showing clearly that if "wind" had been the meaning of the writer in John 3:8 he would have used *anemos* and not *pneuma*.

These facts are undoubtedly conclusive evidence against the translation of both the authorized and revised versions, so far as the first occurrence of *Pneuma* is concerned. And as this word is found at both the beginning and end of the passage, that coincidence alone ought to suggest the impropriety of translating *wind* in one place and *Spirit* in the other. Surely there is no reason why there should not be uniformity in the rendering. The only possible thing that can suggest wind in the first instance is the verb with which *Pneuma* is construed. *Pneo* is usually rendered "blow," but we have already shown that in the seven instances of its use in the New Testament it is five times found construed with *Anemos*. So that if the meaning in the passage before us had required such an analogy as is usually thought to exist in the passage, it is reasonable to suppose that *Anemos* would have been used at the beginning instead of *Pneuma*. We conclude therefore that the translation we have given is abundantly justified by all the facts of the case.

What then is the meaning of the passage? The key to the whole situation is in verse six: "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit." The contrast is not therefore between the operations of the wind and those of the Spirit, but between what is born of the flesh and of the Spirit. In short, the whole purpose of our Lord is to show that no matter how the Spirit operates, that which is born out of the Spirit is Spirit. That is, *everything must produce after its kind*. The Spirit breathes where it pleases, but the result of its work is spiritual, or that which is born is like unto that out of which it is born. This view at once relieves the usual difficulty that is found with the clause—"so is everyone that is born of the Spirit." This clause is the crux of the whole passage. So is what? The usual answer is, so is the Spirit's manner of operation in the case of everyone that is born of the Spirit. But this is supplying an ellipsis where no ellipsis is intended. The true answer is the one given in the passage. It is the *person* who is born that is like that out of which he is born. He is not born out of flesh and is therefore not like flesh, but he is born out of the Spirit and is therefore like the Spirit.

It may help us to understand the whole matter if we look at the special particulars in which this analogy holds good.

(1) The man who is born out of the Spirit is like the Spirit in the freedom which he enjoys. "Where the Spirit of the Lord is there is liberty." "The Spirit breathes where it pleases."

(2) The man who is born out of the Spirit is not understood by the fleshly man. Neither the *sarkikos anthropos* nor the *psukikos anthropos* can fully understand the *pneumatikos anthropos*. Both the first are blind and can not even SEE the kingdom of God. (John 3:5.) There must be a birth from above, or a birth out of the Spirit, before the sinful eyes can even see the kingdom of God. Unregenerate persons may *hear* the voice of the Spirit or hear the gospel, but of the Spirit itself they can know little or nothing. Precisely so is it of the spiritual man, or the man born out of the Spirit. We may *hear his voice*, but we may know little or nothing of his real *character* or the methods by which he works.

As a matter of fact the history of God's children goes far to sustain the view we are presenting. They have always been misunderstood, and probably always will be in this world, and for the reason that they are not of the world; they are in the world, but they have been born from above, born out of the Spirit, and that which is born out of the Spirit is spirit. They are of a *different kind* from the world and hence the world knoweth them not as they did not know our divine Lord.

(3) This interpretation harmonizes with the whole teaching of Scripture. Only the pure in heart can see God. Everywhere in the Bible there is recognized a close relationship between the eye and heart. As the heart is, so will the eye be. If the heart is evil it discerns evil, if the heart is pure it sees both good and God. It seems to us that our Lord was simply making it clear to Nicodemus that with his fleshly eye he could not see the kingdom of God, and the argument is then carried to its legitimate conclusion, viz., that the spiritual man is something very different from the man of the world or the man of the flesh. Hence emphasis is laid upon the fact that without a birth out of water and out of Spirit no one can enter the kingdom of God, for such a birth is necessary in order to the production of the spiritual man. Hence the *man* who is born out of the Spirit is what is compared with the Spirit, and not the *manner* of his conversion as contrasted with the operations of the wind.

If this exegesis be correct then the passage has a distinct personal character, and at once points to the character of the man who is born out of the Spirit. Thus we reach a most practical conclusion from a legitimate consideration of a passage which has long since been mainly removed from all useful association. More and more as we study the Bible does it become evident that all its teaching is really practical rather than theoretical. John 3:8 is most helpful to the Christian when its true import is understood. But as it has usually been treated we fear that this passage has been a stumbling block in the way of many rather than supplying anything that is helpful in the Christian life.

## WHAT WE SHALL BE.

1 John 3:2.

*Translation:* "Beloved, now are we the children of God; and it was never yet made manifest what we shall be; but if, perchance, it should be made manifest, we know that we shall be like Him, because we shall see Him as He is."

The meaning of this passage must be determined by the last clause. The Greek is: *Hoti opsometha auton kathoos estin*; and this is equivalent to the Latin: *Quoniam videbimus eum sicuti est*. We have given the English, as follows: "Because we shall see Him as He is." Everything depends upon the force of *Hoti*. A superficial view of the passage suggests the necessity of a different rendering from that we have given, such as the following: We know that when He shall appear we shall be like Him, *and* we shall then see Him as He is. In a superficial view, the word "for" or "because" seems to be out of place.

A more critical consideration of the passage makes it evident that the right word is used in both the original and the translation. This last clause assigns the reason why we shall be like Him, and that reason is, we shall see Him as He is. The meaning is, we can not see Him as He is until we are like Him. In other words, we must ourselves wear the image of Christ before we can see Him as He is. At present our eyes are holden; we see through a glass darkly; our conceptions of Christ are imperfect; and these conceptions vary as our vision varies. We all have our respective views of Christ, and consequently the world is full of imperfect Christs. But by and by we shall be *like Him*, and then we shall no longer see the imperfect Christ which our holden eyes now behold, but we shall see Him as *He is*—in all the perfections of His great and glorious character.

The practical lessons resulting from this interpretation of the passage are very far-reaching. Let us look at a few of these:

(1) We can have no just conception of Christ until we possess some of the qualities of character He possesses. This makes moral fitness a necessity in anyone who attempts to give us a true picture of the real Christ.

(2) The nearer we, ourselves, approach the beautiful image of Christ in our own lives, the more correct will be our conception of Christ. This fact emphasizes the importance of Christlike living, so that we may day by day improve our ideal of Him.

(3) The perfect, beatific vision can be realized only when we "awake in His likeness," we shall then "be satisfied," "for we shall see Him as He is." Surely, this reason alone is sufficient to stimulate to a Holy life.



## PAUL'S CHARGE TO TIMOTHY.

I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, both of His appearing and His kingdom, preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and teaching.—2 Tim. 4:1, 2, R. V., marginal reading.

In the authorized version the words, "at His appearing and His kingdom" are found in this passage, and they are grammatically connected with what precedes, giving apparently additional emphasis and solemnity to the charge which Paul gives to Timothy. In the revised version it reads, "and by His appearing and His kingdom." This is also grammatically related to the preceding verb. But in the marginal reading of the revised version, as given above, we have "both of His appearing and His kingdom," and this is connected with the language which follows "preach the word." The inquiry arises, which of these translations accurately expresses the thought of Paul in this charge to Timothy?

The change of rendering in the revised version is owing to a change in the Greek text. The result of textual criticism upon this passage gives us Kai instead of Kara before the word *ἐπιφανεῖα* "appearing." As this change in the text appears to be well established as the true reading, the words can no longer be rendered "at His appearing." Moreover, as the word Kai occurs twice in close connection it seems evident that they are correlated and should be rendered "both \* \* \* and."

It now remains to consider whether the words "His appearing and His kingdom" connect properly with "I charge thee," or with "preach the word." Keeping in mind the change in the text, these words do not seem to belong to the first part of the sentence; they do not add anything to the force of Paul's charge to Timothy but rather weakens it. But by connecting them with what follows we have a forceful and comprehensive charge "both of His appearing and His kingdom preach the word." This is a grand generalization of the work of a preacher of the Gospel.

The appearing of Christ includes the facts of the life of Christ from His birth to His ascension. The kingdom of Christ includes His coronation, the setting up of His kingdom on Pentecost, the commands of Christ, and everything that pertains to the reign of Christ as the King of kings and Lord of lords. In short, "the word both of His appearing and His kingdom" includes everything concerning Christ that it is necessary to preach. And the preacher should preach both the things that relate to the coming of Christ and the things that relate

to His reign. He should omit neither the one nor the other, but should preach them both, and so declare the whole counsel of God.

Rotherham's translation, which was published several years before the revised version was issued, and which is an excellent translation for critical study of the New Testament, is in accord with the marginal reading of the revised version in this passage. His note is given as a clear and just statement of the reason for this rendering. He says: "Admitting that this clause may be regarded as an elliptical formula of adjuration, it is still only with manifest awkwardness, in that case, that it follows the immediately foregoing words. Regarded as an accusative of reference—of no uncommon occurrence—taking the lead of its imperatives for emphasis' sake, the construction at once becomes simple and forceful, yielding a significance in every way suited to apostolic teaching."

By reference to Acts 8:12, 20:25, and 28:23, 31, it will be seen that the primitive preaching of the Gospel included preaching the kingdom of God as well as the things pertaining to the appearing of Christ. I think it is clear, therefore, that Paul charges Timothy, both of this appearing and kingdom of Christ to preach the word. This is a grand generalization of the preacher's work.

M. P. HAYDEN.

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## THE FAITH AND LAW.

Romans 3:31.

*Translation:* "Do we then make law void through the faith? Certainly not. On the contrary, we establish law."

The authorized version is misleading, and the revised version plays with the truth in the margin. The authorized version leaves out the article where it is in the original and puts it in where the Greek leaves it out. Consequently *tees pisteoos* is rendered simply "faith," while *nomon* is translated *the* law. We doubt whether another case can be produced where a *theory* has had a *more* controlling influence on the translator. The theory which has accomplished this mischief is that we must be under the law of Moses, and therefore that law must be established at all hazards, even to the dangerous expedient of manufacturing Scripture.

Now the meaning of the passage is simple enough, if we follow the original. The apostle, in the preceding part of the chapter, has been contrasting the faith and faith with *the* law, the Mosaic law, and he shows that we are under the former and not under the latter. This

raises the question at once as to whether law of any kind has to do with salvation. The answer is not at all doubtful. *The* faith, or the Gospel, does not make void law in general; indeed, it establishes such law. While we are not under *the* law, or law specifically, we are under "the perfect law of liberty," and hence while *the* faith makes void *the* law, it establishes law generically. We are still under law, but it is no longer the law of Moses, but "the law of Christ," and we must, therefore, love one another and so fulfill that law.

It will now be evident to the thoughtful reader that the apostle's argument is perfectly legitimate and also overwhelmingly conclusive. We have been freed from the law of Moses by *the* faith, or the Gospel; but this fact only establishes law more firmly than ever before, for it brings us under a more comprehensive law—in fact, law in its widest scope.

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#### LIVING WATER.

Jesus said unto her, Give me to drink. \* \* \* The Samaritan woman therefore said unto him, How is it that thou, being a Jew, askest drink of me, which am a Samaritan woman? \* \* \* Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water. \* \* \* Whence then has thou that living water? \* \* \* Jesus answered and said unto her, Every one that drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come all the way hither to draw.—John 4:7-15.

To interpret this passage is to translate poetry into prose. Not a difficult task, but one a little colored with regret. But since the poetry will survive when my comments are forgotten, allow me to do the task. *What is this "living water?"* Jesus said in his mountain sermon, Ask and you shall receive. This woman did ask. Let us examine that which she received and get an answer to our question. For in verse ten of this very text does not Jesus bind himself to give the living water if she asks for it? When Jesus has gone, what has she, more than before she met him? She has faith—faith in him as the Messiah for whom she had been looking, faith in him as the Savior of the world. Others of her town shared with her in this faith (vv. 41, 42.) Of the

water He said, "I will give." Does he give the faith? Yes, at once He began. Step by step He built up within her this faith. In verses 16-19 you see the first step, and in verse 29 you see the faith itself. *How* did he give this faith? Do you say, "In answer to her partially understood petition?" True, but does that fully answer how faith comes or how it is given? The apostles said at one time, Lord, increase our faith, or give us a larger measure of faith. But that does not fully show how faith comes. Paul says, Belief (faith) cometh of hearing, and hearing by the word of Christ. So it was with the Samaritan woman. She did the believing; it was the exercise of her own heart, and yet in some sense a gift. This faith came by hearing. She might have turned a deaf ear or refused to believe, in which case the gift offered would have been lost. So then while faith is not a gift in the Calvinistic sense, it is in a real sense. Paul recognizes this in Romans when he says, How shall they believe on him whom they have not heard? and how shall they hear without a preacher? The herald, the teacher, the witness with evidence, is, in a deep, true sense, a giver of faith. This water, then, is faith in the Christhood of Jesus. It is not eternal life, but closely linked to it. In this I find proof of the identity of the living water with faith. God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have eternal life.—3:16. But these are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.—20:31. How could poetry better present this than by a heart fountain bubbling up and flowing onward unto eternal life? Especially appropriate is this, if this woman's faith, acquired under the Jewish dispensation, issued under the Gospel dispensation in life for her through Christ Jesus.

A strong confirmation of his interpretation comes from 6:35—He that believeth on me shall never thirst. In our text we have, Whosoever drinketh of the water that I shall give him shall never thirst. By the law of equations we thus have faith in the Christhood of Jesus as an equivalent of drinking the living water.

Some have supposed that 7:37, 38, 39 would not allow the above interpretation to stand. Let us examine the passage and see. If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scriptures hath said, out of his belly shall flow rivers of living water. But this spake He of the spirit, which they that believe on him were to receive; for the spirit was not yet given; because Jesus was not yet glorified. No one, I suppose, doubts that this refers to the baptism of the Holy Spirit on Pentecost. All will agree that the disciples came up to that day devout believers in the Christhood of Jesus.

Or, in the language of our poetical text, each one of them had within a fountain of living water flowing unto eternal life. Or the life toward which they were preparing and being prepared was, in some sense, beyond them, not yet in their possession. Since the new birth is "of water and the spirit" and since the spirit was not yet given, the life fully born could not be theirs till the spirit came. With these facts before us, see how every part of the latter text fits upon the former: (1) If any man thirst, let him come unto me, and drink. Come this day. Drink this day. Become a believer in me. Why? (2) Because there is somewhat in store for believers, in the near future—they should become rivers of living water. What does this mean? It means that there shall be more than a little fountain hidden inside of each. It means that this fountain shall break forth and flow out a great flood. It means that each one shall be the source, not of one river, but of rivers of living water. A strong poetic figure predicting their work as preachers of faith, as giving the faith to the whole world. (3) Jesus made them fountains of water, who will make them rivers? For Jesus has gone to be glorified? Some one must do this. Another question, who will see that the fountains opened by Christ Jesus do not stop short of eternal life or the birth into it? Some one must do this. In the end of verse 38 Jesus virtually promises that it shall be done. And in these words, next verse, he tells *who* shall do it, and *when*: This spake he of the spirit, which they that believed on him (note the tenses) were to receive; for the spirit was not yet given; because Jesus was not yet glorified. The order of events would be as follows: Jesus glorified, the Holy Spirit sent, the rivers of water of life made possible by the spirit. But what material did the spirit use? He used the fountains Jesus opened. He used the believers that Jesus made that day, the great day of the feast, and that he made in Sychar and in all the land of Judea and Galilee.

A. M. HAGGARD.

#### FOOL OR APOSTATE—WHICH?

*But whosoever shall say thou fool, shall be subject to hell-fire (to the gehenna of fire.)* Matt. 5:22.

These words of our Lord have been a *crux interpretum*, a cross to the expounders. They constitute the summit of the triple climax uttered in the denunciation contained in the twenty-second verse.

If the word *μωπ* in the Greek text, here rendered "fool," is the vocative of *μωπος*, then it is of course properly translated. The question then will be, What is there in this word that can make it, as a word of reproach, to express the supreme offense in this series, justly

worthy of the highest punishment, that of the gehenna of fire, *i. e.*, eternal fire.

It is well known that there are in the Holy Scripture many words used in an intensely pregnant sense often, not to be sought for in our popular dictionaries. Webster and Worcester, or Walker, are not the interpreters of Biblical terms of this sort; their meaning must be found in the usage of the sacred Hebrew literature itself, which usage, especially in the case of religious words and expressions, is transferred to the New Testament. The Old Testament is very largely the lexicon, both real and lexical, of the New.

If, therefore, "fool" is a correct translation here, we must not attempt to expound it according to the ordinary meanings of this word familiar to us. I have heard not a few of such efforts; but I am confident that in no case did the expounder seem really satisfied himself and consciously strong in his exposition. This saying of Jesus has not seldom been assailed by infidels in debate; the usual defense was weak; it was a forced effort that convinced and satisfied nobody. For it was evident that none of the interpretations based on the common meanings of the word "fool," could fairly justify its being placed at the top of the climax. We must look for its definition here in the usage of the word among the Jews as found in the Old Testament.

"Fool" and its cognates, "folly," "foolish," etc., are often used in the Hebrew Scriptures to denote sin, wickedness, in a strong sense; and "wise" and "wisdom" in their pregnant meaning express the opposite. The reader himself can discover this by tracing these words in the Old Testament. The strongest and fullest exposition of the term "fool," in this use of it, in its religious-moral sense, is found in the fourteenth Psalm. The fool is here depicted as godless, atheistic, impious, corrupt, abominable; who blasphemously declares "God is not!"

Furthermore, words that have become terms of reproach, we know by long, evil usage have gathered around and into themselves an accumulated intensity of bitterness unknown to their simple common meaning. Many examples of this sort can be found in every language.

If, therefore, "fool" is to be retained as the rendering of *μωρὸς*, we must interpret it as I have briefly suggested, as in the fourteenth Psalm, and as still further intensified by centuries of passionate use of it as a term of malicious hate and reproach. It may then fit in its place as the highest climax in our Lord's denunciatory language.

It is, however, altogether probable that *μωρὸς* in the text is not the vocative of *μωρος* the Greek word for "fool," but that it is the Aramaic *moreh*, which would be properly represented in Greek as

found in the text. The reason for this conclusion is a very obvious one. Our Lord evidently selects certain words of violent reproach, familiar of course among the people. The vernacular of Palestine was the Aramaic tongue, called in the New Testament "the Hebrew dialect." Now *raka* is the Aramaic form of the classic Hebrew word *rek*, vain, empty, etc. What more natural than that Jesus should after it employ another term of malignant reproach also taken from the same vernacular? *Moreh* is such a word of intense meaning, and familiar both to the classic Hebrew of the Old Testament and to its kindred Aramaic dialect. It is the Kal participle of the verb *marah*, "to rebel," and in the Hebrew Scriptures signifies a rebel, an apostate. In the language of Palestine it was used as a term of violent abuse and denunciation. It occurs in several prominent instances in the Old Testament: "Hear now, ye rebels;" Num. 20:10; "If a man have a stubborn and rebellious son;" Deut. 21:18; "A stubborn and rebellious generation;" Ps. 78:8.

No sin to a Jew was more heinous than that of rebellion against Jehovah—apostasy; to charge a man with this offense was a reproach of the extremest bitterness and malignity. The prophet Samuel says, "rebellion is as the sin of witchcraft and stubbornness as iniquity and idolatry;" the punishment for these sins was death; the rebellious son was to be stoned.

It may be added in conclusion, that an additional reason for rejecting the meaning of "fool" in the word under discussion, is the fact that "fool," "empty-head," "shallowbrains" is the etymological sense of *raka*; we have no right to look in this intensely earnest passage for tautology; and *μωρε* is an ascent higher in the gradation than *raka*. Note also that the topic of our Lord is *murder*; his words therefore relating to it must have an intense meaning, indicating a passion, a malice, a hate that breeds murder.

Among other eminent scholars Dr. George Campbell argues in favor of the meaning I have given to this word; and Trollope in his *Greek Grammar of the New Testament* says, "The term *μωρε* is far more likely to be the Aramaic *moreh*, an apostate, than the Greek word denoting a fool." Such is also the judgment of Adam Clarke.

CHAS. LOUIS LOOS.

## LITERARY REVIEWS,

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ENGLISH AND AMERICAN.

1. *Sayings of Our Lord*. From an early Greek papyrus. Discovered and edited with translation and commentary, by BERNARD P. GRENFELL, M. A., and ARTHUR S. HUNT, M. A. (Hy Froude, London, E. C.)

The Biblical sensation of the hour is the publication of some long lost *Logia*, or what purports to be sayings of our Lord. It is probable that this "find" has been somewhat overestimated. It is by no means certain that the *logia* can be identified with any original document with respect to our Lord's sayings. The most probable conclusion is that the sayings are based upon traditions which no doubt were plentiful enough during the second and third centuries of the Christian era. The probable date of the papyrus under consideration is fixed between A. D. 150 and 300. But it is difficult to determine the date with anything like definite certainty. If, however, we take the older date the theory of a traditional origin is emphasized, rather than weakened. No doubt copies of the gospels found their way to Egypt at that early date. But these copies would necessarily be limited, while scribes would be busy in making extracts for personal use, and these extracts would often be abbreviated or expanded according to the notion of the copyists, while in some cases new sayings would be added by those who related from mouth to mouth what had been learned in the first instances from original sources. There is just enough of the New Testament flavor in the discovered *logia* to make this explanation probable.

However, it is not necessary to strain the facts for such a conclusion. It is well known that all that Christ said is not incorporated in the four Gospels. One of his sayings is supplied by the Apostle Paul in his address to the elders of the church of Ephesus. It is also true that the Gospel of John makes it certain that many things were spoken by Jesus which are not recorded in the fourth Gospel, and yet there are many sayings of Jesus in this Gospel which are not recorded in the Synoptic Gospels. All this goes to prove that each writer wrote from more or less an independent point of view, and each writer supplied such matter as he thought necessary to furnish. It is therefore highly



probable that only a selection of the sayings of Christ is incorporated in the four Gospels.

It is not altogether improbable that the sayings of Christ were first of all collected into documents, and that these were freely used by the respective writers of the four Gospels, and that the historical part was supplied afterwards. This view would help to account for many things that can not be very satisfactorily accounted for on any other hypothesis. Nor is it necessary to suppose that all Christ's sayings that are now found in the four Gospels were contained in the same document. It is not at all incompatible with the facts of the case to assume that each one of the apostles noted such of the Master's sayings as may have impressed him specially; and these respective records may have been more or less used by the writers of the Gospels. Nor does this possible hypothesis in any way militate against the promise which Christ gave concerning the Paraclete. When the Comforter came he was to bring all things to remembrance, whatsoever Christ had spoken to his apostles. How far this new illumination may have modified the notes which the apostles made (if indeed they made any), can not now be determined. In any case the inspiration of the apostles was evidently equal to the task of reproducing such sayings of Christ as may have been regarded important in writing the records of his public ministry.

Of course, any theory with respect to the *logia* under consideration must necessarily be somewhat speculative. If all the words had been preserved we could deal with these fragments in a much more satisfactory manner. The editors have done well their part in trying to supply the missing words, and it must be confessed that in most cases they give good reasons for the work they have done. Nevertheless it can not be denied that they leave us still in doubt as regards the true text of several of the sayings. This fact alone renders it impossible to deal in a satisfactory manner with each *logion* that is defective.

Some of these sayings are almost identical with what we find in the Gospels; but two or three are thoroughly original. We notice one of these which is specially striking: "Jesus saith, wherever there are \* \* \* and there is one \* \* \* alone, I am with him. Raise the stone and there thou shalt find me, cleave the wood and there I am."

The meaning of this is not very obvious. If it teaches anything more than the divine presence it certainly teaches Pantheism. Probably, however, it teaches much the same as Christ taught when he promised to be with his apostles to the end of the age. If this is the meaning it is a beautiful statement of the case. It is an assurance to the laborer as he toils with the stone or with the wood that Christ is with him, a

present help in every time and need. While the laborer is raising the stone or cleaving the wood he may be assured that Christ is there to bless and comfort. This interpretation lifts the passage out of all difficulty and makes it practical of help.

We have already intimated that possibly each apostle may have kept a memorandum of Christ's sayings, or may have written out such memorandum after the reception of the Paraclete. Papias tells us that *logia* were compiled by St. Matthew, and that he, Papias, wrote a commentary on *Logia kuriaka*. It may be that in the recent discovery we have a hint at least of what Papias meant. Anyway, it is clear that we are on the road to some important conclusions with respect to documents connected with or lying back of the New Testament records. We are not inclined to accept the notion which has been suggested by some that these recently discovered sayings of our Lord are of Gnostic origin. If they are not genuine, the only hypothesis which seems at all tenable is the one we have already suggested. It is not at all incompatible with the facts of the case to suppose that some one in Egypt wrote on the papyrus certain traditional sayings which had become current among the teachers. But of course all these suggestions are necessarily unsatisfactory. It is hoped that the editors of the *logia* will discover among the abundant papyrus which they now have in their possession some other writing that will throw light upon the vexed questions connected with their discovery.

One thing can be safely predicated with respect to these sayings. There is a close parallel between some of them and what is found in the New Testament. This establishes an important fact, not that it actually needed this evidence to make it conclusive. Nevertheless this evidence distinctly emphasizes the contention that the New Testament records are both genuine and trustworthy. It is also worth while to remark that all recent discoveries go far to support the conclusion that the Bible records are substantially trustworthy, whatever may be the case with regard to mere literary form. It is something to find a writing which is at least as old as the latter part of the second century which contains some of the very words of the New Testament, and that these words are ascribed to our divine Lord. Surely the providence of God has supplemented in a most wonderful manner the internal evidence of the Bible by preserving documents which are just now coming to the light and which support in the strongest possible manner that the Bible is still the book of books.

2. *A History of Anti-Pedobaptism.* By ALBERT HENRY NEWMAN, D. D., LL. D., Professor of Church History in McMaster University, Toronto, Canada. (Philadelphia: American Baptist Publication Society.)

A clear understanding of any question is a necessary condition prior to any formation of judgment with respect to it. Yet there are those who criticise without knowing really what it is they criticise. Pedo-baptism has long held an important place in ecclesiastical affairs. Indeed, there can be no doubt about its introduction at an early age of the church. The rise and progress of anti-pedobaptism afford the candid historian a fruitful field, and Dr. Newman has made good use of the material which he has had at his disposal. He has produced a book that will live. It will have a place in every well selected religious library. It will also have a useful place. It is not controversial. The author has kept close to the true historical method. He has let the facts speak for themselves.

Of course both movements have received considerable attention. The rise and progress of pedo-baptism is first faithfully sketched. The author shows what every well informed historian knows to be the truth, viz., that pedo-baptism came out of the doctrine of original sin and baptismal regeneration. The notion that what was called original sin could be remitted only in baptism seemed to make infant baptism a necessity in order to the salvation of infants. Mr. Spurgeon once said that baptismal regeneration came in on the shoulders of infant baptism. But the exact reverse of this is true. Infant baptism came in on the shoulders of baptismal regeneration. Dr. Newman, however, calls attention to a check which for a time stayed the progress of pedo-baptism. This check was first introduced by Tertullian. His error was in effect that mortal sins committed after baptism can not be remitted. This led to the notion that baptism ought to be postponed as long as possible so that no sin would be committed after baptism had been administered. However, from the middle of the third century the church made ample provision for the restoration of the lapsed, and consequently after this time infant baptism came to be generally regarded as safer than a postponement to just before death.

It is curious to notice how a few fundamental errors have turned the whole tide of Christian development in the very opposite direction from that which set in during the apostolic ministry. The doctrine of a superior bishop in the Church led to a complete revolution of the primitive Church government. Diocesan episcopacy had its origin in the recognition of one bishop to govern several churches rather than several bishops to govern one Church. A false view of baptism and

the doctrine of original sin resulted in infant baptism. That baptism was regarded by the apostles and primitive teachers as closely associated with the remission of sins can not be doubted by those who take the trouble to examine the numerous passages of Scripture relating to the matter. But it is equally certain that this relation of baptism was never predicated in apostolic times without the prior conditions of faith and repentance, and consequently infant baptism was out of the question until a magic power for baptism had become established in the popular mind.

Not the least interesting part of Dr. Newman's volume is that which embraces the period of the reformation. He treats this part very fully and very comprehensively, and he brings to light some facts which will be new to many readers of Church history. We regret that the volume does not bring us down to the present day. Just now pedobaptism is in a death struggle. Not that there is much controversy about it; but all the same it is slowly but surely dying out. Indifferentism is perhaps what will ultimately give it the finishing stroke. It is an ill wind that blows no good. Perhaps the indifference which has grown up in regard to baptism in any form or at any time may ultimately prove fatal to the whole practice of infant baptism.

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3. *A Standard Dictionary of the English Language.* Upon original plans. Prepared by more than two hundred specialists under the supervision of ISAAC K. FUNK, D. D., LL. D., editor in chief. Complete in one volume. (New York: Funk & Wagnalls.)

In one respect, at least, a dictionary is like a watch, viz., unless it is thoroughly trustworthy it is worse than good for nothing—it is misleading. It is better to have no timepiece at all than to have one which can not be trusted. The same is true of a dictionary. A dictionary is educational. It practically makes our spelling, pronunciation, and defining, and if these are not on right lines the result will be disastrous in our education. In short, a dictionary is one of the most important books in the formation of our literary habits. It is, therefore, of the utmost importance that every young student should possess a dictionary which is thoroughly trustworthy. But even in the case of those whose literary habits have been formed a misleading dictionary would soon exert a decided influence for evil.

What, then, is the best dictionary of the English language? It would be untruthful to say that there are not several whose excellencies can not be doubted; but for all-round merit and up to date completeness we give our vote in favor of the *Standard*. It deals with every

important question, and is so full that little can be added for many years to come. It is really a marvel of scholarship, condensation, and comprehensiveness. It gives you everything you need, and yet does not weary you with unnecessary details. The addition of an atlas of the world and cyclopedia will be universally welcomed.

The only unfavorable criticism that can be possibly justified is with respect to the department of proper names. We have gone to the trouble of putting this department to a thorough test, especially as regards French history; and our test demonstrated that about two thirds of the important names are omitted. This is a serious defect, and ought to be remedied in the next edition. It would also be a great improvement if the names of persons were separated from the names of places; but this may not be regarded by many as an important matter.

In other respects the dictionary is well nigh perfect. Whoever possesses the Bible, Shakespeare, and the Standard dictionary, has the foundation of a good library, and even if he never has any other books, he may find in these the essential elements of a high culture.

It is worth remembering that America has led all the English speaking people in producing the best dictionaries. Indeed, England has not produced a good dictionary within the last fifty years. If the one now appearing in parts, edited by Dr. Murray, should ever reach completion, it promises to excel all others in many important respects; but there is little hope that this great undertaking will come to an end before the close of the present century, and no one can afford to wait for so long a period in times like these. Another fact must also be taken into consideration; Dr. Murray's dictionary will be very expensive. The price of the *Standard* is within reach of almost every family, and no family that makes any literary pretensions whatever can afford to do without it. We do not hesitate to say that up to the present date it is the most satisfactory dictionary of the English language in existence.

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4. *Studies in Education.* Science, Art, History. By B. A. HINSDALE, Ph. D., LL. D. (Werner School Book Company, Chicago and New York.)

Prof. Hinsdale has had a wide personal experience with respect to the matters discussed in this volume. What he says is not, therefore, simply theoretical; nearly everything has been subjected to a practical test. This gives his volume a special value to those who are seeking for the best light on the whole subject of education; and we doubt whether anything will be found more suggestive and helpful than these

essays, each one of which has been prepared with a specific purpose in view. The range of the discussion may be understood by a selection from the table of contents. "Sources of Human Cultivation," "The Dogma of Formal Discipline," "The Science and the Art of Teaching," "The Culture Value of the History of Education," "The Teacher's Preparation," "History Teaching in Schools," "The Moral and Religious Training of Children." This last mentioned subject is treated with much insight and comprehensiveness. The professor begins with the notion of "apperception," and, after defining this, he applies it in the matter of educating children. Undoubtedly no education can be more important than that of the young. It is still true that a child should be brought up in the way it should go. In any case, the education of the future must begin with the children, if it is to be influential in determining the civilization of the world. Of course there are exceptional cases where men have become educated in a very high degree after they have reached mature years; but these cases can not be cited in proof that education can be generally neglected in the days of youth.

The professor has a suggestive chapter on the educational function of the modern state, in which he holds strongly to the notion that only the state can make education universal. Not the least valuable part of the volume will be found in those essays where education in Europe is considered. Prof. Hinsdale visited several European countries and made a special study of their educational systems. He has given us the result.

Many of the problems discussed in this volume are pressing for solution. Our educational system is still very defective at many points. Our state universities are doing much in the right direction, and yet these are hampered more or less by questions which ought never to be agitated within a university atmosphere. We fear that politics is altogether too much a factor in the management of some of our state institutions. When professors may be appointed or dismissed at the nod of political bosses or little cross-road political juntas, the time has certainly come when the press at least should protest against this mal-administration of our educational institutions. The first qualification of a professor is an independent mind. He must think for himself. At the same time he must be a gentleman, and a gentleman will not obtrude his private opinions upon either his pupils or the general public in an unseemly manner. But the moment any board of curators attempts to put their professors in straight jackets, nothing but disaster can possibly follow. We have already suffered so much in our civil service from political partyism that it seems to us we ought by this time to know

enough not to allow politics, in any partisan sense, to control our educational institutions. Professor Hinsdale's book is very suggestive with respect to nearly all the practical questions involved in the rising manhood and womanhood of our great country.

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5. *Guesses at the Riddle of Existence; and other Essays on Kindred Subjects.* By GOLDWIN SMITH, D. C. L. (New York: The MacMillan Co. 1897.)

Under this attractive title, Prof. Smith, always an attractive writer, treads in difficult places. The book is well named from the title of the first essay. It is, throughout, tentative. You are not always sure what position the author occupies, and when you have finished the last chapter, your forehead drops upon your hand and you are left guessing. On the whole, however, in spite of much that is negative and destructive, making it an unsafe book for one who is but beginning to guess, its general trend is toward the reverent and religious side. It might be a good tract to put into the hand of a veteran skeptic. He would hear his own language spoken, and spoken in so manly and sincere a manner as to lead him nearer home.

The first essay is a review of the three most popular of recent speculative books, those of Mr. Kidd, Prof. Drummond, and Mr. Balfour. The first has been so thoroughly criticised by others that its fallacies are now readily admitted; the second, though it contains little new, is so beautifully put and has taken such firm hold on our minds, not to say hearts, that it will be difficult for Prof. Smith to shake it from its place. The Ascent of Man will long continue to exert its influence upon theistic evolutionists. With Mr. Balfour's book, Prof. Smith seems to be more nearly in accord, at least in so far as Mr. Balfour's "metaphysical blade, flashing to the right and left," is destructive. He takes issue, however, when Mr. Balfour seeks to find a basis for faith upon authority apart from reason. But, after all, it is quite probable that these two thinkers are here differing only in terms. What Mr. Balfour calls an authority, apart from reason, is, apparently, an authority which reason would justify, and to such an authority Prof. Smith would evidently bow. What the American writer does insist upon—and rightly—and what he is exceedingly jealous of maintaining—in which we can have full sympathy with him—is the "spirit of thoroughgoing intellectual honesty." He will not yield the reason to anything that the reason cannot assert to. And he feels, too, that such a course will not lead to disaster. "Agnosticism," he says, "is right, if it is a counsel of honesty, but ought not to be heard if it is a counsel of despair."

In the second essay, which deals with "The Church and the Old Testament," the author apprehends the need of a freer and more historical method of dealing with the Old Testament. He rides rapidly through the ancient Hebrew domain, pointing out some of the long recognized weaknesses in orthodox fortifications, and demanding that these be replaced with more durable material. Nay, he goes deeper than the imagery of the last sentence implies, and feels that the very foundations of belief regarding the Old Testament must be explored and repaired. The closing paragraph of this essay is:

"These are troublous times. The trouble is everywhere: in politics, in the social system, in religion. But the storm centre seems to be in the region of religion. The fundamental beliefs on which our social system has partly rested, are giving way. To replace them before the edifice falls, and at the same time to give us such knowledge as may be attainable of man's estate and destiny, thought must be entirely free."

It is not possible here to summarize the essay upon "Is There Another Life." It is characterized by the same boldness of inquiry as the other essays and comes to wholesome conclusions, so far as the writer may be said ever to come to a conclusion in this volume of guesses.

"The Miraculous Element in Christianity" is next treated. Prof. Smith finds no philosophical objection to miracles. "The metaphysical argument against miracles," he says, "comes pretty much to this, that a miracle cannot take place, because, if it did, it would be a miracle." He finds the historical objection, however, much more formidable. Indeed, he is not able to surmount it at all. Here, perhaps, he comes upon his weakest position in the book. In the realm of New Testament scholarship, he takes his data from extreme critics. His position regarding the books of Acts and Luke, for example (p. 160), is vulnerable. His critical position vitiates the essay. At the close of the essay, however, he sings in beautiful English, the song that is so prevalent now: "Let us learn to see the great Teacher of humanity in the happy days of his mission, while he gathers round him the circle of loving disciples and of simple hearts thirsting for the waters of life, in the village synagogue, on the summer hillside or lakeshore, amidst the vines and oleanders and lilies of Galilee."

The closing essay upon "Morality and Theism" is, perhaps, the most difficult one in which to find a definite conclusion. Great thinkers are more accustomed than lesser ones, they say, to have pegs on which questions are hung. Now and then a question is taken down, turned over and over, and hung up where it was before, to wait for more light. And Goldwin Smith is a great thinker. BURRIS A. JENKINS.



6. *Modern Methods in Church Work.* The Gospel Renaissance. By REV. GEORGE WHITEFIELD MEAD. With an Introduction. By REV. CHARLES L. THOMPSON, D. D., President of the Open and Institutional Church League, United States of America. (N. Y.: Dodd, Mead & Co. 1897.)

This book places on its title page the quotation: "The contribution that this age is to make to Christian thought is that practical Christianity is Christianity."

This is the key tone of the book. It is based on the belief that the Church is a place for working. Furthermore, it tells how to work. It assumes, and rightly, no doubt, that the people are ready and anxious to work if they only knew how. "The people must be told how to work personally! The pastor, who makes the business of the Kingdom his one business, ought to be fruitful of suggestions to his people for ways of working. He finds himself perplexed oftentimes as to what is wisest to do. If the best way of working, then, is not always patent to the pastor, much less must it be to the people! The minister must come to their aid—make suggestions out of his larger experience and more thoughtful study." Every practical man will recognize the uselessness of urging people to be active, and of singing, "To the work, to the work," while indicating no place at which to begin.

The book gives many valuable suggestions upon all phases of Church work, and describes the methods adopted by many of the most active congregations of America, both in cities and small towns. Some of the most valuable chapters, for example, are these:

"The Church Members, Where Are They? What Are They?" It deals with the necessity of a concerted action of the Church in all its work, with the best means of learning the members and keeping the knowledge in accessible form, church rolls and records, visiting staffs, annual roll call, etc., etc.

"Reaching People Outside the Church." This chapter treats of house to house visitation, and how best to conduct such a canvass, with the most effective means for obtaining knowledge of the neighborhood.

"Personal Work." Some very important statistics are given in this chapter, regarding the large amounts of money expended yearly in church work, with the small return in actual accessions; the large number of communicants to each new recruit, and the necessary inference of the smallness of the force of personal workers. The writer then presents some of the best ways for stimulating interest in personal work.

Other deeply interesting and helpful chapters, which cannot here be even summarized, are those on Reaching Strangers at the Services,

Ushers Association, the Sunday Evening Service, the Prayer Meeting, Cottage Prayer Meetings, Country Evangelization, Men's Clubs, Reaching and Holding Young Men, Women's Work, Church Libraries, Reading Rooms, Literary Societies, and a great many more. There are forty-four chapters in the book, and all are full of suggestions. It is well worth buying and keeping in one's workshop as a hand book for any emergency. It is a 12mo., with 355 pages.

BURRIS A. JENKINS.

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7. *Outlines of the History of Dogma.* By DR. ADOLF HARNACK. Translated by EDWIN K. MITCHELL, M. A. (New York: Funk & Wagnalls.)

The original of this volume is one of the best condensed histories of dogma that has been published. This English translation ought never to have seen the light, notwithstanding the translator was selected by Dr. Harnack himself. As a specimen of the English dress we will quote two sentences from the first page. Indeed, they are the second and third sentences of that page. The following is the beautiful (?) English into which these sentences are rendered: "But in every religion these faculties are closely connected with some definite faith or with some definite cult which are (*sic*) referred back to divine Revelation." "Christianity is that religion in which the impulse and power to a blessed and holy life is (*sic*) bound up with faith in God as the Father of Jesus Christ." Apart from bad grammar, the translation is fairly well done, though much of the English could be considerably improved. Still, taking it all in all, the English student will find in this volume the best outlines of dogma to be found in any other volume of the same size. However, the author's larger work is to be preferred. The volume before us is large enough for all practical purposes. Some such volume ought to be in the library of every theological student. We certainly ought to know what theology is before we attempt to criticise it. One of the needs of the hour is a clearer understanding of the history of the Church both subjectively and objectively considered. Dr. Harnack's volume is the best for the first while Dean Millman's histories are the best for the second.

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8. *A History of the United States.* For Schools. By JOHN FISKE, LL. D. (Houghton, Mifflin & Company, Boston, New York and Chicago.)

This history has been prepared by a specialist. It is the product of experience in the classroom. The whole plan has been gauged to

suit the needs of students in our schools and colleges. Of course it will be judged from the standpoint of each one's conception of what these needs are and how they should be met. Everyone knows that these are variable quantities and that there is no actually recognized standard by which these can be determined. Nevertheless, there are certain facts which must be reckoned with by all, no matter what may be their respective opinions. Speaking broadly, therefore, we do not hesitate to say that the history under consideration seems to possess very many commendable qualities. Each subject is treated concisely, and yet with sufficient comprehensiveness to give a clear understanding of the main facts. There is also a wise discrimination as to proportion. Questions have been remanded to their proper places, and have been treated in harmony with their relative importance. It is also worthy of remark that condensation has not destroyed continuity; nor has it been wholly disassociated from a style which awakens interest. The volume is entertaining reading as well as instructive reading. As it is brought up to date it will doubtless at once find its way into most of our educational institutions. It is certainly worthy of a place in all of them where such a book is needed.

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9. *Practical Christian Sociology.* A series of lectures before the Princeton Theological Seminary and Marietta College. By REV. WILBUR F. CRAFTS, Ph. D. (Funk & Wagnalls.)

The value of a work of this kind depends upon so many things that it is difficult to determine how much has been accomplished without enumerating all the conditions necessary to be considered, and then comparing the work in detail with these conditions. We can say in general terms that this volume is written from the Christian point of view, and that in the main it expresses very forcibly the teaching of Christ and his apostles with respect to social questions. In our opinion the Church, as a social institution, has not received the attention it deserves by writers on social questions. Evidently Christ regarded the Church as the institution through which the social life of his followers should find its highest development. Outside of this Church he regarded all men as aliens, and the purpose of the Gospel is to bring these aliens into fellowship with one another through their fellowship with the Master. The latter, however, is essential to the former, hence reconciliation to God is of the first necessity in order to the formation of a brotherhood of man. Dr. Crafts does not always make this point stand out as prominently as it deserves, but his volume supplies a vast amount of information which can not be found anywhere else in so

convenient a form. It is also pervaded by a spirit which is of the highest value in discussing social questions.

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10. *A Manual of English Prose Literature.* WM. MINTO. Ginn & Co.

It has always been a treat to get something from this vigorous and polished pen, and never more so than in receiving these wonderful and life-like pen-portraits. Minto first attracted our attention by his "Characteristics of English Poets." Therein was a precision of utterance and perspicuity of style rarely attained by any critic. The main subject was kept prominently before one, so that there was no trouble in gathering its purport. In the book now under consideration there are flashes of lofty beauty beneath which is a substantial foundation of fact. Our author seems to revel in his biographical creations. He loved genius and joyfully spent his powers in delineating it. His field of observation is rich and vast, and as he traverses it we are struck with his copious and felicitous diction, together with his mental force and quickness. There is a sagacity in his summary of personal qualities, and a versatility in his comparisons.

After a brilliant introduction in which he deals with the elements and qualities of style he passes in review, in their respective order, De Quincey, Macaulay, and Carlyle. In dealing with these great authors he portrays their life, character, and opinions, taking note, also, of their peculiar vocabularies and composition.

Myself a lover of many critics, I have somehow thought that Minto, next to Leslie Stephen, got nearer to the truth of the literary life of a man than any writer in reach. Take a sample. He is treating of Macaulay. "He was so hurried a thinker, he was so enamored of mere movement, that he could not rest to analyze minutely, or to make certain that his instances and comparisons were exactly to the point. True, he had strong sense, and with his wide command of facts was not likely to go far astray on practical questions. But compare him with a calm, meditative, original writer like De Quincey and you become vividly aware of his peculiar deficiency, as well as his peculiar strength. You find a more rapid succession of ideas and greater wealth of illustration, but you miss the subtle casuistry, the exact and finished similes, and the breaking of routine views."

Conceive of the book before us as divided into chronological periods, in which all the leading English writers are dealt with in this graphic and thorough fashion, and what can be more delightful and

satisfactory than its perusal? One is also favored with rare selections throughout its radiant chapters which aid in the embellishment of the criticism.

J. W. MONSER.

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*11. Literary Shrines.* By THEODORE F. WOLFE, M. D., Ph. D.  
J. B. Lippincott Co.

*Literary Pilgrimages.* By THEODORE F. WOLFE, M. D., Ph. D.  
J. B. Lippincott Co.

We have here two delightfully reminiscent books, the first dealing with American authors and the last with British. The author readily scents a true genius and never seems more happy than when lingering about him and musing his praise. One would suppose him to be a disciple of Buckle from the avidity with which he studies the physical view point of his celebrities. Every scene in the midst of which they lived, every object suggesting imagery for prose or poem, everything which can form a setting for story or give tone and color to their work, is searched and utilized. Dr. Wolfe believes his favorites to have been notorious for their fidelity to nature, and so, by nestling himself in her secret recesses, he hopes to furnish an interpretation to the literature which shall speak for itself. Not that he deals with any subject-matter. His is not the high flight or sustained sweep of the eagle. Rather the flitting and dip of the swallow. He is gifted with the light and sure touch. Just a momentary flash and the explanation is in your possession. A walk over moor or mead, a stroll in hedgy lanes, even a saunter in the dreary churchyard, serves to inspire this hungry seeker after personal facts. The nook where perched the mounted remains of "Grip," aids in unfolding the history of Barnaby Rudge. Indeed, Gad's Hill is a very Klondyke for the Dickensian miner.

But, it is in the reminiscences of American authors that we specially mark the fertility of our author, and Boston is again verified as the hub. From thence as a center, one radiates hither and thither, now dropping upon Concord, now treading the famous Lexington road, or traversing sombre old Salem. Every noted tree, or walk, or haunt, or house is remarked upon. In these details the author has no rival. His eyes are omnipresent—his observings omniscient. He will tell you under which tree Lowell wrote his commemoration ode and in what room he prepared his editorial contributions for the *Atlantic*. For him each place is vested with a glory and a presence. To him it is a joy to dally down dusty avenues. All is aglow with the memories of his sweet

singers. Though streets may be small, or shabby, shadeless and dispiriting, the *genius loci* compensates abundantly for all deficiencies.

These are the books for a holiday. Light and racy, personal and piquant, they lead us to love our national literati and to emulate their glorious deeds.

J. W. MONSER.

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12. *The Columbian Cyclopedia.* In thirty-two volumes with illustrations. (Garretson Cox & Co., Buffalo, New York.)

The value of a cyclopedia depends mainly upon three things; first, accuracy; second, fullness; third, convenience. Tried by this test the Columbian is entitled to a first place. It is certainly accurate. Its statements can generally be relied upon. Of course no one would expect perfection in this respect. It is also sufficiently full and comprehensive for all practical purposes. In this busy age no one wishes to look over several pages to find what might be condensed into a half page. However, one of the important features about the Columbian is its convenient size. Each volume can be handled with ease. This makes it, as a book of reference, almost a luxury to one who understands the value of comfort in literary work. We do not claim for the cyclopedia that it is exhaustive, nor that it can take the place of more elaborate works of its kind. But we do claim for it that the average literary man will find in it all that is needed for his ordinary work; and in view of the advantages it possesses, we think it ought to find its way into the library of those who are seeking for cheapness combined with usefulness in their literary equipment.

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13. *The Choir Invisible.* By JAMES LANE ALLEN. Macmillan & Co., New York.

Herein is a picture that meets with the admiration of the populace. What then is to be said of it? First, it evidently shows the work of careful training. It is the result of critical art. It has strong touches of nature, also, that make it welcome to many. There is little or no appeal to "the boy in the peanut gallery." It has, besides, the advantages which mature revision affords, for it is no secret that it is, in the main, the better portions of the author's long since published "John Gray." Since then the writer has grown largely in ability and fame. He has broader views of life and character, is a more tender and delicate delineator, and is capable of subtler passes and more impalpable hits. He is a painter of love scenes, and as a recent writer has it,

"avoids the error of telling too much." I wish I could say as much of another one of this now famous author's productions, for it seems to me that the ground trodden on, even with his skill and finesse, is somewhat dangerous for insuspicious feet.

But there is nothing in "The Choir Invisible" to which one need demur. The love of a poetic mind is traced in glowing imagery and in deft analogies. This is an historian of the heart, thrilled with memories of youthful adoration. The coy maiden with her reluctant replies and her demure consent, as he knew her in Kentucky, that home of heroines, haunts him as an o'ershadowing spirit. No one ever studied woman more closely than he. Every aspect of her nature lies stripped before him, and the shrewd psychologist wrests from them her secret and imprisons her charm. His combinations are wonderful. The visions of maidenhood presented are ideal as to taste and real as to impassioned life. And they are visions which shall remain as long as beauty is sung and love is reciprocal, unfading and untarnished, the glory of true art and the perfection of the artist.

J. W. MONSER.

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### GERMAN AND FRENCH.

1. *Geschichte der Deutschen Baptisten.* Erster Teil: Bildung, Ausbreitung und Verfolgung der Gemeinden bis zum Anbruch wirklicher Religionsfreiheit in Jahre, 1848. Von Joseph Lehmann. Hamburg, 1896.

History of the German Baptist Churches. First part: Formation, extension and persecution of the Churches until the beginning of actual religious freedom in the year 1848. By JOSEPH LEHMANN, preacher, and teacher at the Preacher's Seminary of the German Baptists at Hamburg. Hamburg Baptist Book Concern, 1896.

The history of the present Baptist Churches in Germany is one of the most interesting and instructive events in the religious annals of our age. It presents to us facts that recall vividly characteristics and incidents in our own reformatory movement. It sets forth also in the strongest light the present deplorable condition of the ruling Protestant Churches of the Fatherland, in their faith and life; and exposes the terrible spirit of intolerance in Church and State, and among the people themselves, that existed in Germany up to the beginning of the second half of the present century, because of the union of Church and State, and of the traditional intolerance cultivated by the dominant

ecclesiastical establishments against every form of dissent, especially anti-pedobaptism.

Infant baptism has been for long ages the prevailing rule, the faith, the law and life of Christianity in Central and Northern Europe, from its very planting there to the present time. It has been the chief cause of religious intolerance, as also of the general spiritual decay that has marked so strikingly the state of the Protestant Church in Germany and in the neighboring countries—Switzerland, France, and the Lowlands. Anti-pedobaptism, in any of its several developments, has been an object of bitterest prejudice, hate and intolerance. It was so in the days of the great Reformation, and the centuries that have intervened between that period and our own better day. The few "Baptists" that have quietly existed in these countries have so existed by a sort of "toleration," precisely because they have been very quiet and undemonstrative, free from proselyting efforts and tendencies; and, we may add also, because of their very exemplary life of industry, peacefulness, and strict uprightness. Whenever they attempted actively to proselyte, the strong repressive hand of Church and State was instantly laid upon them. This toleration, however, came late.

The German Baptists of to day are not the Anabaptists of former times, nor their legitimate heirs; in several important respects they differ from them, and all for the better. Nor are they like the quiet Anabaptists of to day, so well-known in the German lands and so highly esteemed for their many virtues. These German Baptists are in name, doctrine and habits the brethren of the English and American Baptists, strong in the power of religious and spiritual life and action; a militant people, aggressive, full of the apostolic spirit of proselytism. A distinctive fact in their history is that they call themselves by the English, but altogether un-German, name *Baptists*. This is new in German lands, and will always fix upon them the mark of a *foreign* origin. This they repudiate; but the assuming of this foreign, un-German appellation will always be an argument against their claim of a pure German historic origin. German Baptists were always known by the familiar name *Taeufer*; the words *Baptize*, *Baptism*, *Baptist*, are wholly un-German, unknown in the German Scriptures. We can but regret that this great apostolic movement in Germany has borrowed and permanently fastened upon itself this alien, uncongenial denominational name; indeed so genuine, vigorous, and successful an effort at the restoration of apostolic Christianity should, in all consistency, have taken no other than the New Testament names for the Church and people of God in Christ; *Baptist* is totally unknown in the New Testa-



ment, in apostolic or early Christian days, as an appellation of the disciples of Jesus. Here is a weak place in the history of our German Baptist brethren; for we can not otherwise than with deepest sincerity and with joy call them brethren.

The providential human instrument, by whose ministry this work of the German Baptists began and was directed prosperously and wisely for years, was John Gerhard Oncken, a name that forty years ago was well known among us. We looked with great satisfaction on what he was accomplishing in Germany, and through our General Missionary Society, during the first years of its existence, we sent help to him. Some of these remittances went through my hands as Corresponding Secretary in the latter part of 1856. Oncken and his work stood in high esteem among us.

This excellent man, after his thorough reading of the Scriptures became convinced of the error of infant baptism, and determined to be baptized according to the divinely ordained order of the New Testament. No one in Germany could be found to immerse him. Mr. Sears, an American Baptist student at the University of Halle, baptized him in Hamburg in April, 1834.

The motive that produced the Baptist movement in Germany reminds us in the most striking manner of the origin of our own reformatory effort some years earlier. The following statement from the Preface of the book before us, sounds like many passages from the *Christian Baptist* or the *Millenial Harbinger*:

“Insignificant and small, yet strong in the vigor of life, and wonderful in its power of development—like the grain of mustard seed—was also the *principle* from which this whole movement has gone forth, and which was no other than the conviction *that in matters of faith the will of God alone, as of the only lawgiver in his house and kingdom, must decide.* \* \* \* They (these earnest seekers after God) had found the hidden treasure in the field; but were diligently concerned also to buy that field, i. e., to appropriate to themselves fully and completely the precious Word of God, and through it to come ever more and more into the sure possession of the truth. That everything was to be judged only by the Scripture and to be measured only by this standard, was henceforth with them a fixed rule. Serious in this purpose, they could not but soon see that the so-called Christianity that surrounded them, both in the Catholic and the Protestant Churches, revealed the sharpest contrast with what is recorded in the New Testament about the character and conduct of the Christian Church. But how did this complete perversion and secularization of the holy community of God’s people come to pass? Evidently—for this they saw themselves or became clear as

the sun to them through suggestions from without—because *infant baptism* had opened wide the door to the entrance of the world into the sanctuary, and thus the distinction between the Kingdom of God and the world had actually been abolished. Now it fell from their eyes like scales, and the thread to the issue out of this labyrinth was found. They needed only to pursue this thread farther; and they reached, with logical consequence, a conception of Church order quite different from the prevailing one, a conception with the following fundamental lines: True conversion to God, not a mere acceptance of the doctrine of the Church; the indispensable prerequisite of baptism—the baptism of a confession of a personal faith and a vow of obedience toward God; the congregation to consist of true believers, as a house of living stones; the preachers to be men called of God and chosen by the congregation itself for its inner edification; Christian congregational discipline to fortify it in its external relations; union of the congregations among themselves by no external power or authority, but only through the bond of faith and love; entire separation of the spiritual congregation from the secular state; unconditional, universal religious liberty; in contrast with this the influence of the congregation on the world through preaching, conduct, and missionary activity. In short—a *return to the Apostolic Church* and a renovation of it according to the teaching and example of the Apostles, as the only law and rule of action of the Christian till the Lord come again.”

Could there be a more simple, a more accurate and admirably complete statement of what an apostolic reformation should be than that here set forth? And is it not identical with the ground and principle of our own movement in America? And these apostolic men have remained faithful to these great principles with which they inaugurated their work in Germany.

These Baptists began their reform in the third decade of the nineteenth century—the century of civil and religious freedom, in Germany, a Protestant country, the land of Luther and of the Bible—a free Bible. They sought only the restoration of the religion of the New Testament in its faith, its institutions and its life. They began their work and have continued it to this hour, in wisdom, quietness and sobriety, free from every manifestation of fanaticism or disorder, and have always been models in good citizenship. They received the highest testimony from men of prominence in the religious and theological world of Germany, men like Tholuck and F. W. Krummacker. Could it be supposed possible that such men and such a reform would meet—we will not say with disapproval, but with actual cruel persecution at this day, and in Protestant Germany, that makes the proud boas

of being preeminently "the land of culture?" And yet the history of these German Baptists for many years was a story of severe persecutions! We have space only for one or two examples of how intolerant the State and Church of Protestant *Lutheran* Germany can be.

Hamburg, this greatest seaport and commercial emporium of Germany, signalized itself by its violent treatment of the Baptists; and the Lutheran preachers were, as a rule, the instigators. Our historian quotes Oncken:

"The official threats became constantly more serious; I have before me from eighteen to twenty summonses from the many which constantly reached me and overwhelmed me with sorrow and alarm; they cited me to appear before the police court. \* \* \* From threats the authority passed over to heavy fines; these, from motives of conscience, I always refused to pay. \* \* \* Finally all our meetings were forbidden."

Oncken was cited before the chief of the police, Senator Binder. "He declared to the offending preacher that he would use all the power in his hands to root out this Baptistism. Oncken replied, 'you will find, Mr. Senator, that all your labor and pain will avail nothing.' 'Very well,' was the answer, 'then it will not be my fault; but as long as I can move my little finger I shall use it against you.' 'Mr. Senator,' continued Oncken, 'I do not believe you see what I see. I do not see a little finger, but a great arm, the arm of God. As long as that has the power of motion you will not reduce me to silence.' The official, however, persisted in his threats and determination to crush out the heresy. 'If you are ready to go to America,' he said to Oncken, 'you shall receive free passage for yourself and family; but here such sectarian propagandism will not be tolerated.' "

The threat was finally executed.

"On the evening of May 13, 1840, an officer of the police, with several of his men, appeared in our meeting during the sermon. The order was given that the people should disperse. This they refused to do, as they believed they had a right to assemble in their own hired house, and especially as they were engaged in a Christian work. Order was then given to bring in the military. Hereupon the assembly left the room. Kobner had been preaching. As Oncken, who had been conducting service elsewhere, came into the hall, he was at once arrested and led to prison. When his wife, on the following day, went to the prison to see her husband, the privilege was granted her only after long entreaty. She was an English woman; but she was forbidden to speak English to her husband, which was the usual language between them, and was not allowed to remain a moment with him alone. \* \* \*

He was strictly guarded and was not even allowed to speak to his attorney. \* \* \* After he had been in prison two weeks the decision of the city senate was pronounced against him—four weeks of confinement and the paying of all the costs. His fellow-laborers, Lange and Kobner, were condemned each to eight days' confinement in the same prison." These brave men uniformly refused to pay the fines imposed on them. The consequence was the confiscation of their property. The officials took away the best furniture of their houses, including beds. Imprisonments and confiscation of property were of frequent occurrence; the book is full of these awful outrages of religious *Protestant* intolerance.

The following account of a scene in the city of Berlin shows in the most striking manner the effect which the intolerance of the Church has on the people, what sort of a fixed public opinion it creates.

"Two laborers in a sugar refinery had been baptized; some 500 men were employed in this establishment. This excited the rage of their companions to such a degree that they continually maltreated the two converts and threatened to hang them; they also announced that they would visit the congregation with acts of extremest violence. This threat was executed on the fifth of May, 1842. The following account of this terrible outrage is found in the *Zionsboten*, a Baptist journal.

The assembly in the hall was a comparatively large one. Lehmann preached on the text: *Ought not Christ to have thus suffered, and to enter into his glory?* He had finished the first part of the sermon and was about to enter on the second part when a tumult was heard in the lower part of the building, and which was coming every moment nearer. The door opened and a long line of strong men, with hats and caps on, smoking cigars, and sticks and clubs in their hands, marched in, some eighteen in all, and took position at the lower end of the room opposite the pulpit. For a little while they listened to the sermon which was quietly continued. Then, however, they interrupted the sermon with loud cries of 'Silence! Shut your mouth! Be quiet! Stop!' Lehmann kept on preaching. Leonore, the wife of the preacher, recognized the danger and beckoned Friedrich Oncken and H. Schimmel to come out and then begged them to go quickly for the police. In the meantime, however, the column began to proceed through the middle aisle to the pulpit. The leader, a giant, took a position beside the preacher and ordered him to be silent. 'Who are you?' asked Lehmann. 'Yes, but who are *you?*' replied the other; and with these words he dealt the preacher a violent blow with his fist on the head; the rest of his companions also pressed forward against him. With a violent blow the top of the pulpit was torn away, and with

Bible, hymn book and all else that was on it, was hurled against the preacher, while the whole mob, with fists in air, crowded upon the platform \* \* \*.

The brethren who had gone for the police had failed to find the chief, and his representative, the sergeant, refused to come. Also the men on guard near by could not be induced to come to repress the mob which, therefore, had free play. The brethren tried bravely but vainly to defend themselves. The ruffians destroyed everything—pulpit, benches, windows were smashed; men, women, and children were thrown down on broken benches, pushed through the door and down the steps, and driven out into the street, where a crowd, attracted by the tumult, received them with jubilation. The preacher, the special object of their fury, had escaped them. Enraged by this they went into the lower part of the building and destroyed everything they could lay their hands on. In the meantime the police sergeant had made his appearance. He told the mob to leave for the present, until the crowd in the street had dispersed, *then they could return and finish their work.*

The hall presented an awful picture of destruction—broken benches, boards torn from their places, glass from the smashed windows, hair, spots of blood, in short, a very battlefield. The judicial investigation gave no indemnity, in fact no sort of satisfaction to the congregation." The fact is, the Baptists had no rights then which any man was obliged to respect.

And all this took place in Berlin, "the city of intelligence!" Terrible as all this was, there was an outrage still more extreme. Repeatedly, at the instigation of the preachers, not seldom with their personal cooperation, the young children of the Baptists were taken by violence from them and carried to the churches "to be baptized!" We think this is a crime possible only in Catholic lands by the Catholic clergy. Who would have thought that such deeds could be done in Protestant lands by the hands of *Lutheran* preachers?

The political revolutionary storm of 1848, that from Paris swept across the Rhine over Germany, brought the day of greater liberty, religious as well as political, to the states of the Fatherland; and the Baptists since then have enjoyed the freedom which belongs to their fellow citizens. The day of persecution is past.

CHAS. LOUIS LOOS.

2. *Lepsius; L'Armenie et L'Europe.* Un acte d'accusation contre les grandes puissances chretiennes. Avec une carte de l'Armenie turque.

*Lepsius; Armenia and Europe.* An arraignment of the great Christian powers. With a map of Turkish Armenia. Lausanne and Paris. 1897. Pp. 246.

History does not record in modern times atrocities so horrible and on so vast a scale within the limits of the civilized world, and immediately in the presence of the Christian nations, and so wholly unprovoked, as the late massacres of his Armenian subjects by the Sultan. The case of these awful butcheries is the most extraordinary in the annals of time. The Sultan had been forced to pledge himself in the most solemn manner, by a written treaty, to the great powers of Europe to grant "religious freedom" to all his subjects in all his dominions; to make them all equal before the courts; to protect them all against unlawful violence. And this treaty referred especially to his Christian subjects, notably the Armenians, for these constitute beyond all comparison the bulk of the Christian population of Asiatic Turkey. This solemn guaranty, given to the "Great Powers" in 1856, was renewed and confirmed by the Sublime Porte in the treaty of Berlin by Abdul-Hamid II, the Sultan now reigning. These "Great Christian Powers" were pledged to see these guaranties kept; in case of the violation of this solemn obligation, it was their right and their duty to call the criminal to account. Now, in the face of all this, the Sultan ordains a wholesale massacre of his Armenian Christian subjects, and forces them to abjure their religion by myriads *or die*; for that the orders for this bloody persecution came from him admits no longer of any doubt. And "The Powers," perfectly cognizant of this dreadful slaughter, with the accompanying forced abjuration of Christianity and acceptance of Mohammedanism by multitudes, and other attending horrors, have to this hour, beyond protesting and inquiring, done really nothing to call this arch assassin, this lying hypocrite and treaty-breaker to strict and severe account. Thus far he has dodged them, as on former occasions, and he will continue to do so.

This is the case; it is unparalleled in the history of the Christian ages. The Roman Emperors, when they persecuted the Christians, were under no such guaranties; *they* had no "Christian Powers" to answer to. The Catholic persecutors of Protestants were under no such constraint. The present case is unique, alone of its kind in history. And what is more extraordinary, the sentiment in some regions of "Super-Protestantism," of most pretensions modern "culture," is actu-

ally inclined to shield the brutal "assassin," as Gladstone righteously calls him, and every effort is made to suppress the knowledge of these atrocities. This is the situation in Germany. Lepsius, the author of this book, which is by far the strongest that has thus far appeared on the Armenian question, is a German, who was aroused to intense indignation at the spirit of his nation in regard to Armenia; hence this powerful indictment. The book before us is a French translation of this masterly "arraignment"—so Lepsius calls it, *eine Anklage*. It is well that it has been translated into French, for now it will have a far wider circulation and reading than the original could possibly have secured.

The translators say:

"The events in Armenia are beginning to engage the attention of entire Europe. It is time that public opinion should become aroused and declare itself, without distinction of nationality or religion, against deeds whose atrocity is almost without historical precedent and is revolting to every man that has a human heart. \* \* \* It is the desire to contribute to this enlightening and awakening of public sentiment that has led us to translate this book.

The author, Mr. Lepsius, in the month of May visited two of the provinces devastated in the autumn and winter of 1895-96. He made a conscientious inquiry into the facts. He collected the opinion of the people of the cities and of the Turks of the rural population on the 'Armenian question.' He thus became convinced that the press of his own country, Germany, had misrepresented the facts and led the public astray.

'All the Mussulmans whom I have met,' says Mr. Lepsius in his preface, 'entertain the idea, quite natural in their eyes, that the massacre and the pillage of the Armenians have been organized by the government and express the will of the Sultan. The Turkish population of the rural districts declare, without reserve, that according to the discourses of the Moolahs in the mosques the Sheik-ul-Islam, the religious head of the Mussulman world, had ordained the destruction of the Armenians. As the authorities, at least in the cities, had fixed in advance certain hours and days for this massacre and pillage, the Turkish population is surprised at one thing only, why all the Armenians have not been killed.'

"On his return, at the risk of incurring the displeasure of the imperial government, which more than any other in Europe has sought and still seeks to prevent the truth from coming into light, Mr. Lepsius collected all the proofs obtained by him on the origin of the massacres and the manner in which they have been executed. He has generally passed by the accounts of British origin, regarded rightfully or wrong-

fully as suspicious by many people; he has used only two English works of high importance, that of Mr. G. H. Fitzmaurice on the events in Orfa, and the treatise of Mr. E. J. Dillon on *Armenia before the massacres*. He has made use of the reports of diplomats and consuls, a source of information rich in material and worthy of confidence. Finally, he has relied by preference on the data furnished him by the Mussulmans themselves and by the Europeans scattered throughout the country."

Lepsius opens the terrible chapter on "The Truth about Armenia," with the following words:

"It is necessary that the truth about Armenia should at last be known. The news published for the last nine months by the German press is not only disfigured by partiality, but it reveals, as we shall show, the design to deceive Europe by the most unheard of falsifications. It is therefore not the least surprising that the facts relative to the origin and the development of massacres, pillage, and the conversion of a great Christian people should be, so to speak, unknown. Care has been taken that the press, with some isolated exceptions, should in every possible way expose the guilt of the 'rebellious' Armenians, the authors of all this evil!"

When the author of this book returned to Germany, he became the object of all sorts of the meanest annoyances on the part of the police. Every effort was made to bring him to silence. He was even forbidden to address public audiences and to collect contributions for the relief of the starving Armenians. This in the land of Luther!

Lepsius quotes the following cynical comment on the explanations given of the massacre of Sassoun, from an eminent German daily journal:

"In the absence of other motives in favor of a European intervention, the English and American press has put forward the Christian religion of the Armenians. Gladstone himself, on the occasion of this comedy, i. e., the reception of the committee of Sassoun, was not afraid to speak of *Armenians persecuted for their Christian faith*. What motive could the Porte possibly have for provoking all at once a persecution against the religion of the Armenians, after having remained for so many centuries indifferent to it? Besides, a persecution, properly so-called, of Christians never (!) has taken place in the Turkish empire. The greatest imprudence the Porte could commit would be to aggravate the manifold difficulties of its situation by persecuting Christianity. All those who have to any degree studied the history of Turkey, know that in principle—the exceptions to this principle are isolated facts which can not come into consideration—Turkey practices the



widest religious toleration; a policy which, in view of the multitude of religions, confessions, and sects in this vast empire, is demanded by the instinct of personal preservation."

It is difficult to understand how such a statement as the one just quoted could be made soberly and seriously in the face of the mass of incontestable facts to the contrary furnished by the evidence laid before the commissions and the consuls, and by a multitude of eye witnesses. This book is replete with such unimpeachable testimony from the beginning to the end of it.

"The report itself of the ambassadors," says Lepsius, "demonstrates that in about twenty cities and villages, including the large cities of Bitlis, Harpout, Eghin, Malatia, Cesarea, and Orfa, the Christians passed *en masse* over to Islam, and that everywhere the menace of new massacres was the motive of these conversions. The enormous extension which these conversions have assumed, imposed by force upon the survivors of hundreds of cities and villages wherever the massacres have raged, and which are yet forced upon them daily, can not be even approximately determined until we have before us the reports of all the provinces. The number of those who in the last ten months have been thus converted by the Mohammedan populace, who were incited to these acts of violence by their priests and countenanced by the government, openly or secretly, must exceed 100,000 and will perhaps reach 200,000, if the weak policy of the great Christian powers continues to encourage the development of Mohammedan fanaticism. We have before us the list of 559 villages, whose surviving inhabitants were converted to Islam by fire and sword; of 568 churches pillaged, demolished, or razed, of 282 transformed into mosques; of twenty-one Protestant ministers and 170 Gregorian priests, who on their refusal to apostatize were massacred, often after indescribable tortures. But we repeat, these figures correspond only to the extent of our actual information and are far from answering to the reality. Is this, or is it not, a persecution of Christians? or are yet more proofs demanded of 'the broadest religious tolerance which flourishes in the Turkish empire?' " We add—can any man in his sound senses believe that a great Christian population which has tenaciously maintained its faith for centuries beyond a thousand years, in the midst and in spite of countless revolutions and political changes and many persecutions, would all of a sudden voluntarily abandon Christ and accept Mohammed?

Slowly the truth of this awful history of the Sultan's "pacification of Armenia" will reach the mind of the Christian world. From 100,000 to 200,000 murdered, very often in the most fiendish manner, with frightful tortures; the women outraged *en masse*, often publicly by the

brutal soldiery, the savage Mohammedan populace, and the fierce Koards, and many afterwards butchered, while others in great numbers were carried off into a life of slavery and pollution worse than death. Many Armenian women threw themselves into rivers or sought death in other forms, to escape a more terrible doom. *Unborn children were torn from their mothers' wombs and tossed about on bayonets.* Multitudes, often all that remained alive in a village, were forced, under threat of death by torture, to embrace the Sultan's religion. The burning of towns and villages, the wholesale pillage of everything the Armenians possessed, was the watchword and the order of the day everywhere. These facts, and others as dreadful as these, are reported in this book and supported by the unimpeachable testimony of eyewitnesses, and of the reports made by the consuls and the ambassadors. Statistical tables are appended, giving in an exact statement all the certified facts of this awful history.

We conclude the notice of this book with the trenchant *postscript* added by the author, referring to the Constantinople massacre.

"While this work was going through the press, the attention of the entire world was anew drawn to 'the Armenian question,' by the massacres of Constantinople. Already in the month of June, the butcheries at Van, at Niksar, and at Eghin, had taken the lives of 20,000 Armenians; but in spite of the detailed information published in the *Frankfort Gazette*, the European press was not in the least moved by it. These regions were for the European but half civilized, were too far away, lay in some remote part of Turkey! But when the capital of the Ottoman empire itself flowed with blood, *then* diplomacy and the press were forced to remember that there is an Armenia.

Sooner than I expected the provisions expressed in my book were realized. A handful of Armenians from Russia had taken by assault the Ottoman bank at Constantinople. The Turkish government, perfectly informed beforehand of this mad freak, seized with eagerness this very opportune occasion, and took the necessary measures, not indeed to prevent the revolutionary movements of a few Armenians come from abroad, but rather to organize a general massacre of the peaceable Armenian population of Constantinople. The Mohammedan populace understood the matter, and declared that the Sultan 'had authorized a pillage and murder for thirty hours.' The number of the victims of this new slaughter, as given in the reports, varies from 4,000 to 10,000.

What have the representatives of the great powers done? This time they did not limit themselves to writing diplomatic notes; no, they telegraphed to the Sultan!! After this they did precisely as in the

case of Asiatic Armenia; they let the massacre go on without raising a finger to stop it!

After the recent events at Constantinople, after the carnage witnessed by the Europeans there, and which was organized precisely as the massacres in Armenia, may I be allowed to hope that what I have written in this book will be taken into serious consideration by those, too, who up to this day have believed in the good will of the Sublime Porte and have opposed all energetic measures directed against it?" Perhaps so; but let us not be too confident.

CHAS. LOUIS LOOS.

- 
3. *Treize Poésies de Ronsard. Thirteen Poems of Ronsard.* Set to music by Guido Spinetti, and illustrated with vignettes in three colors, by Lucien Métivet. Published by Flammarion, Paris. 1897. \$2.75.

Not a change could be desired in the choice of poems in this admirable gift-book. It is pleasant to turn from so much that is cheap and shoddy in the productions of the present to these enduring beauties of Ronsard. Many generations have taken delight in these poems, and all lovers of true literature will rejoice to see them reappear in this admirable edition. The illustrations are in excellent taste, and the music by Spinetti is in admirable keeping with the verse.

RAYMOND WEEKS.

## ROUND TABLE.

SUMMER OUTINGS. —Now while the heat is on us with all its force, is a good time to chat upon vacations. Tenting in the woods, or cottaging in the breezy air by the sea is a luxury entirely too few are permitted to enjoy. It is a means, not an end, and so considered brings large recompense. Its purpose is to rest mind, body and all. Nature should bring us no feverish reminders. Why should the restless roaring lake reproduce for us the wrangles of the social world? What one needs is the refreshing that springs from forest, field, and water. For the while, then, let high thought go to the winds. If you put your pen to paper let the outflow be free, and, though it is condemned in Hamlet, let the production be nought but high-sounding mellifluous words. A breathing spell I say! One can not forever be cutting bias of the world's multitudinous evils. Let them gather headway. Possibly like the Gadarene swine they may in their rage precipitate themselves into the engulfing waters. At any rate little dismay will come to them from the stroke of a wearied arm. Some men are for constant mental toil. The spirit within one must never abate nor wink. The brain may ache and the body shatter but there must be no slack in the ponderous life-wheel. Faugh! This is neither sound sense nor religion. The world's best workers are not those who perpetually maintain a humdrum round. The skilled archer unstrings his bow. He withdraws from the field for the time that the victims of his arrows may muster and expose themselves. He has not forsaken the hunt. He but makes larger the venture. And so should it be with us. We are not, all of us, always at high tide. There are seasons for all. For some, they are for work, for others, for repose. Veteran and recruit, fresh and faded, thus is the army composed. Ever there is a rush to the fray and a retirement. It takes this to make up the details of the battle. The credit fairly distributes itself. A man and his labor are to be estimated, not in fractions, but as a unity. He who so conserves himself as to make an advancing onslaught is neither an enemy to himself nor a friend to sin.

J. W. M.

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OBLIQUE GIVING.—It would be interesting as well as instructive if some one would tabulate the numerous instances in which modern Christianity differs from that of the New Testament. No one doubts the influence of environment. Yet it is scarcely credible that Christianity could have become so radically changed, in so many respects, within less than nineteen centuries. With an infallible standard to guide, one would think that even environment could not prevail to any great extent in a matter which so vitally affects the conscience. Nevertheless we can not doubt that in many things the Churches are growing worse instead of better. A striking example of these departures from the simplicity of the primitive Churches may be found in the present oblique giving which characterizes the benevolence of modern Christianity. In apostolic days the method of obtaining money for sustaining the Churches and carrying on the work was simple and direct. The general law was to lay by in store each week as the Lord had prospered. This was not a legalistic rule. It had to pass through the conscience of the giver, and consequently when the result was obtained, it was clearly an ex-

pression of the giver's conception of duty. It was a measure of loyalty to the Lord whom he served. It marked the overflow of his affection for his brethren in distress. It told definitely how much interest he felt in the spread of the Gospel. It was not the result of clever manipulation. It was no response to an auctioneering system wherein Jones bids against Brown until each of them promises to give more than either is able, while the giving is practically divorced from the conscience and has little or no regard for the cause to which the money is to be devoted. The giving of the primitive Churches was spontaneous and hearty. It was a religious act. It was part of the *koinonia*, or fellowship, and was attended to with quite as much regularity and devotion as any other part of the worship or service. In fact it was part of both the worship and service. In every case it was an offering of sacrifice upon the altar of affection and duty; and therefore it required nothing more than the right occasion for its exercise.

How different is the case at present. Systematic giving is undoubtedly the only way that will lead to satisfactory results; but systematic giving may be direct, even spontaneous, and certainly with due respect to conscientious conviction. The point we wish to emphasize is the conscience matter. All giving when divorced from the conscience is a dissipation and must lead, in the long run, to disastrous results. It is quite possible to become intoxicated with an occasion, and under the influence of this intoxication one may give liberally; but the reaction is sure to come, and when it does come it is just as sure to prove fatal to all the conditions necessary to build a permanent habit of giving.

But even the giving which is inspired by occasions and manipulations is not as bad as the oblique giving we have under consideration. The latter is cold, formal and irresponsible, and has not, therefore, a single characteristic to recommend it. It is often through conditions which make it impossible to give with anything like a true spirit. Social entertainments in the Churches have no doubt their proper place and ought to be encouraged to a reasonable extent. But even the social element may be carried too far. Indeed, it is carried too far whenever it is used for the purpose of extorting money from unwilling contributors. Nevertheless, it can not be denied that many of our social gatherings in the Churches, as well as our popular fairs and entertainments are really vicious in their influence upon the benevolent habits of the people. We do not discuss the influence of these things upon the spiritual development of the Churches. It would be easy to show that this is very bad. However at present our aim is to call attention simply to the danger of oblique giving, in so far as it affects the question of raising money for the work of Christ. In our judgment all Church sociables, public lectures, musical entertainments, etc., even when these are within themselves useful as means of culture and enjoyment, are nevertheless dangerous means with which to raise money for religious purposes. The reason is not far to seek. In perhaps every instance of this kind the giving is practically divorced from the conscience. It is purely a perfunctory performance, and consequently the same thing must be done over and over every time money is to be raised, and each time it becomes more and more difficult to get the people interested in the work under consideration. Indifference soon takes the place of what was at first a sort of galvanized interest. But this is not all. If the evil stopped here it would still be bad enough, but it goes much further. This very indifference creates a necessity for new methods, new schemes, new inventions, by which money may be extracted from the unwilling givers. Just here we meet a multi-

tude of expedients which would be actually ridiculous in the eyes of all sensible people were it not for the fact that they are somewhat sanctified by the end which is had in view.

Shame upon this whole business. The Church of God has no right to wallow in the mire with these worldly schemes. The people of God have been bought with a price, even with the precious blood of Jesus, and they therefore own nothing—all their effects belong to the Lord. When this fact is fully realized there will not be much difficulty in securing means to carry on the Lord's work. Redeemed men and women will gladly give directly of their substance to support every enterprise which has for its object the spread of the Gospel and the upbuilding of the disciples in faith, hope, and love. Just here we touch the real hope of the Church. Will we have the grace to abandon the oblique methods which we have introduced and give straight from the conscience all our contributions intended to be used in the cause of our divine Lord? Whenever the Churches shall return to the simplicity of apostolic methods in the matter of giving the question of evangelizing the world will soon be easily solved, but as long as we have to wait on the slow movements of oyster suppers, ice cream entertainments, Church fairs, popular lectures, concerts, etc., etc., and the still slower development of spiritual life which accompanies these things, we will have to cry in vain for funds to support adequately the forces which are necessary to take the world for Christ.

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TEMPORA MUTANTUR, ET NOS MUTAMUR IN ILLIS.—The Roman poet has told the truth; "Times change, and we change with them."

When the Turks, four centuries ago, were invading Southeastern Europe under the leadership of Solymán, the Magnificent, and their march of conquest was marked by slaughter and general devastation, the Christian nations of Europe rallied to drive back the invader. Solymán, the Sultan, was called "the Scourge of God." The pope launched the judgments of the Almighty against him, and called on all Catholic monarchs and peoples to unite in the holy war to free Christendom from "the enemies of God." Luther, the German Hercules, by his powerful sermons and writings sought to arouse the Protestant princes of Germany to support the emperor in meeting victoriously "the devil," as he called the Turk. Solymán was driven back from Vienna with the loss of 120,000 of his army, and died raging at his defeats, before Szigeth, in Hungary.

The Mohammedan rulers on the Bosphorus have ever claimed that they are "The Hand of Allah," to subdue and destroy the "unbelievers," with fire and sword if need be.

The Sultans of our times are no longer the valiant warriors the Saladins and Solymáns were; these conquered by their military skill and prowess. The Sultans of our times seek to accomplish their ends by the cunning arts of deceitful diplomacy, a business in which they are masters.

The "assassin" of the Seraglio, as Gladstone calls him, the present sultan, is a savage butcher, whose scheme is to annihilate a whole Christian population in his empire by wholesale slaughter and forced acceptance of Islam. Such is his aim beyond a doubt.

And the great Christian Powers—a facetious Frenchman has called them *Les Grandes Impuissances*, "The Great Impotencies"—stand by and look on in imotent confusion while these horrible national crimes are committed in Armeni a

and the streets of Constantinople are red with the slaughter of thousands of innocent Christians *right in the face of the august representatives* of "the Powers." Base jealousies among these "Impotencies," and the dread of an uprising among the Mohammedans of India with England, make the Sultan the master of the situation; for he understands well the secrets of European diplomacy. Even his high-handed violation of solemn treaties does not bring "the Powers" into action; they spent their time in sending diplomatic "notes" to the Lord of the Seraglio.

And the blackest page in this shameful business is this: That the German emperor, this absolutist madman, is secretly encouraging the "Great Assassin." The Sultan's army has been organized, drilled and rendered efficient by German officers, of course by the approbation of their master. One of these officers wrote lately to a German journal from the Turkish army in Thessaly, "We have everything our own way here; you hear German spoken familiarly on all sides."

And this German emperor as king of Prussia bears the ecclesiastical title of *Summus Episcopus*—"the Supreme Bishop."

Luther, thou shouldst be living at this hour;  
Germany has need of thee!

And the wicked Turk has need of another Navarino.

When Greece was fighting bravely for her independence, the Turks were marking their campaigns with slaughter, rapine, and desolation. "The Powers" were constantly remonstrating; to which the Sultan paid no heed. Weary of this deceit England, France, and Russia at last send orders to their squadrons in the Mediterranean to capture or destroy the Sultan's fleet. The united navy of Turkey and Egypt—some seventy ships—had retired to the capacious harbor of Navarino on the southwest coast of Greece. Thither the combined squadrons of huge warships went, and drew up in a semicircle, ready for battle, in front of the Turkish fleet; and the British admiral, who was in command, summoned Ibrahim Pasha, to surrender. The brave Turk refused to do this. Then an awful volcanic thunder of hundreds of huge cannon belched forth their destructive fire upon the doomed fleet. When the work was done and the smoke of battle had drifted away, the Turkish fleet was no more; only about seven or eight ships, which had been run aground on the shore, were left undestroyed.

When the tidings of the utter destruction of his fleet reached the Sultan, he came to his senses; this was a "remonstrance" which he understood. The sanguinary brutalities of his Pashas and Agas ceased, and the independence of Greece followed.

The Turk has had no real navy since. The "diplomatic note" the tyrant on the Bosphorus now needs, is another Navarino.

CHAS. LOUIS LOOS.

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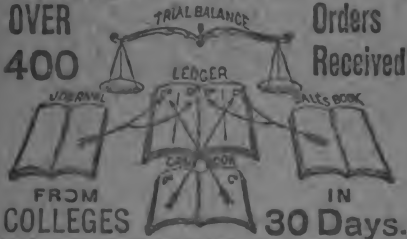
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